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The Gospel of Luke

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Editorial: Reading Luke's Passion Narrative in Light of the Whole Story

Stephen J. Wellum

Every year *SBJT* has the privilege of devoting one of its four issues to Lifeway's January Bible Study portion of Scripture. In some small way, our goal is to help our churches become better Bible readers and teachers of God's word. We take seriously the admonition of the apostle Paul to the Colossian church: "We proclaim Him, warning and teaching everyone with all wisdom, so that we may present everyone mature in Christ" (Col 1:28, HCSB).

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This year's focus is on that incredibly important and rich portion of Scripture, namely Luke's portrayal of the passion week of Christ (Luke 19-24). Obviously, given our space limitations, our contributors cannot expound the fullness of these chapters; they can only begin to scratch the surface as various aspects of this wonderful portion of Scripture is reflected upon. Yet, what most of the articles demonstrate is how central to Luke's Gospel is the narrative flow which culminates in the cross work of our Lord. In other words, it is the death and resurrection of Christ which unites all the diverse elements of the Gospels and as such, contrary to some current scholarly opinion, each Gospel presents our Lord's cross work as central to the very purpose of his incarnation and entire mission.

Another way of stating this point is to acknowledge that each Gospel, including Luke's, is made up of many sub-genres, e.g., parables, miracle stories, genealogies, apocalyptic elements; each Gospel includes the teaching of our Lord and describes his ministry and mission; yet each Gospel ultimately culminates in the cross and resurrection. Thus, if one is to grasp the message of the Gospels aright one must first understand who Jesus is and what he has come to do by viewing all of the diverse elements of the Gospels in light of their overall storyline culminating in the cross. What this entails, for example, is that it is illegitimate to interpret individual passages without always asking how they contribute to this overall storyline of

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the Gospels. This is why the Gospels are not simply books about Jesus as a great teacher or miracle worker. Instead, they are books about Jesus as our great Lord, Redeemer, and Savior who has become one with us in order to pay for our sin, to reverse the effects of sin and death, and to win for us a new creation by acting as our new covenant head, our great high priest in his death and resurrection on our behalf. In this way, the "little" narratives and parts of each Gospel contribute to the overall storyline, and to fail to read each part in light of the whole is fundamentally to misunderstand the purpose and intent of the Gospel writers.

One reason I stress this point is due to the fact that in some academic discussions regarding the Gospels today, some contend that Luke, for example, was not interested in developing an atonement theology. As the argument goes, in the Gospels we do not find anything like what we see in Romans 3:21-26, Colossians 2:13-15, Hebrews 2:5-18, or the extensive development of an atonement theology in Hebrews 5-10. As we are told, atonement theology was simply not a primary concern for Luke or the other Gospel writers. Instead their concerns centered more on issues related to a larger kingdom theology, discipleship, or some other point of Jesus' life and ministry.

The problem, however, with such a viewpoint is that it fails to place the parts of each Gospel in light of their overall storyline. In fact, it fails to explain what Jesus himself sought to explain to his two downcast disciples on the way to Emmaus: "'How unwise and slow you are to believe in your hearts all that the prophets have spoken! Didn't the Messiah have to suffer these things and enter into His glory?' Then beginning with Moses and all the Prophets, He interpreted for them the things concerning Himself in all the Scriptures" (Luke 24:25-27, HCSB). For example, it is for this reason that it is illegitimate to appeal to the parable of the prodigal son (Luke 15:11-32) in order to downplay atonement theology in Luke's Gospel—like Joel Green and Mark Baker do in *Recovering the Scandal of the Cross* (Downers Grove, IL: InterVarsity Press, 2000), 148. In their treatment of the parable, they quote Robin Collins, who interprets the parable independent of any notion of substitutionary atonement. Collins attempts to show that to insert atonement theology into the parable is to lose the point of it. In fact, nowhere does the father say to his prodigal son that he cannot forgive him unless there is a payment of sin. Instead, the father gladly, willingly, and lovingly embraces his wayward son and receives him back without worrying that justice has been met and that the penalty of his sin has been utterly paid.

However, the problem with such an interpretation of the parable in Luke's Gospel is minimally twofold. First, it fails to grasp the entire storyline of the Bible which demonstrates repeatedly that God in his holiness, justice, and righteousness cannot overlook sin; sin must be dealt and ultimately it must be resolved by God himself. In other words, the full satisfaction and payment of our sin before God is not a secondary matter; it is utterly essential if forgiveness of sin is going to be a reality. Second, it also fails to place the parable in the overall storyline of Luke's Gospel. From the announcement of Messiah's birth in fulfillment of OT expectations of the dawning of the new covenant age (which at its heart deals with the forgiveness of our sin as Jer 31:34 makes clear), from the singular intent of our Lord to go to Jerusalem to die as the Messianic King in order to fulfill the Scriptures in his death (Luke 9:21-22; cf. 9:31, 44-45; 17:25; 18:31-34, etc.), to the passion narratives themselves which understand Jesus' death in terms of the eternal plan of God to save people from their sins, one must interpret the "parts" in terms of the "whole" otherwise we will distort and misunderstand the point of the text.

In light of this observation, it is my prayer that this issue of *SBJT* will not only enable us to understand better this important section of Luke's Gospel but also it will enable us to read these texts in light of the "big story" of God's redemptive plan centered in Jesus Christ our Lord. If that goal is achieved this issue of *SBJT* will indeed be considered a success.

Receiving Jesus as Messiah King: A Synoptic Study on the Way to Luke's Triumphal Entry Account

Douglas S. Huffman

INTRODUCTION: OUR METHOD FOR EXAMINING LUKE'S EMPHASES

If you were to travel to Jerusalem, among the many standard places to visit on such a pilgrimage is the Mount of Olives. The Mount of Olives is where Jesus regularly went (Luke 22:39, "as was his custom") with the apostles when they were in Jerusalem, commemorated now toward the bottom of this hill at the Garden of Gethsemane.[1] Toward the top of this hill is the place where Jesus ascended into heaven at the end of his earthly ministry (Acts 1:9-11). And the trail going over the hill is the pathway Jesus would take as he traveled into Jerusalem. What makes the Mount of Olives a significant place for Christians to visit? Jesus.

Jesus' entry into Jerusalem is our focus here. At the beginning of the Passion Week—the week leading up to Jesus' death on the cross—Jesus traveled over the Mount of Olives and entered the City.[2] All four of the canonical Gospels record this event (Matt 21:1-9; Mark 11:1-10; Luke 19:28-44; John 12:12-19), and churches everywhere annually celebrate this journey the week before Easter on what is commonly called Palm Sunday.[3]

In comparing the four Gospel accounts of Jesus' triumphal entry into Jerusalem, I utilize an approach sometimes called "redaction criticism." Some scholars using this method place too much emphasis on "redaction" (i.e., "editing") to the point that they claim Luke invented new stories and twisted the facts to fit his purposes. In making such suggestions, these scholars fall into a "criticism" of Scripture that is not really intended by the methodological label. Guided by presuppositions of unbelief, redaction criticism can naturally have devastating results. This is no surprise, for *any* approach to the Bible that is guided by presuppositions of unbelief can lead to a disparagement of Scripture. But this is not descriptive of my approach nor is it the intention for my use of

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redaction criticism observations.

Other evangelicals have done a fine job of defending a reasoned and principled utilization of redaction criticism in New Testament studies.[4] I want to use this method of comparing and contrasting the Gospel accounts of the triumphal entry not to disparage any of them but to understand them better, particularly Luke's account. It's impossible for historians to write down absolutely everything that happens everywhere; they must be selective about what they choose to record. They must pick an angle, choose some theme(s) to trace, critically weigh the available evidence for the meaning-bearing parts and (re)construct a representative narrative of the events they are examining.[5] This is what Luke did when writing his account of the triumphal entry, and he covers this event in just seventeen verses (Luke 19:28-44). What is it that Luke wanted to stress in this short coverage?[6]

A comparison of the Gospel accounts of Jesus' triumphal entry is not necessary for an accurate reading of any one of them on its own. But one of the benefits of such redaction-critical comparisons is a faster identification of their separate points of emphasis. And I am not using this method in isolation from the rest of Luke's writing: I am trying to inform my reading of the triumphal entry account with the rest of the Gospel of Luke and Acts as well.[7] I have selected to discuss here four background themes to Luke's emphases, the three pericopes leading up to the triumphal entry as they emphasize those themes, and the connections Luke makes as he brings those four themes to bear in his recounting of the triumphal entry.

BACKGROUND: FOUR BASIC THEMES IN LUKE'S EMPHASES

Scholars of Luke's work identify various lists of thematic interests that come to the fore.[8] Looking over the whole of Luke's contribution to the New Testament, we can see several of his regular interests in Luke-Acts coming together in his account of Jesus' entrance into Jerusalem. I want to describe four such basic Lukan themes in general before addressing them in the context of the triumphal entry.

JERUSALEM CENTRAL

The popularity of Jerusalem as a destination city for Christians today (and in other eras) is certainly connected to its centrality in the work of God as recorded in both the Old and New Testaments.[9] Nevertheless, in his narrative Luke feels the need to emphasize repeatedly the centrality of Jerusalem for the reader. The name of the city is repeated often in Luke-Acts.[10] Luke begins his Gospel narrative in Jerusalem (1:5-25), orders the three temptations of Jesus to emphasize the one that occurs in Jerusalem (4:1-13), and of course, highlights the Jesus story as the climax with the death-resurrection-ascension account in Jerusalem (23-24). In the middle of the book, Luke even gives a blunt explanation of the City's importance to the story on the lips of Jesus himself as he is traveling there: "Nevertheless, I must go on my way ... for it cannot be that a prophet should die away from Jerusalem" (Luke 13:33). Jerusalem is the city of destiny for Jesus' salvific mission in the Gospel of Luke. Then in Acts Jerusalem is the city from which the salvific mission is launched to reach the world. So Luke-Acts has a storyline movement toward Jerusalem in Luke and out from Jerusalem in Acts.[11] As Luke Timothy Johnson puts it, "In spatial terms, therefore, Jerusalem is the *center* of Luke's narrative."[12] The movement toward Jerusalem in the Gospel of Luke makes a stark beginning in Luke 9:51.[13] Jesus is intentionally headed to Jerusalem (literally, Jesus "set his face to go to Jerusalem"). Then throughout the Gospel's rather unique central section—often called "The Travel Narrative"—Luke frequently reminds his readers of the Jerusalem destination (see 9:51, 53; 13:22, 31-35; 17:11; 18:31; 19:28, 41). Thus, Jesus' triumphal entry into Jerusalem is for the reader of Luke's Gospel a long-anticipated event.

JOYOUS PRAISE

A second background theme in Luke-Acts has to do with Luke's pervasive interest in rejoicing and praise to God. I. Howard Marshall observes, "One of the most conspicuous Lucan features of the Gospel is the way in which the various scenes often culminate in an expression of praise or glory to God on the part of the people involved and the spectators."[14] So prevalent is this theme that the Gospel of Luke is sometimes dubbed "the Gospel of joy."[15] Certainly Luke's interest in joy and praise is noticeable in the abundance of passages using joy-related vocabulary, not only in the Third Gospel but Acts as well.[16] The rejoicing expressed at the triumphal entry fits nicely with this Lukan theme.

JUDGMENT REVERSAL

The third theme I want to note as background for Luke's version of the triumphal entry is judgment reversal. The most commonly recognized expression of reversal theology—common enough to attain the status of proverbial cliché in even modern secular society—is found in Luke 13:30, "And behold, some who are last will be first and some who are first will be last" (cf. Matt 19:30 and Mark 10:31). Paul Borgman points out that Luke's version of the first-and-last saying is quite literally central to Luke as it appears at the midpoint of the Travel Narrative and at the midpoint of the Gospel of Luke.[17] But Luke's interest in this turnabout of expectations has many other, and some more subtle, expressions.[18] For example, Luke (and only Luke) twice includes, "Everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 14:11; 18:14). Just as the reader is repeatedly reminded of Jerusalem during the Travel Narrative of Luke's Gospel, the Evangelist's interest in reversal theology is particularly concentrated in that central section of Luke.[19] This thematic interest of Luke becomes important for our reading of his triumphal entry account because Luke, like no other Gospel writer, records some blunt statements that reverse common expectations.

JESUS' IDENTITY

Most would agree that all four Gospels and Acts have a major concern with the identity of Jesus. The significance of this theme in Luke is that he uses the question of Jesus' identity as a tool for structuring his Gospel.[20] In the first half of Luke various characters specifically ask about Jesus' identity:

- Luke 5:21—scribes and Pharisees: *"Who is this man … Who can forgive sins?"*
- Luke 7:19-20—John the Baptist: *"Are you the one who is coming?"*
- Luke 7:49—a Pharisee's guests: *"Who is this who even forgives sin?"*
- Luke 8:25—apostles: *"Who is this [commanding the wind and waves]?"*
- Luke 9:9—Herod Antipas: *"Who is this I hear such things about?"*
- Luke 9:18—Jesus: *"Who do the crowds say I am?"*
- Luke 9:20—Jesus: *"Who do you say I am?"*

That Luke does not write with a mystery novel practice is evident in that, along the way, he provides some identifications of Jesus—e.g., "the Son of the Most High" (Luke 1:31-32); "He is Christ the Lord" (Luke 2:11); "You are my Son, whom I love; with you I am well pleased" (Luke 3:22); and "the Christ of God" (Luke 9:20). But God himself gives the capstone announcement of Jesus' identity at the transfiguration: "This is my Son, whom I have chosen; listen to him" (Luke 9:35). It is as if Luke wants us, his readers, to be asking the question about Jesus' identity as we read his Gospel so that by the time we come to the turning point of Luke 9:51, we will have the definitive answer. Just a little further on, in his account of the triumphal entry, Luke builds upon this theme.

PRELUDE: THE THREE PERICOPES LEADING UP TO THE TRIUMPHAL ENTRY

These four broad Lukan themes—Jerusalem, joy, judgment, and Jesus—play roles in the

three pericopes (paragraphs or sections in the Gospels) that lead up to Luke's triumphal entry account. Mark Strauss suggests that the whole of Luke 18:31-19:48 "marks a transition from Jesus' journeying to the period of conflict and crucifixion in Jerusalem. Every pericope in this section contains a geographical reference oriented toward Jerusalem and each carries special christological significance for Luke."[21] Indeed, in each of the three episodes between Jesus' last passion prediction (18:31-34) and the triumphal entry (19:28-44), at least three of these four themes is touched upon.

HEALING THE BLIND MAN NEAR JERICHO (LUKE 18:35-43)

Each of the Synoptic Gospels includes an account of Jesus healing a blind man near Jericho. Of the four motifs in our study, all but the Jerusalem theme are mentioned in Luke's account, but Jerusalem had just been mentioned in Luke 18:31. Furthermore, the mention of Jericho at the beginning of the passage (18:35) may be enough for, as Strauss notes, "the reader knows from the parable of the good Samaritan (Luke 10.25-37) that Jericho is on the road to Jerusalem. Jesus is on his final approach to the city."[22] When the blind man asks about the crowd's commotion, he is told "Jesus of Nazareth" is passing by (Luke 18:37). The blind man, however, shouts out a more messianic identification: "Jesus, Son of David!" (Luke 18:38), and he persists in it despite rebukes from the crowd (Luke 18:39). "The use of this title by a blind man begging for mercy makes it clear that Jesus does not enter Jerusalem as a firebrand. The title applies to one who hears the cries of the oppressed, shows mercy, brings healing, and evokes praise to God. The blind man does not cry out for deliverance from foreign domination but deliverance from his blindness."[23] Contrary to the expectations of the crowd, Jesus is interested in the blind man and stops to grant his request for healing.

The Synoptics all tell much the same story up to this point with typical differences in detail.[24] But Luke alone closes the story with explicit mention of rejoicing: "and followed him" (Matt 20:34); "and followed him on the way" (Mark 10:52); "and followed him, glorifying God; and seeing it, all the people gave praise to God" (Luke 18:43). "Being healed by Jesus brought about a restoration not only of physical well-being but honor as well and called forth thanksgiving and discipleship. The healing episodes reflect the reversal of present conditions brought about by Jesus as the instrument of God's beneficence as Jesus ushers in the New Age."[25] The work of Jesus the Messiah to reverse humanity's current situation calls forth rejoicing and praise.

ZACCHAEUS (LUKE 19:1-10)

Only Luke mentions the Jericho encounter with Zacchaeus. Again, there is no explicit mention of Jerusalem here, but there is of Jericho (19:1). The motif of Jesus' identity is explicit as Zacchaeus "sought to see who Jesus was" (19:3), and the pericope closes with what many consider a theme statement for Jesus' whole ministry: "For the Son of Man came to seek and to save the lost" (19:10).[26] People were shocked that Jesus would spend time with a sinful, rich tax collector like Zacchaeus (19:7), for tax collectors could be viewed as collaborators with Rome and thus as enemies of Israel.[27] John York suggests, "The shameless status of Zacchaeus in the community is further emphasized by his inability to get through the crowds to see Jesus."[28] But Jesus makes a declaration that reverses such stigma, "Today salvation has come to this house, since he also is a son of Abraham" (19:9), which is not meant to be a mere indication of Zacchaeus's Jewishness but as a sign of his value and belongingness.[29] The motif of joy is touched on in reporting Zacchaeus's response (19:5-6), and the repentant tax collector serves as an ideal respondent and an exemplar of the joy that comes at the time of properly receiving Jesus.

PARABLE OF THE POUNDS (LUKE 19:11-27)

The idea of proper responsiveness is a key issue also in the parable of the pounds. Only Luke recounts Jesus telling his parable at Jericho, which is similar to the parable of the talents utilized later in Matthew (Matt 25:14-30; cf. Mark 13:33-37).[30] Luke introduces the parable with a reference to Jerusalem (Luke 19:11), and the parable itself is understood as analogous to Jesus' rule. Most scholars understand the parable as picturing Jesus' kingship, the acceptance of his identity and authority, and his final act of judgment delayed until the Second Coming. The nobleman already had authority but went away to receive the kingdom; when he returned he was ready to act with full kingship. So also Jesus was the king-in-waiting during his earthly ministry but went away at the ascension to receive his kingship; we now await his return as the exalted king when he will act with full kingship.[31] The reversal theology present in the blind man story and enhanced in the Zacchaeus story now reaches new heights in the parable of the pounds. "Those who abhor the nobleman and reject his claim to the throne—are they rebels or patriots? The slave who blew the whistle on the character and practices of the nobleman—is his action noteworthy (though tragic) or blameworthy?"[32] But the ambiguity is short lived in the reading of the parable: the nobleman may not appear to be powerful at first, but he returns as authoritative ruler and calls his servants to give account for their work while he was away.

Luke curiously closes his account of the parable with the returned ruler making a final statement of judgment (a statement missing from Matthew's similar parable of the talents): "But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me" (19:27). It is with reference to "this" statement of judgment that Luke begins his triumphal entry account, "And when he had said this" (19:28). And so the triumphal entry begins with ominous expectations of judgment and of separating out—perhaps surprisingly—who is in the kingdom and who is not.[33]

CONNECTIONS: THE FOUR THEMES IN LUKE'S ACCOUNT OF THE TRIUMPHAL ENTRY

Luke's triumphal entry account begins with a reference to the parable immediately prior: "And when he had said this, he went on ahead, going up to Jerusalem" (Luke 19:28). Why is Luke verbally tying these episodes together? I suggest that it is more than mere deictic indicators of the order of events; rather, Luke wants us to connect the thematic dots that we have been tracing here. In his account of the joyous triumphal entry, Luke emphasizes the judgment reversal upon Jerusalem for its lack of recognizing Jesus' true identity.[34]

ARRIVAL AT JERUSALEM CENTRAL

The name of Jerusalem is used only once in each Gospel's account of the triumphal entry. But like no other Evangelist, within his report Luke assures and reassures the reader that Jesus "draws near" to this city central to his salvific mission (19:28-29, 37, 41; cf. 18:35, 40). The role of Jerusalem in the OT faith would have naturally unfolded into the Christian faith.[35] We already mentioned above that, because of the theological significance of Jerusalem, there was an eschatological anticipation for Jesus' entrance about which Luke offered a narrative corrective and explanatory parable (Luke 19:11-27).[36] It turns out, however, that Luke's focus on the *city* of Jerusalem is really a focus on the *citizens* of Jerusalem. In relatively short space, Marshall gives a convincing explanation of the solidarity of Jerusalem, temple, and people in Luke's theological perspective.

The temple symbolizes Jerusalem in its religious aspect. Luke does not separate the temple from Jerusalem itself because he is not primarily interested in the theology of topography. On the contrary Luke's interest is primarily in people. Thus the teaching of Jesus in the temple is given to the people of Jerusalem. The significance of Jeru-

salem as the place of the crucifixion is that there the rulers of the Jews are to be found. The guilt of Jerusalem is the guilt of its people who refused to respond to the message. Jerusalem did not recognize the time of its visitation, and this visitation was precisely the presence of Jesus in the temple (Luke 19:44).[37]

In summary, "For Luke, city and Temple stand as symbols of the people of Israel."[38] This focus on the people becomes clear in Luke's unique record of Jesus weeping over Jerusalem on the way into the city (Luke 19:41-44).

ANNOUNCEMENT WITH JOYOUS PRAISE

But before Jesus weeps over Jerusalem, Luke focuses on the disciples rejoicing that Jesus comes as king to Jerusalem. The widespread Lukan theme of rejoicing is stressed in this episode beyond the other Gospels. The other Gospels introduce the Psalm 118 citation by reporting that the crowds "cried out" (Matthew and Mark use κράζω; John uses κραυγάζω), but this is not enough for the celebratory Luke who expands this, "the whole crowd of disciples began to praise God rejoicing with a loud voice over all the mighty works they had seen" (Luke 19:37). Luke's emphasis on praise and rejoicing with his unique note about "peace in heaven" (Luke 19:38) contains echoes of Psalms 122 and 132, which are among the songs of ascent (see Psalms 120-134) sung by pilgrims on their way to Jerusalem in celebration of annual festivals (see Exod 23:14-17; Deut 16:16). In these the psalmist gives expression to his joy over Jerusalem, where "the house of the LORD" (122:1, 9) or his "dwelling/resting place" (132:4, 7-8, 13-14) is located, where "the thrones of the house of David stand" (122:5), and where God promised David, "one of your own descendants I will place on your throne" (132:11). In these the psalmist gives his prayer that "the saints will sing for joy" (132:9 and 16) and that "there be peace within your walls" (122:7; cf. vv. 6-9). If Jerusalem as the "city of the Great King" (cf. Ps 48:2) symbolically represents on earth the joy-filled rule of God from heaven, Luke writes with messianic reflection about Jesus the king ascending to Jerusalem the royal city and "the whole multitude of disciples" receiving him with joyous praise to God.

ANTICIPATION OF JUDGMENT REVERSAL

But Luke's extra emphasis on the praise and rejoicing during the triumphal entry sets up the reader for another ironic reversal. Even as the blind man is the one who truly sees who Jesus is (Luke 18:35-43), even as the sinful tax collector Zacchaeus in declared a son of Abraham (Luke 19:1-10), and conversely, even as the presumptuous citizens in the parable of the pounds are punished for not receiving their king (Luke 19:11-27), so now here at the triumphal entry there is a reversal of kingdom expectations. And like the others, this reversal hinges on the proper identification of Jesus. On the one side are those who rightly recognize Jesus as he has quietly and humbly, but no less intentionally, declared himself to be king. These are the rejoicing ones. On the other side are those who refuse to admit to Jesus' royal identity. Who are these? Immediately after the report of the rejoicing believers and the citation of the psalter's praise for the king (vv. 37-38), Luke points them out in the uniquely Lukan addition of a conflict between Jesus and some Pharisees (vv. 39-40).[39]

The reversal climaxes in Luke 19:41-44, where Jesus weeps and offers a lament for the unreceptive citizens of Jerusalem. Even in contrast to Luke's joyous praise theme, this is not the first or the last of the uniquely Lukan expressions of Jesus' sorrow over those refusing to believe (see Luke 13:34-35 and 23:28-31; cf. 17:20-37; 21:20-28). Early in the Gospel, Simeon announces that Jesus would bring division to Israel (Luke 2:34-35), and the rejection that has been taking place in Jesus' ministry since the Nazareth sermon (Luke 4:14-30) and foretold along the way (cf. 9:22, 44; 17:25; 18:31-33) reaches a new low here.[40]

ANXIETY OVER JESUS' IDENTITY

The juxtaposition of joyous praise and judgment reversal is poignant here as it focuses on the proper response and reception of Jesus' true identity. With a bit more length, there are three things to note here.

First, all four Gospels present Jesus as king in the triumphal entry. It is largely uncontested that Jesus selects his mode of transportation (a previously unridden donkey) as a conscious allusion to the peacetime entrance of OT kings.[41] All the Gospels report that the people in the crowd recognized this kingly entrance with the words of Psalm 118:26, "Blessed is he who comes in the name of the Lord!"[42] While some may question how much *messianic* flavor this entrance was intended by Jesus to have, the *royal* flavor is clear.[43] But it is something of a false dichotomy to separate messianic and royal imagery, as the Son of David was a significant royal *and* messianic idea in Second Temple Judaism. While messianic expectation at the time of Jesus was not a monolithic set of ideals for all branches of Judaism, John J. Collins comments on their similarities and notes, "This concept of the Davidic messiah as the warrior king who would destroy the enemies of Israel and institute an era of unending peace constitutes the common core of Jewish messianism around the turn of the era."[44]

Second, while Luke is clear on the kingship of Jesus, he seems to downplay some kingdom aspects. For example, in his paraphrase of Psalm 118:26 (Luke 19:38), Luke inserts the title "King" but avoids both "kingdom" (cf. Mark 11:10) and "King of Israel" (cf. John 12:13).[45] And Luke closes the citation not with "Hosanna" ("Save us!" as do Matthew and Mark) but with "Peace in heaven and glory in the highest!" The purpose of Luke's editorial paraphrasing may be to avoid overly literal political connotations while still stressing a messianic kingship. Luke does not avoid calling Jesus king, and even elsewhere ascribes to him a kingdom (e.g., Luke 1:32-33; 22:29-30; Acts 1:6-7). It is simply that Jesus' kingdom is not a geopolitical one set to begin upon his arrival in the regal city of Jerusalem.[46] King Jesus is not attempting to establish a peace that rivals the *Pax Romana*, but "peace in heaven."[47] The "mighty works" of Jesus that are joyously celebrated by his followers are not political or military deeds, but acts that confirm his messianic identity.[48] Jesus is a man of peace and not a political threat to first-century Roman control of Palestine.[49] Thus, Jesus comes not as a military king of a mere earthly reign, but as Messiah King.

Third, in his triumphal entry account Luke alone reports a specific confrontation about Jesus' identity (Luke 19:39-40). Some Pharisees insist that Jesus rebuke the disciples in their royal praise of him, but Jesus refuses—and thus supports their identification of him as messianic king—but uses a strange saying regarding the stones speaking out should the people be silent. "No unanimity of interpretation exists concerning this seemingly enigmatic response."[50] The saying shows a verbal parallel with Habakkuk 2:11 and has been suggested as serving as "a threat uttered against a nation which plunders people and acquires gain by violence."[51] Lloyd Gaston has suggested that it is not a backward looking statement of judgment (per Hab 2:11) but a forward-looking one wherein "the tumbled stones of a destroyed city will cry out to the survivors that Jerusalem should have repented" (cf. Luke 19:44).[52] But the immediate setting here is about praise and not judgment.[53] In keeping with a praise view, James A. Sanders notes the liturgical role of the priests in reciting Psalm 118 at festivals and suggests Jesus meant that the stones of the temple steps would fulfill the role if the priests would not.[54] More recently Arthur Just suggests the possibility that praise from Gentiles is intended, as Gentiles were sometimes considered to be insentient stones regarding spiritual matters.[55] Whatever the intended details, there is a returned rebuke here in that Jesus tells the Pharisees that the royal treatment aimed at him is correct and to say otherwise is to be in denial. Perhaps Jesus' rebuke of the Pharisaic naysayers is

tantamount to saying that, even if they had rocks in their heads, they should be able to see the obvious. "The point of the saying here is that Jesus is king, and no silencing of the disciples can deflect that fact."[56]

In one action here, Jesus stresses his identity as Messiah King and calls people to deal with it one way or another. "Jesus intended to enter Jerusalem as its king and so provoke its people either to embrace or deny him and his message."[57] Throughout Jesus' ministry in the Gospel of Luke, Jesus has been received by some and rejected by others. This same divided reception is his as he enters Jerusalem, and it will continue to be so divided in the book of Acts.[58]

CONCLUSION

While Luke has a thematic focus on Jesus' identity, Jesus himself for a time lived out a theme of concealment, especially in the first half of the Gospel where he regularly instructs those he heals to remain silent about his identity (e.g., Luke 4:33-35, 40-41; 5:12-16; 8:51-56; 9:21). Apparently Jesus felt the need to overcome inaccurate Jewish messianic expectations before being overtly announced as the Messiah.[59] As the time drew near for him to complete his mission, as he drew near to Jerusalem, the secrecy fades and his identity as Messiah King becomes clearer.

The three stories leading up to the entry—the blind man crying out "Son of David" (Luke 18:35-43), Zacchaeus (Luke 19:1-10); and the parable of the pounds (Luke 19:11-27)—follow immediately after one of Jesus' key passion predictions (Luke 18:31-34) and connect directly to the triumphal entry story (Luke 19:28-44). Strauss's overview of this introduction to the triumphal entry is worth repeating here.

> In summary, Luke like Mark uses the son of David cry of the blind man outside Jericho to prepare the reader for Jesus' royal entrance into Jerusalem and his passion and death as king of the Jews. But, in contrast with Mark, Luke introduces two pericopes between these events which serve to clarify Jesus' messianic role and ministry. In the Zacchaeus story, Jesus' messianic role is seen not as the conquering son of David of contemporary Judaism (*Pss. Sol.* 17; *Ezra* 13; 4QpIsa[a]; 1QSb 5.24-26) dealing with retribution to Israel's enemies but rather as the compassionate Son of man seeking and saving the lost (i.e. the role of the messiah as set out in Luke 4:18-19, 7:20-23). Then, in the parable of the pounds, the nature of Jesus' kingly authority and reign is presented not as the immediate establishment of an earthly kingdom on earth but rather as a departure to receive kingly authority, followed by a still future return in judgment.[60]

As for the triumphal entry itself, these same themes are confirmed by the manner in which Luke recounts the event. Recalling the blind man healed in Jericho, people at the triumphal entry recognize Jesus as royalty and praise God "for all the mighty works that they had seen." Recalling the Zacchaeus story and Jesus' openness to receiving all who believe and respond, Luke alone describes the people at the triumphal entry as "the whole multitude of the disciples."[61] Recalling the parable of the pounds and the separation of those devoted to the king and those opposed to him, Luke alone reports the Pharisaic anxiety at the triumphal entry about Jesus' identity. The time for ultimate judgment does not come when Jesus reaches Jerusalem (nor even after the resurrection when he is in Jerusalem; see Acts 1:6). But judgment day is coming. This is the emphasis of how Luke closes the triumphal entry episode with a uniquely Lukan account of Jesus' sorrow over Jerusalem. It was not merely over the bricks of the walls and buildings that Jesus mourned, for it was not merely over those things that he is Messiah King.

If you travel to Jerusalem, don't miss visiting the Mount of Olives. And if you are able, take the short walk down the (now paved) trail just below the level of the tourist plaza to the small chapel called *Dominus Flevit*. This much quieter garden

venue with a view of the Old City bears a Latin name commemorating a triumphal entry detail that only Luke records: "our Lord wept." There, as you look over Jerusalem, remember that Jesus the obvious Messiah King reversed things there. But the experience of Jesus' kingship is not a geopolitical reign in the physical city of Jerusalem (at least not yet!). More important right now is his reigning in the hearts of people through the promised Holy Spirit so as to move out from Jerusalem and reach the world with the joyous good news of salvation through him.[62] The division of the people at the triumphal entry over the identity of Jesus still exist today. The one who came to seek and to save the lost (Luke 19:10) still seeks blind and repentant sinners for whom he can reverse things. And what it still takes is for them to receive him as the Messiah King. Garland observes that for both the blind man and Zacchaeus, the crowd presents an obstacle to seeing Jesus.[63] We must encourage people to break from the crowd, to identify Jesus as the one who reverses judgment into peace, and joyfully to receive him as Messiah King.[64]

ENDNOTES

[1]The name "Gethsemane" is used only twice in the NT: Matt 26:36 and Mark 14:32. These are the parallels to Luke's reference to the Mount of Olives in Luke 22:39 and to John's reference to a garden across the Kidron valley in John 18:1. The name "Gethsemane" means "oil press," which is an unsurprising name on a mount with olive trees. See Joel B. Green, "Gethsemane," in *Dictionary of Jesus and the Gospels* (ed. Joel B. Green, Scot McKnight, and I. Howard Marshall; Downers Grove, IL: InterVarsity Press, 1992), 265-68; Kim Paffenroth, "Gethsemane," and "Olives, Mount of," in *Eerdmans Dictionary of the Bible* (ed. David Noel Freedman et al.; Grand Rapids: Eerdmans, 2000), 499 and 985-86.

[2]On the historicity of the triumphal entry, see Brent Kinman, "Jesus' Royal Entry into Jerusalem," in *Key Events in the Life of the Historical Jesus: A Collaborative Exploration of Context and Coherence* (ed. Darrell L. Bock and Robert L. Webb; WUNT 247; Tübingen: Mohr-Siebeck, 2009; Grand Rapids: Eerdmans, 2009), 383-427. This is an expansion of Brent Kinman, "Jesus' Royal Entry into Jerusalem," *Bulletin for Biblical Research* 15 (2005): 223-60. See the easily accessible defense of the authenticity of this event in Mark L. Strauss, *Four Portraits, One Jesus: A Survey of Jesus and the Gospels* (Grand Rapids: Zondervan, 2007), 479-80.

[3]"Palm Sunday" derives its name from John's Gospel. The Synoptics all mention people spreading garments on the road before Jesus (Matt 21:8; Mark 11:8; Luke 19:36), and both Matthew and Mark also mention the branches of trees (cf. Ps 118:27). Luke does not mention (nor deny) tree branches, but only John specifies branches of palm trees (John 12:13). Of the palm branches, Robert H. Stein comments, "Their presence gave a royal and messianic quality to the event, for they were a sign of Jewish nationalism, especially Maccabean nationalism, and they appear on the coins minted during the Bar Kokhba revolt in A.D. 132-35"; Robert H. Stein, *Jesus the Messiah: A Survey of the Life of Christ* (Downers Grove, IL: InterVarsity, 1996), 180-81; cf. Kinman, "Jesus' Royal Entry into Jerusalem," 406. Since Luke (the Rome conscious writer of Luke-Acts) does not mention branches at all, is he down playing the political side of things here?

[4]See esp. Stephen S. Smalley, "Redaction Criticism," in *New Testament Interpretation: Essays on Principles and Methods* (ed. I. Howard Marshall; Grand Rapids: Eerdmans, 1977), 181-95; Grant R. Osborne, "The Evangelical and Redaction Criticism: Critique and Methodology," *Journal of the Evangelical Theological Society* 22 (1979): 305-22; idem, "Redaction Criticism," in *Dictionary of Jesus and the Gospels*, 662-69; idem, "Redaction Criticism," in Dictionary for Theological Interpretation of the Bible Jesus and the Gospels (ed. Kevin Vanhoozer; Grand Rapids: Baker, 2005), 663-66; D. A. Carson, "Redaction Criticism: On the Legitimacy and Illegitimacy of a Literary Tool" in *Scripture and Truth* (ed. D. A. Carson and John D. Woodbridge; Grand Rapids: Zondervan, 1983), 119-42; reprinted now as chapter 4 in D. A. Carson, *Collected Writings on Scripture* (Wheaton, IL: Crossway, 2010), 151-78; and Scot McKnight,

Interpreting the Synoptic Gospels (Guides to New Testament Exegesis; Grand Rapids: Baker, 1988), 83-95.

[5]This clumsy statement is a woefully inadequate description of historiography. Much fuller and more elegant treatments of this important topic and its relationship to historical Jesus studies are available in such works as Scot McKnight, *Jesus and His Death: Historiography, the Historical Jesus, and Atonement Theory* (Waco, TX: Baylor University Press, 2005), 3-46; Robert L. Webb, "The Historical Enterprise and Historical Jesus Research," in *Key Events in the Life of the Historical Jesus: A Collaborative Exploration of Context and Coherence* (ed. Darrell L. Bock and Robert L. Webb; WUNT 247; Tübingen: Mohr-Siebeck, 2009; Grand Rapids: Eerdmans, 2009), 7-93.

[6]It is patently obvious to the reader that this short article on the triumphal entry in Luke's Gospel will not be absolutely exhaustive of everything we can learn from this passage. After all, I too must be selective of things to focus upon.

[7]If redaction criticism is thought of in its narrowest terms (i.e., focused only on the editorial differences of one Gospel compared to the others), some have used the label "composition criticism" to describe a more holistic approach that is concerned with how an Evangelist weaves together both the editorial differences and similarities into one narrative.

[8]Darrell Bock devotes seventeen chapters of his new book on Lukan theology to major theological themes; Darrell L. Bock, *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations* (Biblical Theology of the New Testament; Grand Rapids: Zondervan, 2012), 99-427.

[9]Peter Walker writes, "Jerusalem plays a central role within the story of the NT, and this is no accident. If Jerusalem at the dawn of the NT period was associated with the presence of the divine Name, the throne of the true King, the place of true sacrifice, the centre of Israel's life and the focus of its eschatological hope, then it was inevitable that the mission of Israel's Messiah would be integrally connected with this unique city"; Peter W. L. Walker, "Jerusalem," in *New Dictionary of Biblical Theology* (ed. T. Desmond Alexander and Brian S. Rosner et al.; Downers Grove, IL: InterVarsity, 2000), 590; cf. idem, *Jesus and the Holy City: New Testament Perspectives on Jerusalem* (Grand Rapids: Eerdmans, 1996), esp. 102-106 on Luke-Acts.

[10]Luke-Acts comprises approximately 25 percent of the NT but has almost 65 percent (90 times) of the NT's 139 occurrences of "Jerusalem." There are two different spellings of "Jerusalem" in the Greek NT: of the 62 times Ἱεροσόλυμα is used in the NT, it occurs 4 times in Luke and 22 times in Acts; of the 77 times Ἰερουσαλήμ is used in the NT, it occurs 27 times in Luke and 37 times in Acts.

[11]See Mikeal C. Parsons, "The Place of Jerusalem on the Lukan Landscape: An Exercise in Symbolic Cartography," in *Literary Studies in Luke-Acts: Essays in Honor of Joseph B. Tyson* (ed. Richard P. Thompson and Thomas E. Phillips; Macon, GA: Mercer University Press, 1998), 155-71.

[12]Luke Timothy Johnson, *The Gospel of Luke* (Sacra Pagina 3; Collegeville, MN: Liturgical, 1991), 15. Johnson continues, "The middle twelve chapters of the two-volume work narrate events exclusively in that place." Joseph Fitzmyer says with more color, "Though Luke never uses the expression, Jerusalem functions for him as 'the navel of the earth.'" Joseph A. Fitzmyer, *The Gospel according to Luke* (2 vols.; The Anchor Bible 28-28A; Garden City, NY: Doubleday, 1981, 1985), 1:168.

[13]I cannot think of a single scholar, living or dead, who does not consider Luke 9:51 to be a major turning point—if not *the* turning point—of the Gospel of Luke.

[14]I. Howard Marshall, *Luke: Historian and Theologian* (rev. ed.; Grand Rapids: Zondervan, 1989), 203. See Robert F. O'Toole, "Joy, Wonder, Blessing and Praise," *The Unity of Luke's Theology: An Analysis of Luke-Acts* (Good News Studies 9; Wilmington, DE: Michael Glazier, 1984), 225-60.

[15]E.g., William G. Morrice, *Joy in the New Testament* (Grand Rapids: Eerdmans, 1985), 91.

[16]Luke 1:14, 58; 2:20; 4:15; 5:25-26; 6:23; 7:16; 8:13; 10:17-20, 21; 13:13; 15:5-7, 9-10; 17:15-18; 18:43; 23:47; 24:41, 52-53; Acts 2:25-28, 47; 3:8-10; 4:21; 5:41; 8:8, 39; 10:46; 11:18; 12:14, 23; 13:52; 14:17; 15:3; 16:34; 21:20). The rejoicing theme is also evi-

dent in his unique "infancy hymns" (Luke 1:41-45, 46-55, 68-79; 2:10-14, 28-32), and perhaps even in the wealth of his dinner party references, many of them uniquely Lukan (e.g., Luke 5:29-30, 33-35; 7:33-35, 36-37; 9:10-17; 11:37-42; 12:35-40; 13:29; 14:1-14, 15-24; 15:1-2, 22-32; 16:21; 17:7-10, 27-28; 22:7-22, 29-30; Acts 1:4; 2:46; 27:33-38.

[17]Paul Borgman, *The Way According to Luke: Hearing the Whole Story of Luke-Acts* (Grand Rapids: Eerdmans, 2006), 228; cf. 78 and 203.

[18]See John O. York, *The Last Shall Be First: The Rhetoric of Reversal in Luke* (46; Sheffield: Sheffield Academic, 1991).

[19]Mikeal Parsons suggests, "The reversal contrast is embedded in the very structure of the parable collection [of the Travel Narrative] which, in the paired parables, alternates in its narrative audience," i.e. between outsiders and insiders. He concludes that "this collection of parables was carefully organized to emphasize their rhetoric of reversal"; Mikeal C. Parsons, *Luke: Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson, 2007), 118-19.

[20]I touch on this in "What Did Luke Really Care About? The Gospel of Luke" in *What the New Testament Authors Really Cared About: A Survey of Their Writings* (ed. Kenneth Berding and Matt Williams; Grand Rapids: Kregel, 2008), 61.

[21]Mark L. Strauss, *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: Sheffield Academic, 1995), 305. The pericopes of Luke's Gospel encompassed by Strauss's comment are typically identified as follows: the last of Jesus' predictions of his passion (18:31-34), the healing of the blind man near Jericho (18:35-43), Zacchaeus (19:1-10); the parable of the pounds (19:11-27), the triumphal entry (19:28-40), Jesus weeping over Jerusalem (19:41-44), and the cleansing of the temple (19:45-48). We are including the uniquely Lukan report of Jesus' weeping over Jerusalem as part of the triumphal entry account.

[22]Strauss, *The Davidic Messiah in Luke-Acts*, 306.

[23]David E. Garland, *Luke* (Zondervan Exegetical Commentary on the New Testament; Grand Rapids: Zondervan, 2011), 738.

[24]Mark is wordier and alone gives us the man's name ("Bartimaeus son of Timaeus"; Mark 10:46); Matthew alone mentions a second blind man (Matt 20:30).

[25]York, *The Last Shall Be First*, 170. Joel Green observes, "As is typical in Lukan accounts of healing, people attribute restorative power to God, even while recognizing Jesus as the one through whom that power is manifest. Jesus is thus identified as the authorized agent of God—in the language of this pericope, 'Son of David.'" Joel B. Green, *The Gospel of Luke*, (New International Commentary on the New Testament: Grand Rapids: Eerdmans, 1997), 665.

[26]See for example, I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (New International Greek Testament Commentary; Grand Rapids: Eerdmans, 1978), 694; Fitzmyer, *The Gospel according to Luke*, 2:1221-22; C. F. Evans, *Saint Luke* (TPI New Testament Commentaries; Philadelphia: Trinity, 1990), 664; Strauss, *The Davidic Messiah in Luke-Acts*, 310; and York, *The Last Shall Be First*, 160. Robert Tannehill makes a convincing case for this by calling on vocabulary connections with "must" (dei) and "lost" and comparing Luke 19:10 with 5:32; Robert C. Tannehill, "The Story of Zacchaeus as Rhetoric," *The Shape of Luke's Story: Essays on Luke-Acts* (Eugene, OR: Cascade, 2005), 77-78.

[27]Of course, in contrast to the citizens of Jericho in the Zacchaeus story, the careful reader of Luke is not as shocked by Jesus' connection with a tax collector; see Luke 3:12-13; 5:27-32; 7:29-30; 15:1-2; 18:9-14. On the other hand, Zacchaeus is described as "rich" (19:2), and Luke does not always portray the rich favorably; see Luke 1:53; 6:24; 12:13-21; 14:12-14; 16:19-31; 18:18-30; cf. 5:11, 28; 9:57-62; 14:25-33; 20:45-21:4. See Tannehill, "The Story of Zacchaeus as Rhetoric," 74-75.

[28]York, *The Last Shall Be First*, 158.

[29]Ibid., 160, n. 1; cf. Tannehill, "The Story of Zacchaeus as Rhetoric," 79-83; Marshall, *Luke: Historian and Theologian*, 138-39.

[30]The similarity of parable of the pounds in Luke to the

later parable of the talents in Matthew need not mean that one of the Evangelists has the story in the wrong place. Jesus could certainly use similar illustrations on separate occasions; cf. Earle E. Ellis, *The Gospel of Luke* (rev. ed.; New Century Bible Commentary; Grand Rapids: Eerdmans, 1974), 221-22; and Marshall, *The Gospel of Luke*, 701. In support of this idea, Strauss observes, "In this case the common source would be Jesus himself whose idiosyncratic language would account for the verbal parallels. It seems to me this possibility is too quickly dismissed by modern critics. What teacher would never repeat himself in two different forms?"; Strauss, *The Davidic Messiah in Luke-Acts*, 307-308, n. 3.

[31]Marshall, Luke: *Historian and Theologian*, 90; Fitzmyer, *The Gospel according to Luke*, 2:1233. Johnson sees the parable as reflecting Jesus' authority, but makes the application completely to Jesus' earthly experience, conquering at the resurrection with no implications for the Second Coming; Johnson, *The Gospel of Luke*, 292-94. Garland suggests that the parable is not meant to picture a ruler analogous to Jesus but one in contrast to him: "The vengeful king contrasts with the rule of King Jesus, the Messiah, who comes into the world to bring peace and goes to Jerusalem to give his life for others, not to destroy them"; Garland, *Luke*, 756; cf. 754-64. But Johnson's view reduces (down to a mere ten days) Luke's stated rationale for the parable and Garland's view severely revises—or virtually removes—it (cf. Luke 19:11).

[32]Green, *The Gospel of Luke*, 677.

[33]This reversal of who is and who is not in the kingdom is laid out in Luke's passion week account in such a way that it is of little surprise that he does not include a pericope on the separation of the sheep and goats, a pericope that only Matthew has in Matt 25:31-46, immediately after his parable of the talents (Matt 25:14-30).

[34]"In this way, the point for Luke's audience is not on the delay but on the nature of the kingly authority which Jesus received (and the need for stewardship during his absence). Luke is dispelling the Jewish expectation, shared by the disciples during Jesus' life, that the messiah's reign and the consummation of the kingdom of God would occur when he entered Jerusalem"; Strauss, *The Davidic Messiah in Luke-Acts*, 309.

[35]In discussing Luke's connection of Jerusalem (and the temple) with Christian eschatology, J. Bradley Chance concludes that "the Jewish view of the significance of Jerusalem and the temple in the eschatological age of salvation had thoroughly saturated Jewish thought" and that "the early Christians were aware of this significance, an awareness that would have sprung from the Jewish roots of the earliest followers of Jesus themselves" J. Bradley Chance, *Jerusalem, the Temple, and the New Age in Luke-Acts* (Macon, GA: Mercer University Press, 1988), 146; cf. 5-33. On the symbolism of Jerusalem, see J. Barton Payne, "Jerusalem," in *The Zondervan Encyclopedia of the Bible* (rev. ed.; ed. Merrill C Tenney and Moisés Silva; Grand Rapids: Zondervan, 2009), 3:528-64, esp. 562-64; and D. A. Carson, "Jerusalem," in *Evangelical Dictionary of Theology* (ed. Walter A. Elwell; Grand Rapids: Baker, 1984), 579-81.

[36]Marshall cautions against pushing expectation of the Second Coming so far into the future that it no longer affects the believer's current lifestyle. "We should not attach any significance in this connexion to Luke 19:11, since the point of this editorial comment is that the disciples were wrong in expecting the kingdom of God to come when Jesus entered Jerusalem; it is not concerned with the expectations held by Luke's readers at a later date." Marshall, *Luke: Historian and Theologian*, 131-32.

[37]Ibid., 154-55.

[38]Johnson, *The Gospel of Luke*, 15.

[39]Matt 21:14-17 records a similar but later confrontation about Jesus' identity happening in the temple district between Jesus and the chief priests and scribes. Luke records several such confrontations in Jerusalem in Luke 20-23.

[40]Green, *The Gospel of Luke*, 681.

[41]For example, people rejoiced as Solomon, the son of David, was brought into the city on a mule to become king over his father's kingdom (1 Kgs 1:32-40; cf. 2 Sam 18:9; 19:26), people spread their garments out for Jehu to walk upon when he became king (2 Kgs 9:13), and palm branches, praise, and singing were

all part of Simon Maccabeus's entrance into Jerusalem (1 Macc 13:51). "In analogous scenes, the person who enters the city does not do so in order to claim kingship; rather, entry presupposes an already achieved victory. This is important because it suggests that Jesus is not about to assert his royal status." Green, *The Gospel of Luke*, 683. For longer lists of such accounts in ancient literature, see David R. Catchpole, "The 'Triumphal' Entry," in *Jesus and the Politics of His Day* (ed. Ernst Bammel and C. F. D. Moule; Cambridge: Cambridge University Press, 1984), 319-21; and Brent Kinman, "Parousia, Jesus' 'A-Triumphal' Entry, and the Fate of Jerusalem (Luke 19:28-44)," *Journal of Biblical Lierature* 118 (1999): 280-84. On the theological significance of donkeys in Scripture, see now Kenneth C. Way, *Donkeys in the Biblical World: Ceremony and Symbol* (History, Archaeology, and Culture of the Levant 2; Winona Lake, IN: Eisenbrauns, 2011).

[42]Darrell Bock notes that, as one of the Hallel Psalms (Pss 113-118), Psalm 118 was used liturgically at festivals and to greet pilgrims at the Feast of Tabernacles, but its use by Passover pilgrims entering Jerusalem is unusual; Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology* (Journal for the Study of the New Testament Supplement Series 12; Sheffield: JSOT, 1987), 122-23. The point is that, even if not fully understood by all members in the crowd, they are treating Jesus in an intentional and messianic way and are not merely being caught up into a usual Passover practice.

[43]Kinman, "Jesus' Royal Entry into Jerusalem," 405; cf. esp. 409 and 411.

[44]John J. Collins, T*he Scepter and the Star: Messianism in Light of the Dead Sea Scrolls* (2nd ed.; Anchor Bible Reference; New York: Doubleday, 2010), 78.

[45]In recounting Jesus' hearing before Pilate, all four Gospels report Pilate's question, "Are you the King of the Jews?" But only John makes explicit Jesus' claim, "My kingship is not of this world" (John 18:36). Rather than report this conversation, Luke has narrated the nonpolitical nature of Jesus' kingship.

[46]"Though Jesus is rightly proclaimed to be the king, he is not now to establish a kingdom in Jerusalem"; Strauss, *The Davidic Messiah in Luke-Acts*, 309; cf. 315.

[47]Lynn A. Losie, "Triumphal Entry," in *Dictionary of Jesus and the Gospels*, 857.

[48]Strauss, *The Davidic Messiah in Luke-Acts*, 313; cf. 316. See Luke 4:18-19; 7:18-23; Acts 2:22; 10:38.

[49]"The realm of Jesus' kingship in Luke, accordingly, is beyond the sphere of earthly kingdoms (cf. Acts 1:6-8), and hence is not a political threat to the reigning powers (cf. Lk 23:3-4, 47; cf. Acts 25:8, 25)." Lynn A. Losie, "Triumphal Entry," in *Dictionary of Jesus and the Gospels*, 857; cf. Fitzmyer, *The Gospel according to Luke*, 2:1245.

[50]Brent Rogers Kinman, "'The stones will cry out' (Luke 19,40): Joy or Judgment?" *Biblica* 75 (1994): 232.

[51]Fitzmyer, *The Gospel according to Luke*, 2:1252.

[52]Lloyd Gaston, *No Stone on Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels* (Supplements to Novum Testamentum 23; Leiden: Brill, 1970), 359; cf. Frederick W. Danker, *Jesus and the New Age: A Commentary on St. Luke's Gospel* (rev. ed.; Philadelphia: Fortress, 1988), 314.

[53]Here Kinman's grammatical argument against the judgment view is convincing. That is, the judgment view must take the if-then statement both ways: "if they don't praise, judgment will come" and conversely, "if they do praise, judgment will not come." But the disciples do praise and Jesus says in Luke 19:41-44 that judgment is coming anyway, so the judgment view fails; see Kinman, "The stones will cry out," 234-35. In support of a praise view, Kinman (p. 235) notes the similarity to Cicero's description of his arrival in Rome (*In Pisonem*, 52): "That single day of my restoration to my country was to me a day of immortality, when I saw the senate and the entire people of Rome gathered outside the city and Rome herself seemed to dislodge herself from her fixed abode and go forth to embrace her saviour. And her reception of me was such that not only all men and women of all classes, ages, and ranks of society, of every circumstance and ever position, but even the very walls, buildings, and temples of the city seemed to show their joy."

[54]James A. Sanders, "A Hermeneutic Fabric: Psalm 118

in Luke's Entrance Narrative," chapter 10 in *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* (ed. Craig A. Evans and James A. Sanders; Minneapolis: Fortress, 1993), 150. "It is as though Jesus responded, 'I'm sorry, friends, this event is happening, and the roles indicated have to be filled.'"

[55]Arthur A. Just Jr., *Luke* (2 vols.; Concordia Commentary; St. Louis: Concordia, 1997), 2:748; cf. 1:152.

[56]Johnson, *The Gospel of Luke*, 298. Johnson notes that Luke uses a number of stone related sayings: Luke 3:8; 19:40, 44; 20:17, 18; 21:5-6; 24:2; cf. Acts 4:11.

[57]Kinman, "Jesus' Royal Entry into Jerusalem," 421; cf. Strauss, *Four Portraits, One Jesus*, 480.

[58]See Just, *Luke*, 2:748.

[59]This is supported by the fact that Jesus gives the former demoniac in the Gentile Decapolis region the instructions to declare what was done rather than keep it quiet (Luke 8:26-39).

[60]Strauss, *The Davidic Messiah in Luke-Acts*, 311.

[61]In Luke's use of the term, a "disciple" is any follower of Jesus and not merely a member of the Twelve; it was this way from the beginning (see Luke 6:13 and 17).

[62]See Jesus' response to the apostles' question about "kingdom of Israel" rule in Acts 1:6-8.

[63]Garland, *Luke*, 744.

[64]For more on the nature of Jesus' kingship and what it means for being his followers, see now Jonathan Lunde, *Following Jesus, the Servant King: A Biblical Theology of Covenantal Discipleship* (Biblical Theology for Life; Grand Rapids: Zondervan, 2010).

Jesus, the Destruction of Jerusalem, and the Coming of the Son of Man in Luke 21:5-38

Robert H. Stein

In Luke 21:5-38 we encounter Jesus' third and largest pronouncement in this Gospel concerning the destruction of the Jewish temple and the city of Jerusalem. The two earlier pronouncements in 13:34-35 and 19:41-44 are much shorter and less detailed. Along with the parallel accounts in Matthew 23:37-39, 24:1-44, and Mark 13:1-37, we find numerous other examples of Jesus' foretelling the destruction of Jerusalem in Mark 14:58; 15:29; John 2:19-20; Acts 6:14. In addition we find an acted out parable of this in Jesus' cleansing of the temple (Mark 11:12-25), and there are suggestions of this in the parable of the pounds (19:11-27) and parable of the vineyard (Mark 12:1-11/ Luke 20:19-18). Consequently, Jesus' prophetic proclamation of the temple's destruction is one of the most certain aspects of his teaching and was a major cause of his death. Like the OT prophets Jesus boldly warned of God's forthcoming destruction of Israel's glorious temple.

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LUKE 21:5-7: THE INTRODUCTION AND KEY TO UNDERSTANDING LUKE 21:5-38

The discourse opens with an anonymous "some" commenting to Jesus over the beauty and magnificence of the temple. In Mark 13:1 the "some" is referred to as "one of the disciples" and in Matthew 24:1 as "his disciples." Luke may have used "some" to direct Jesus' reply to his gentile audience and Theophilus (Luke 1:3; Acts 1:1). The beautiful stones and the "offerings" are specifically mentioned. The beauty and size of the temple made it the equal, if not the superior, of many of the famous "seven wonders of the world." The temple built by Zerubbabel and Haggai around 515 B.C., after Israel's return from exile in Babylon, underwent a massive rebuilding program involving the entire temple mount, as well as the temple, by Herod the Great. Begun in 20 B.C. (cf. John 2:20), it continued unabated until A.D. 63.

Josephus describes its beauty in his *Wars* (5.5.1-6 §§184-227) and *Antiquities* 15.11.1-7§§380-425. He mentions one of the stones in the foundation as being sixty-seven by seven by nine feet and that the stones of the temple were thirty-seven by twelve by eighteen feet in size![1] The offerings would have included such things as the golden and bronze doors, golden grape clusters, tapestries, etc. Although the temple, itself, was not the largest of its day, the entire temple complex measuring about 1.5 million square feet was.[2]

Jesus' prophecy of the temple's coming destruction, and by implication the city of Jerusalem as well, must have been surprising (and sacrilegious) to many. The huge size of the stones involved in the temple complex and the massive walls of the city gave a sense of security. Jerusalem was a mighty fortress. The steep Kidron Valley to the east and the Hinnom Valley to the south and west made only the northern side of the city vulnerable to attack, and the mighty towers located in the walls made an attack extremely difficult. Added to this was the false sense that God would not let his holy place be destroyed by the pagan Romans. Of course, this is exactly what God permitted the pagan Babylonians to do in 587 B.C.! Jesus was not awed by the "stones and offerings" of the temple. He saw beneath the surface and realized that underneath the cosmetic beauty of the temple lay all kinds of uncleanness (Matt 23:27-28). The previous account of the widow's mites (21:1-4) reveals that Jesus judged the inner, spiritual reality of an act, not its external appearance. Thus the widow's two copper coins were a greater gift than the large gifts given by others. We find a similar situation in the life of Paul when he saw the beauty of the Athenian acropolis and the magnificence of the Parthenon. Instead of delighting in their architectural glory, he was appalled at the idolatry (Acts 17:16, 23) and ignorance (17:23, 29-31) they represented.

Jesus responds, "The days will come" (21:6). This is not a technical term for the coming of the Son of Man and the end of the world, but to a future time. This time can refer to the arrest of Jesus (5:35), the destruction of Jerusalem (23:29; cf. 19:43), or the coming of the Son of Man (17:22). Here it refers to a future event—the destruction of the temple and Jerusalem. These two events are not identical but are intimately associated together. In Jeremiah 7:13-20; Lamentations 2:7-9; and Micah 3:12 they are tied together. Furthermore, since the temple lay within the walled city of Jerusalem, there was no way to destroy the temple without destroying the city. The fierce defense by the Jewish people of their temple and city would assure that the future destruction would involve both. The reference to there not being left "one stone upon another that will not be thrown down" (21:6) is hyperbolic in nature, since only exaggerated language can do justice to the horrific nature of the events of A.D. 70.[3]

The key verse for understanding our passage involves the two questions addressed to Jesus in 21:7: "Teacher, when will these things be, and what will be the sign when these things are about to take place?" The whole understanding of Luke 21:5-38 ultimately depends on the interpretation of these two questions. Several issues come into play here. One involves the relationship of these questions with the statement of Jesus concerning the destruction of the temple in 21:6. It is important to note that the two questions seek clarification of Jesus' statement in the previous verse. The two questions about "these things" concern Jesus' statement about the destruction of "these things," i.e., the destruction of the temple in 21:6. Another issue involves whether the two questions concern two different events or two aspects of the same event. The fact that both questions involve "these things" (*tauta*) reveals that the issue being dealt with concerns the destruction of the temple referred to by Jesus in the previous verse. The two questions are essentially a form of synonymous parallelism in which two aspects of the temple's destruction are referred to. One involves the *time* ("when"[*pote*]) of the destruction, and the other involves the appearance of a *sign* (*to sēmeion*) indicating that the destruction was imminent, but

that there was still time for escape (21:20-21). In the parallel account in Mark 13:4 the two questions read, "Tell us, when will these things (*tauta*) be, and what will be the sign (*to sēmeion*) when all these things (*tauta ... panta*) are about to be accomplished." Although some scholars argue that in Mark these are two different questions (one dealing with the destruction of the temple and the other with the coming of the Son of Man), they are best understood as an example of synonymous parallelism dealing with two different aspects of the destruction of the temple.[4] This is clearly how Luke interprets the two questions for he uses the exact same referent, "these things" (*tauta*), in both questions! The two questions in 21:7 are the key to interpreting what follows because they indicate that what follows in 21:8-23 concerns the destruction of Jerusalem and its temple.[5]

The request for a sign is not viewed negatively by Jesus, for there is no rebuke addressed to the questioners. The question is not an attempt to test or trap Jesus. Nor is it an attempt to satisfy the curiosity of his questioners and provide eschatological information to complete their apocalyptic charts of the end times. It is rather a desire to be forewarned and prepared for the fulfillment of Jesus' prophecy contained in 21:6. It reveals their faith in Jesus as a teacher and a prophet, and their desire to escape the coming destruction he predicted. As in Mark 13:14-16 and Matthew 24:15-18, Jesus proceeds to give them an answer to this question in 21:20-21. This sign will allow them to escape the horrors associated with the destruction of Jerusalem in A.D. 70, if they heed the warning to flee.

LUKE 21:8-19: NON-SIGNS OF THE IMMINENT DESTRUCTION OF JERUSALEM

Luke 21:8-11: Warning not to Confuse coming Events with The Sign of the Temple's Destruction

It should be assumed that the reply of Jesus in 21:8-19 is directed to the two questions asked in the previous verse. Thus, unless indicated otherwise, the following warnings and statement concern the coming destruction of the temple that Jesus has foretold in 21:6. Jesus warns that messianic pretenders would come claiming to be "he," i.e., the Messiah. They would not be claiming to be Jesus of Nazareth, but rather claiming to be who Jesus of Nazareth is—the Christ or Messiah (cf. 1:32-33; 2:11, 25-32; 9:18-20; 22:67-71; 23:2, 35, 39; 24:26, 46). Along with messianic pretenders claiming that "The time is at hand!" there would occur various rumors of wars and insurrections. They should not be led astray by this, however, into thinking that the destruction of Jerusalem was immediately at hand, for "it will not be at once" (21:9).[6] In addition, wars between nations and kingdoms along with natural disasters such as earthquakes, famines, plagues, and even cosmic signs will occur. These are not, however, signs indicating that the destruction of Jerusalem is imminent. The sign asked about in 21:7 involves something quite different and will be described in 21:20-21.[7] Note that the question of the disciples asked in 21:7 involves a sign (singular), whereas 21:8-11 involves various events (plural) that are not referred to as "signs."

The teachings of 21:8-11 are directed by Jesus to "some" (21:5), or the disciples according to the parallel accounts in Matthew and Mark, and they concern the destruction of Jerusalem. Luke, writing after the destruction of Jerusalem, nevertheless must have thought that these warnings were applicable to his readers as well.[8] The danger of interpreting the events of 21:8-11 as harbingers of the awaited *parousia* was an ever present danger, as the history of the church has made evident (cf. 2 Thess 2:1-2). Probably Luke also sought to emphasize to Theophilus and his readers that Jesus knew about and foretold of the destruction of Jerusalem and of various circumstances associated with it. He also knew and foretold that there would be an interval of time between his ministry and the destruction of Jerusalem, as well as between the

destruction of the Jerusalem and his *parousia*. The former had already taken place, but the latter was still future (cf. 18:7-8; 19:11; 2 Pet. 3:3-8).

Luke 21:12-19: Persecution Facing Jesus' Followers

As in the parallel accounts in Mark and Matthew, after the warning not to be misled by various events into thinking the destruction of the temple was imminent, Luke includes various teachings of Jesus concerning the persecutions his followers will encounter. He has already warned them of this by Jesus' teachings in 9:23-26. Whereas Mark and Matthew refer to their being delivered over to "councils [*sunedria*] and synagogues [*sunagōgas*]," Luke 21:12 has "synagogues and prisons." This is probably because he makes no mention of Christians appearing before such Jewish councils in Acts, and references to appearing before Jewish councils would not have been especially relevant for Luke's Gentile readers living outside Judea. References to Christians appearing before synagogues and prison, however, occur frequently in Acts.[9] Whereas being delivered over to synagogues refers to persecution by Jewish leaders, appearing before kings and governors refers to persecution coming from Gentile leaders.[10] The cause for their appearing before these officials is "for my name's sake." Although this expression (and related ones) are common in the NT (John 15:21; 1 Pet 4:14, 16; 3 John 7; Rev 2:3), they occur most frequently in Luke-Acts (Luke 9:48-49; 10:17; 21:17; 24:47; Acts 2:38; 3:6, 16; 4:10, 17, 18, 30; 5:28, 40-41; 8:16; 9:15-16, 21, 27). Whereas 21:13 can be interpreted "this will bear witness on your behalf in the day of judgment," it is best interpreted as the serendipitous result of their trials serving as an opportunity of witnessing for Christ to kings, governors, prison guards, and other officials. Luke 24:48 and Acts 1:8; 4:33 favor the latter interpretation, as does the parallel in Mark 13:10.

The exhortation to "Settle it therefore in your minds" (21:14) serves as an encouragement to Jesus' followers. Being largely uneducated and for the most part illiterate (probably less that twenty percent could read), the promise that Jesus, himself, would give them wisdom and "a mouth," i.e., give them the words to speak, would be a great encouragement to them as they stood before powerful rulers and authorities whose power, knowledge, and education far exceeded theirs. It is surprising that Luke, who strongly emphasizes the role of the Holy Spirit, replaces Mark 13:11 "it is not you who speak but the Holy Spirit" (cf. also Matt 10:20) with Jesus saying, "I [myself, the "I" is emphatic] will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict" (21:15). This may be due to Luke's earlier reference to the role of the Holy Spirit in this regard in 12:11-12. Luke gives several examples of this God-given wisdom in Acts 4:13-14; 6:10; 13:8-12.

The extent that Christians may experience persecutions is further described by it coming even from one's own family. Parents, brothers, family, and friends, will "put them to death." This probably means that they will deliver their Christians relatives over to hostile authorities and this will result in death for some. In addition they should be prepared to be hated by "all" for the sake of Jesus (21:17). The exaggerated use of "all" is meant for emphasis (cf. 1:48; 2:1, 3; 6:17; 7:29; 12:7; 15:1; 19:7). The fact that it is an exaggeration can be seen from such passages as Acts 2:47; 3:9-10; 4:21; 5:13, where Christians are held in high esteem by the people, but Luke in Acts does refer to Christians dying for their faith in several places (7:54-60; 9:1; 12:1-2; 26:10). Yet despite such persecution and even death, ultimately "not a hair of [their] head will perish" (21:18). The proverbial nature of this saying is evident from 12:7; Acts 27:34; 1 Samuel 14:45; 2 Samuel 14:11; and 1 Kings 1:52. Its truthfulness, in light of eternity, is demonstrated by 12:4-7 and such passages as Romans 8:31-39 and 1 Corinthians 15:51-57. The section begun in 21:12 ends in 21:19 with the promise that by faithful endurance (cf. 8:15) they will gain their lives (lit. "souls") or as the parallels in Mark and Mat-

thew state, "they will be saved" (cf. also 18:28-30; John 10:28).[11]

LUKE 21:20-24: THE DESTRUCTION OF JERUSALEM AND THE SIGN PRECEDING IT

All three Synoptic Gospels mark the beginning of this new section with "when you see" (*hotan idēte*). The "when" recalls the "when" of the first question asked Jesus in 21:7 "when will these things be" and prepares for the "Then" of 21:21. Whereas Mark 13:14 and Matthew 24:15 refer to the appearance of the "abomination of desolation" (*erēmōseōs*) being the sign that would serve as a warning to flee Judea immediately, Luke refers to seeing "Jerusalem surrounded by armies" as the sign indicating that the city's desolation (*erēmōsis*) was at hand. Although Matthew and Mark refer to a recurrence of the pollution of the temple, known as the abomination of desolation, that took place in 167 B.C. under Antiochus Epiphanes IV of Syria, Luke refers to a "desolation" associated with the Roman armies. This may be due to Theophilus and Luke's other Gentile readers being less familiar with the celebration of the cleansing of the temple in 164 B.C. by the Maccabees that is called Hanukah and has been celebrated yearly ever since. Each December Jews recalled the abomination of desolation of 167 B.C. in which Antiochus Epiphanes IV defiled the temple by building an altar to Zeus upon the sacred altar of burnt offering and sacrificing swine upon it. Hanukah, or the Feast of Lights, commemorates the cleansing of the temple and the miracle of how the one day supply of sacred oil that was available burned continuously for seven days, until a new supply of sacred oil was produced.

A similar abomination would serve as a warning to flee Jerusalem in order to escape Jerusalem's destruction and avoid the Jewish Holocaust of A.D. 70 (Mark 13:14; Matt 24:15). In Luke the approaching of the Roman armies would serve as such a warning, for once the Romans encircled Jerusalem and built a wall around it, as they did later at Masada, escape would no longer be possible. The warning is directed to "those … in Judea" and "those … inside the city." The reference to these two groups prohibits a mirror reading of the passage that seeks to apply this warning to the situation of the first readers of the Synoptic Gospels. For the readers of Matthew and Luke the destruction of Jerusalem was a past event. Thus, whereas for the disciples (Mark 13:3; Matt 24:3) living in Judea and Jerusalem these teachings of Jesus, passed down orally by the eyewitnesses and ministers of the word (Luke 1:2), would have been life-saving and allowed them time to flee the scene, this was not so for the readers of Matthew, Mark, and Luke. They were excluded from this danger by distance and time. According to Eusebius (*Eccl. Hist.* 3.5.3) the Christian church in Judea and Jerusalem fled to the city of Pella in the northeastern part of the Jordan Valley due to an oracle they received. Thus they escaped the horrors that befell Jerusalem and the surrounding countryside. Whether this oracle refers to the warning to flee found in the Synoptic Gospel is, however, debated. Another warning relevant to Jesus' followers in Judea but not for the Gospel readers involves resisting the temptation to flee into Jerusalem to seek safety from the approaching Roman armies (21:21c; cf. Gen 19:17-20; 1 Macc 2:27-28). The present participle is usually translated as an aorist participle "when you see Jerusalem 'surrounded,'" but it is better translated as "when you see Jerusalem being surrounded."[12] This envisions a time before the complete encirclement of Jerusalem by the Roman army, when flight from the city was still possible (cf. Josephus, *Wars* 7.8.5 §§304).

The description of the horrors coming upon Judea and Jerusalem portrays these events not simply as Roman vengeance against a rebellious, Jewish citizenry but as divine vengeance. Rome, as Babylon in 587 B.C., was God's instrument of wrath, but the ultimate cause was God. This was his wrath: for the nation's oppressing the poor (18:7; 20:47); rejecting its Messiah (13:33-35;

20:13-18); not recognizing the time when God visited the nation and offered the kingdom to her (19:44); rejecting the gospel message (Acts 13:46-48; 18:5-6; 28:25-28); but above all because of the involvement of the leaders of Israel in the death of God's Son (9:22; 18:31-33; 19:47; 20:14-19; 22:1-2, 47-23:25).[13] The divine nature of this vengeance is reinforced by referring to it as "fulfill[ing] all that is written (21:22)."

"Alas" (*ouai*) introduces two poignant examples involving those most vulnerable to the events coming upon Jerusalem—pregnant women and women nursing infants. Their plight would be most severe, whether in seeking to flee from the area or in seeking to survive the siege of Jerusalem with its accompanying famine and disease. Once a blessing, their condition would now become a curse (cf. Josephus, *Wars* 6.3.4 §§201-13). Luke omits the reference to praying that this flight not be in winter when the weather and flooding streams and wadis would make flight more difficult. He may have done this because he knew that the siege of Jerusalem took place in April to late August, the dry season. This "great distress" can be translated in 21:23 as occurring upon the "earth" or upon the "land." The term *gēs* can refer to either. However, the context is Judea (21:21; cf. 4:25) and involves the destruction of Jerusalem in A.D. 70 not the end of history, as the references to Judea and Jerusalem in 21:21 indicate. Thus it is better to understand *gēs* as referring to the "land [of Israel]."

Only two possibilities are listed as consequences of the siege and destruction of Jerusalem—death and captivity (21:24). Josephus states that the Roman war against the Jews and Jerusalem resulted in 1.1 million people being killed (*Wars* 6.9.3 §§420) and 97,000 more led away into slavery (*Wars* 6.9.3 §§420). Even if Josephus's numbers are inflated, the scope of the human disaster was enormous. The section ends with a reference to Jerusalem being trampled upon until the times of the Gentiles are fulfilled (cf. Ps 79:1; Isa 63:18; Dan 8:13; Rev 11:2). The "until" may suggest that Israel's judgment might not be final, but that she might experience a future restoration (cf. 13:35; Rom 11:11-32).

LUKE 21:25-28: THE COMING OF THE SON OF MAN

Having dealt with the questions concerning the destruction of the temple and Jerusalem (21:6-7), Jesus now moves on to a new subject that has not been mentioned in 21:5-24—the consummation of the kingdom of God with the coming of the Son of Man.[14] Whereas the destruction of Jerusalem is described with historical-prophetic imagery (the one exception is "great signs *from* heaven" [21:11]), the coming of the Son of Man involves cosmic-apocalyptic imagery ("world" [21:26], "the powers of the heavens" [21:26], and "the whole earth" [21:35]), indicating that we are dealing with two different events. Luke also indicates this by omitting Mark's introductory "But in those days" from the parallel account in Mark 13:24.

We frequently find the use of cosmic expressions such as "sun and moon and stars" in the OT (Amos 8:9; Jer 4:23-27; Ezek 32:7-8; Isa 13:9-11; cf. also Hab 3:11; Joel 2:10, 30-31; 3:15) and NT (Acts 2:17-21; Rev 6:12ff.). These cosmic signs refer to a theophany in which God will: bring judgment and destroy Samaria by the Assyrians in 722 B.C.; destroy Jerusalem by the hand of Nebuchadnezzar, king of Babylon in 587 B.C.; destroy the army of Hophra, pharaoh of Egypt by the hand of Nebuchadnezzar in 585 B.C.; and overthrow Babylon by the Medes in 539 B.C. Whereas such language frequently refers to a theophanic event in which God is going to act in a special way in history bringing blessing and/or woe, the metaphorical language should not necessarily be interpreted "literalistically,"[15] as the examples listed above indicate. We find similar imagery in the OT to "on the earth distress of nations in perplexity" (21:25; cf. Isa. 3:24-4:1; 33:9; 34:1-15; Jer. 4:28-31; Nah. 1:4-5), and the "powers of heaven will be shaken" (21:26; cf. Isa 13:13; 34:4; Dan 8:10; Hag 2:21)."

The temporal designation "And then (*tote*)" in 21:27 does not refer back to the "when" (*hotan*) of 21:7, which picks up the "when" of Jerusalem's destruction (21:6). This question about the destruction of Jerusalem has already been answered by the "when" of 21:20-24 which describes that destruction. The "then" of 21:27 refers to a new and different event which has not been referred to in 21:5-24—the coming of the Son of Man. Luke's readers already have read about this elsewhere in the Gospel (9:26; 12:40; 17:22, 24, 26, 30; 18:8), but this has not been referred to, up to now, in the present chapter.

The traditional interpretation of the coming of the Son of Man understands this as an event still future in which the Son of Man will visibly return from heaven to judge both living and dead and bring history, as we know it, to its conclusion. Several non-literal interpretations of this and related passages have been suggested. One argues that the language is a figurative critique of the social and political makeup of the present world order and various proposed changes (the Jesus Seminar). Another "demythologizes" the language of these passages and sees in them an existential truth depicting the conflict between the bondage brought by the flesh and the law and the freedom that comes with the Spirit (Rudolf Bultmann). Both of these interpretations have little interest in understanding the conscious, intended meaning of the biblical writers in all this. Another, more recent interpretation argues that Jesus and the Gospel writers intended that the "end-of-the-world" language in 21:25-28 and other related passages, should be interpreted metaphorically as referring to the destruction of Jerusalem and the temple and the "return of the elect from exile" predicted by the prophets.[16] As a result the coming of the Son of Man does not refer to a future event in which he visibly comes and brings history to its conclusion, but an event contemporaneous with the destruction of Jerusalem in which Jesus is "vindicated."

When Jerusalem is destroyed, and Jesus' people escape from the ruin just in time, *that will be* YHWH becoming king, bringing about the liberation of his true covenant people, the true return from exile, the beginning of the new world order.[17]

The return of the Son of Man, however, cannot be interpreted simply as "good first-century metaphorical language for two things: the defeat of the enemies of the true people of god, and the vindication of the true people themselves."[18] This is evident when we attempt to substitute this definition for the "coming of the Son of Man" in such passages as 9:26; 12:40; Mark 8:38; 14:62; 1 Thessalonians 4:15-17; 1 Corinthians 15:22-23; and others.[19] The Lukan account of the ascension is especially relevant at this point. As the disciples "see" Jesus ascending into heaven, the angelic messengers say that "This Jesus, who was taken up from you into heaven, will come *in the same way as you saw him go into heaven*" (Acts 1:11, emphasis mine). Clearly a visible coming of a historical figure, Jesus Christ—the Son of Man, is in the mind of the author of the third Gospel here, and all purely metaphorical interpretations of this event do not do justice to the way the biblical authors understand this event. The coming of the Son of Man cannot be depersonalized into an event in which the Son of Man does not visibly appear!

The section ends with an exhortation and encouragement. When these things (the things associated with the coming of the Son of man described in 21:25-28, *not* the things associated with the destruction of Jerusalem in 21:5-24) begin to take place, believers are to "straighten up and raise [their] heads" (21:28). This action is one of confidence and hope (Judg 8:28; Job 10:15; Ps 24:7, 9; 83:2). In the midst of crisis, distress, and fear, Jesus' followers are assured that the Lord will be near (21:14-15), for he promised never to forsake them (cf. Deut 31:6; Ps 94:14; Heb 13:5). He will always be with them (Matt 28:20), and their ultimate redemption, involving the resurrection of their bodies (Rom 8:23) is approaching (18:7-8).

LUKE 21:29-33: A PARABLE CONCERNING THE DESTRUCTION OF JERUSALEM

After referring to the coming of the Son of Man in 21:25-28, Luke, like Mark and Matthew, inserts Jesus' parable of the fig tree. In the parable we have a picture in which the emergence of leaves in a fig tree, and other trees, foretells the approach of summer. The reality part of the analogy in the parable is that the occurrence of "these things" (*tauta*) indicates that the kingdom of God near. Because of the "already/not yet" dimension of the kingdom of God, the exact nature of the kingdom of God's presence it uncertain.[20] The reference to this generation not passing away before the kingdom's arrival (21:32) recalls 9:27, where Jesus says, "But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God." Here the event to which Jesus refers is most likely the transfiguration which immediately follows and in which Peter, James, and John see Jesus in his glory.[21] In 21:32 the appearance of the kingdom of God refers to either the destruction of Jerusalem (21:5-24) or the future coming of the Son of Man (21:25-28). Two arguments favoring interpreting the parable of the fig tree as referring to the *parousia* are that this passage follows immediately the coming of the Son of Man described in 21:25-28 and that the "these things" in 21:31 recalls the "these things" in 21:28. More likely, however, it refers to the destruction of Jerusalem because: (1) the "these things" and "all [these things]" in 21:31-32 bring to mind the two-fold "these things" in 21:7 which refers to the destruction of Jerusalem mentioned in 21:6; (2) the "sign" mentioned as preceding the destruction of Jerusalem in 21:7 is described in 21:20 and involves Jerusalem being surrounding by armies; and (3) the reference to this generation not passing away before this takes place (21:32) fits well the generation of Jesus and the disciples which did live to see the destruction of Jerusalem, whereas it did not live to see the coming of the Son of Man. An aspect of the arrival and manifestation of the kingdom of God did, however, occur in the lifetime of the disciples in the destruction of Jerusalem in A.D. 70.[22] Jesus concludes the parable of the fig tree and its teaching with a strong affirmation: "Heaven and earth will pass away, but my words will not pass away (21:33)." This affirmation receives the emphatic *ou mē: "in no way* will my words [that I have just told you] pass away [unfulfilled]."

LUKE 21:34-38: WARNINGS TO REMAIN WATCHFUL

Luke ends 21:5-38 with Jesus' exhortation to be vigilant (21:34-36) and an editorial conclusion to the chapter (21:37-38). "Take heed to yourselves" (*prosechete*) brings to mind its appearance in 12:1; 17:3; Acts 5:35; and 20:28 (cf. also Luke 20:46). The importance of guarding one's heart (the seat of the attitudes of one's inner being), avoiding drunkenness (apparently more of a problem in the early church than Christians like to admit [cf. 1 Cor 11:21; Eph 5:18]) and the anxieties of life that can choke the word of God making it unfruitful (8:14) are mentioned. These exhortations are intended to keep Jesus' followers from being unprepared, so that "that day" not come upon them as a trap.[23] The coming of "it," i.e., the Son of Man (21:36), will not be a secretive event for a select few but will be manifest to all humanity. Whereas the destruction of the temple involved primarily Judea and Jerusalem (21:21), the coming of the Son of Man will involve the "whole earth" (*pasēs tēs gēs* [21:35]). A second exhortation follows, "Stay awake at all times, praying" for strength to escape what lies ahead. The coming of the Son of Man will bring judgment and woe for unbelievers; for believers it brings joy or sorrow—joy for the faithful who "watch," but sorrow for those unprepared. After these final words of Jesus, Luke concludes the teachings of Jesus in chapter twenty-one and his ministry in Jerusalem (19:28-21:36) with a concluding summary (21:37-38).

SUMMARY OF LUKE 21:5-38

Clarity for understanding Jesus' teachings concerning the destruction of Jerusalem and the

temple and the coming of the Son of Man, requires that we understand them as different events and not intermingle aspects of one with the other. The early part of Jesus' discourse centers around his prophecy concerning the temple's destruction (21:5-6), the two-fold question as to when this will take place and the sign that will precede it (21:7), and Jesus' reply to the question (21:8-24). The "sign" is specifically referred to in 21:20 and is followed by the exhortation to flee from Judea and Jerusalem to the mountains for safety. Up to 21:24 this all involves the destruction of the Jerusalem and no mention has been made of the coming of the Son of Man. However, in 21:25-28 the theme changes from the destruction of Jerusalem to the coming of the Son of Man. Luke expects his readers to interpret the coming of the Son of Man in light of the context that he has already provided in his Gospel (9:26; 12:40; 17:22, 24, 26, 30; 18:8) and the context of the church traditions that they had been taught (1:1-4; cf. 1 Thess. 4:15-17; 1 Cor. 15:22-23; etc.) Consequently, they were prepared to understand any teaching concerning the coming of the Son of Man in a more literal, not figurative, manner as a visible appearing of the Son of Man (Acts 1:9, 11).

Jesus' teachings on the destruction of Jerusalem and the coming of the Son of Man conclude with a parable (21:29-33) and several exhortations (21:34-38). In the parable he uses the analogy of a fig tree and how an indicatory sign, the beginning of its leafing process, indicates that the coming of summer is at hand. In a similar way the appearance of "these things" (21:31), i.e., "these things" of 21:7, and its indicator sign, the beginning of Jerusalem's encirclement by the Roman army (21:20), signify that Jerusalem's destruction is at hand. And this will all take place in the lifetime of Jesus' generation (21:32). As to the coming *parousia*, several exhortations are given to prepare the readers for the sudden appearance of the Son of Man lest they should be caught unprepared.

ENDNOTES

[1]See *Wars* 5.5.6 §§224 and *Antiquities* 15.11.3 §§392. D. Bahat, "Jerusalem Down Under: Tunneling along Herod's Temple Mount Wall," *Biblical Archaeological Review* 21 (1995): 6:39 refers to a recently discovered stone forty-two by fourteen by eleven feet in size estimated as weighing about six hundred tons. He also mentions two other stones forty and twenty-five feet in length.

[2]Cf. b. *Sukkah* 51b "Our Rabbis taught … He who has not seen Jerusalem in her splendour, has never seen a desirable city in his life. He who has not seen the Temple in its full construction has never seen a glorious building in his life." Cf. also Josephus, *Antiquities* 15.11.3 §§396 and *Wars* 5.5.6 §§222-23.

[3]For the use of hyperbole and exaggeration in the Bible, see R. H. Stein, *A Basic Guide to Interpreting the Bible: Playing by the Rules* (2nd ed.; Grand Rapids: Baker Academic, 2011), 174-88.

[4]See R. H. Stein, *Mark* (Baker Exegetical Commentary of the New Testament; Grand Rapids: Baker Academic, 2008), 590-91.

[5]Since the temple was located within the walled city of Jerusalem, no enemy could destroy it until the mighty walls and towers of fortress Jerusalem were first overcome. Thus the destruction of the temple assumed the destruction of the city as well. Furthermore, for the Romans their main concern was the destruction of Jerusalem, the center of Jewish resistance, not the destruction of the temple.

[6]The parallels read "the end [the destruction of Jerusalem] is not yet" (Mark 13:7; Matt 24:6).

[7]Although some prophetic prognosticators suggest that the events described in 21:8-11 are signs of the end times and the coming of the Son of Man, we must remember that the event being discussed is the destruction of the temple and Jerusalem in A.D. 70. In addition it should be noted that these events are not even signs of the imminent destruction of the temple and Jerusalem!

[8]For the author's understanding of the probable date when the Gospel of Luke was written, see R. H. Stein, *Luke* (The New American Commentary; Nashville: Broadman, 1992), 24-26. The strongest arguments

for Luke having been written sometime between A.D. 70-90 are his use of the Gospel of Mark as a basic source (there is strong tradition that Mark was written after the death of Peter in the late sixties) and certain references in Luke that suggest that he wrote after the destruction of Jerusalem (13:35a; 19:43-44; 21:20; 23:28-31).

[9]For Christians appearing before synagogues, see Acts 9:2; 22:19; 26:11; cf. also 2 Cor 11:24; for Christians experiencing imprisonment, see Acts 5:18-19, 22, 25; 8:3; 12:4-6, 17, 16:16-40; 22:4; 26:10.

[10]For Christians appearing before kings, see Acts 12:1-11; 25:13-26:32 (cf. 9:15); for Christians appearing before governors, see Acts 23:24-24:27; 25:1-26:32.

[11]See S. Brown, *Apostasy and Perseverance in the Theology of Luke* (Analecta Biblica; Rome: Pontifical Biblical Institute, 1969), 48-50.

[12]J. A. Fitzmyer, *The Gospel According to Luke (X-XXIV)* (The Anchor Bible; Garden City: Doubleday, 1985), 1344.

[13]Stein, *Luke*, 521.

[14]Note how these two subjects are identified together in 17:20-37 and 19:11-27.

[15]The present writer understands the "literal" meaning of a text as what the author consciously meant by the words used in the text. At times this involves recognizing that the author may be using the words figuratively or hyperbolically. A "literalistic" interpretation involves understanding the words of a text strictly according to the range of meanings found in a dictionary with no concern as to what the author sought to convey by those words.

[16]So E. P. Gould, *A Critical and Exegetical Commentary on The Gospel according to St. Mark* (International Critical Commentary: Edinburgh: T&T Clark, 1896), 240-55; T. R. Hatina, "The Focus of Mark 13:24-27: The Parousia, or the Destruction of the Temple?" *Bulletin for Biblical Research* 6 (1996): 43-66; N. T. Wright, *Jesus and the Victory of God* (Minneapolis: Fortress, 1996), 339-68; R. T. France, *The Gospel of Mark: A Commentary on the Greek Text* (The New International Greek Testament Commentary: Grand Rapids; Eerdmans, 2002), 530-540; S. McKnight, *A New Vision for Israel: The Teachings of Jesus in National Context* (Grand Rapids: Eerdmans, 1999), 134-39.

[17]Wright, *Jesus and the Victory of God*, 364.

[18]Ibid., 362.

[19]It is not the destruction of Jerusalem that vindicates Jesus. It is the resurrection! This can be clearly seen if one substitutes "the destruction of Jerusalem" for "by his resurrection from the dead" in Romans 1:4 where Paul writes that Jesus was "declared to be the Son of God in power according to the Spirit of holiness [by the destruction of Jerusalem]."

[20]See R. H, Stein, *The Method and Message of Jesus' Teachings* (rev. ed.; Louisville: Westminster John Knox, 1994), pp. 69-81.

[21]See Stein, *Luke*, 287.

[22]The reader will note that this interpretation is different from what the author says in Stein, *Luke*, 525-29.

[23]"As a trap" is better understood as concluding 13:34 than as an introduction to13:35).

Jesus' Death in Luke-Acts: The New Covenant Sacrifice

John Kimbell

A steady debate over the meaning of the death of Jesus in Luke-Acts runs through the heart of scholarly attention to Lukan theology. Alongside the growing recognition of Luke as a theologian in his own right, the uniqueness of his interpretation of the cross over against other biblical authors has been regularly emphasized. In this regard, it has become commonplace to affirm Luke attaches no direct soteriological value to the death of Jesus, or at the very least minimizes any such connection.[1] More specifically, a broad contingent of critical scholarship has concluded that nowhere in Luke-Acts is Christ's death presented as an atonement for sin.[2] Rather, Luke's soteriological emphasis is said to land squarely upon Jesus' resurrection and exaltation as Lord.[3]

Without denying scholarship's well-grounded assessment regarding Luke's emphasis on the saving significance of Jesus' resurrection and exaltation, the value Luke attributes to the death of Christ has been underestimated. A proper reading of the Lukan narrative shows the death of Christ is given greater *direct* soteriological significance in Luke-Acts than scholarship generally acknowledges. Specifically, Luke presents the death of Jesus as a substitutionary atonement that brings about the forgiveness of sins. This is not to say Luke emphasizes the saving significance of Christ's death *above* other soteriological events such as resurrection and exaltation. Rather, it is to say that atonement plays a fundamental role in Luke's soteriology such that when this aspect is rejected or minimized, Luke's presentation of the cross and salvation is distorted.

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THE NEW COVENANT SACRIFICE

One significant way Luke presents his soteriological understanding of the cross to his readers is by showing that the death of Jesus was the atoning sacrifice that established the new covenant God had promised to make with His people.[4] A key Lukan text for establishing this understanding occurs in the account of Jesus' Last Supper

with his disciples. In his description of this event, Luke sets forth one of the most direct statements explaining the purpose of Jesus' death. The statement comes through the words of Jesus himself, at a climactic place in the narrative, and at a strategic location for explaining the immediately following events of Jesus' passion.

In subsequent episodes of Luke-Acts, Luke points back to this interpretation of Jesus' death in ways that reaffirm its centrality for explaining why Jesus died and signify its importance for his narrative as a whole. First, the breaking of bread at Emmaus in the resolution of Luke's Gospel indicates that Jesus' sacrificial death was at the essence of his messianic task to redeem God's people. Second, the breaking of bread in remembrance of Jesus' saving death is identified as one of the essential characteristics of the church in Acts, demonstrating its ongoing significance for the new community of believers. Third, Paul's charge to the future leaders of the church, located within a farewell speech that serves as a literary parallel to that given by Jesus at the Last Supper, is grounded in the fact that God acquired the church through Jesus' atoning blood. As a result, not only does Luke present the death of Jesus as an atoning sacrifice, he also identifies this atonement as the foundational event for establishing the church as God's redeemed community.

THE LAST SUPPER

What appears to be one of the most direct references to the atoning nature of Jesus' death in Luke-Acts comes in the words of Jesus at the Last Supper. Jesus states, "This is my body, which is given *for you* (*hyper hymōn*) … This cup, which is poured out *for you* (*hyper hymōn*), is the new covenant in my blood" (Luke 22:19b-20).[5] Furthermore, the supper occurs at a climactic point in Jesus' ministry and holds a strategic place in the narrative for interpreting his suffering and death, the account of which begins thereafter.[6] Nevertheless, challenges have been raised against the view that Luke presents Jesus' death as an atonement in these verses.

Body and Blood "for You"

It is evident at a general level that "for you" (*hyper hymōn*) is used in this context to describe an action done for the sake of another's benefit.[7] Yet one needs to be more specific than this, for it has been suggested this need not imply a substitutionary or atoning explanation of Christ's death. Some scholars see the death of Christ only as sealing and guaranteeing the new covenant with no necessary implications of atonement for sin.[8]

Perhaps the most significant issue in this discussion is the way Old Testament ideas are driving Luke's account of the Last Supper. Clearly Luke portrays the Last Supper as a Passover meal.[9] In Luke 22:19-20, Jesus reinterprets elements of the Passover meal, the bread and the cup, in relation to his own death. In the word about the cup, Jesus explains it as representing "the new covenant in my blood." This data brings together backgrounds of the deliverance of Israel from Egypt (celebrated in the Passover meal) and the subsequent establishment of the old covenant at Sinai (cf. "blood of the covenant" in Exod 24:8), which the new covenant fulfills or supersedes (Jer 31:31-34).[10]

C. H. Talbert recognizes these backgrounds for the Last Supper. But when it comes to understanding what they mean for how Luke interprets Jesus' death, Talbert appeals particularly to the covenant ceremony with Abraham. He writes, "If the death of Jesus is in any way to be regarded as sacrificial in Luke-Acts, it is as a sacrifice that seals a covenant (cf. Gen 15:8-21; 17): it is not an atonement for sin."[11] I. J. du Plessis follows Talbert, stating, "In the Old Testament we sometimes read of a covenant that was sealed by a sacrifice (Gen 15; Exod 24:3-8). These words in Luke 22:20, however, do not focus on a sacrifice for sins, but one that seals the pact made between Jesus and his followers."[12]

The dispute, therefore, is not whether Jesus' death institutes a covenant. On this there is agreement. The dispute is whether this covenant-instituting death includes the notion of a sacrifice for sins. What leads scholars such as Talbert and du Plessis to conclude against this? One of the pri-

mary arguments given for their negative assessment appears to be that the "dominant thrust of Luke's understanding of Jesus' death is that of martyrdom."[13] However, attempting to interpret these words of Jesus through the paradigm of martyrdom rather than atoning sacrifice simply fails to do justice to the Old Testament concepts informing these verses. As a result, it fails to let one of the most significant and direct interpretive statements in Luke's narrative concerning the nature of Jesus' death speak for itself. This can be shown especially through a closer look at the Passover and covenant-institution backgrounds that are brought together by Luke's account.

PASSOVER

In God's deliverance of the Israelites from Egypt at the original Passover, each Israelite family was required to kill a lamb and apply the blood with hyssop to the doorframe of their house. This was so that when God killed the firstborn of the Egyptians, the Israelite firstborn would be spared (Exod 12:1-32). The smearing of the blood with "hyssop" suggests the cultic purification of the people, an idea closely associated with cleansing from sin (Exod 12:22; cf. Lev 14:4-6, 49-53; Ps 51:7; Heb 9:19).[14] Furthermore, the substitutionary imagery is dramatically described in the narrative. Exodus 12:23 reads,

> For the Lord will pass through to strike the Egyptians, and *when he sees the blood* on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you" (NASB, emphasis mine; cf. Exod 12:13).

The distinction God makes between the Israelites and the Egyptians is not that the Egyptians deserve judgment and destruction whereas the Israelites do not.[15] Rather, the Israelites escape the destruction befalling the Egyptians because God allows the death of a lamb as a substitute and passes over them *in view of* the sacrificial blood. For the Egyptians, every firstborn is killed. For the Israelites, a lamb is killed and their firstborn are spared.[16]

In addition, significant parallels exist between setting apart the Israelites through the Passover and setting apart the Aaronic priests in Exodus 29 and Leviticus 8. Both instances involve a sacrifice, the application of blood, and eating a meal from the sacrificial victim.[17] Furthermore, as the Israelites were commanded not to go out of their houses, so the priests were commanded not to go out of the tent of meeting until their consecration was complete. In both cases it was so that they would not be killed (Exod 12:22-23; Lev 8:33-35). In the context of priestly consecration, the slaughter of the animal and application of blood is explicitly explained as making atonement for the priests (Exod 29:33; Lev 8:34).[18] It seems, therefore, that the blood of the Passover lamb served the same function.

In view of Luke's emphasis on the Passover context of the Last Supper (Luke 22:1, 7, 8, 11, 13, 15), the parallels between the original Passover and Jesus' reinterpretation of the meal are difficult to miss. Just as God's people celebrated the Passover the night previous to their deliverance through the lamb's blood, so Jesus celebrates the Last Supper with his disciples on the night previous to "pouring out" his own blood.[19] It does not seem far-reaching to perceive the theological point from Luke's narrative that, as with the Passover lamb, Jesus dies an atoning death for God's people so that they will be spared God's judgment.[20]

A significant objection may be raised against this reading. If Jesus really intended to connect his death to the sacrifice of the Passover lamb, would he not have identified his body with the lamb rather than with the bread?[21] While this is a strong objection on the face of it, its weight is lessened when one considers Jesus' injunction for the *future* repetition of this meal in remembrance of him (Luke 22:19). Jesus knew the implications of his death for the cessation of animal sacrifice, and the nature of the new community that He was establishing. The killing of the Passover sacrifice pointed forward to what his death would accom-

plish, but now that the fulfillment had come the pointer naturally would cease. Furthermore, the community of God's people to be established by Jesus' saving death would no longer be focused ethnically within Israel or cultically upon the temple. This community would be a worldwide community, remembering the savior's death in local gatherings stretching to the end of the earth (cf. Luke 24:47; Acts 1:8; 2:42, 46; 20:7).[22] These considerations make it quite comprehensible why Jesus might identify the bread as the appropriate symbol of his broken body rather than the lamb.[23]

COVENANT INSTITUTION

By identifying the establishment of the new covenant with the pouring out of his blood, Jesus also draws into view the establishment of the old covenant with blood in Exodus 24. This is evident for a number of reasons. First, the terms *haima* and *diathēkē* are brought together in the same phrase in the Septuagint (hereafter LXX) only in Exodus 24:8 and Zechariah 9:11. The Lukan context of Passover (Exodus deliverance) and the establishment of a (new) covenant would likely bring the Exodus text to mind for Luke's audience. Second, the new covenant of Jeremiah 31 is specifically considered "new" in comparison with the *Mosaic* covenant that was established just subsequent to the Passover deliverance:

> "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, *not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt*, My covenant which they broke" (Jer 31:31-32 NASB, emphasis mine).

The contrast between the new covenant and the Mosaic covenant points Luke's readers particularly to the covenant establishment of Exodus 24 as a relevant background rather than the ceremony with Abraham in Genesis 15, as suggested by Talbert and du Plessis.[24] In this regard, it is also significant that the term "blood" is never mentioned in Genesis 15.[25] Third, Doug Moo points out the parallel drawn between the establishment of the new covenant through Jesus' blood and the establishment of the *Mosaic* covenant through blood in Hebrews 9:15-20. As Moo puts it, "Whether Heb. 9:20 is evidence of an independent application in the early church, or of dependence on the eucharistic word, that citation supports the Exodus 24 derivation."[26]

In Exodus 24, Moses sprinkles the "blood of the covenant" both on the altar and on the people (24:6, 8). What is the significance of the manipulation of the blood? Certainly the action relates to the institution of the covenant. Yet integral to this institution is the atonement for sin that makes the covenant relationship between God and his people a possibility. Targumic texts make explicit that the sprinkling of blood was necessary to *make atonement* for the people so that they might enter into covenant with Yahweh.[27]

Furthermore, as with the Passover sacrifice, significant parallels can be seen with the consecration of the Aaronic priests. Once again, a sacrifice, the application of blood (to both the altar and the people!), and the eating of a sacrificial meal make up both ceremonies. The context of Sinai indicates that the covenant ratification of Exodus 24 amounts to setting apart the people of Israel as a "kingdom of priests."[28] In the case of Aaron and his sons, atonement was an essential aspect of their consecration as priests (Exod 29:33; Lev 8:34). So it is with the people of Israel in their consecration as God's people through the Mosaic covenant.[29]

In his account of the Last Supper, Luke draws a typological[30] connection between the covenant sacrifice in Exodus 24 and the death of Jesus. Jesus' death is therefore presented as a sacrifice that atones for the sins of God's people so that they might enter the new eschatological covenant with God that had been foretold by Jeremiah.[31] It is no coincidence that the foundational reason for God's new relationship with His people in the new cov-

enant is "because (*kî*) I will forgive their iniquity and no longer remember their sin" (Jer 31:34).[32]

In summary, when careful attention is given to the Old Testament backgrounds that drive Luke's Last Supper account, Jesus is seen to interpret his death as an atonement for the sins of God's people that allows them to enter a new covenant relationship with God. In both the deliverance from Egypt and the establishment of the Sinai covenant, a blood sacrifice was required as an atonement for a sinful people. According to Luke, so it is with the deliverance Jesus provides in establishing the new covenant by his death.

TRADITION OR INTERPRETATION?

Before moving on, one more challenge must be heard regarding Luke's presentation of Jesus' death at the Last Supper. Some say that the atonement theology presented here is merely part of the "traditional material" that Luke has decided to include, which should not be regarded as integral to Luke's own theological teaching. For example, Brian Beck writes,

> In view of his overall treatment of the death of Jesus, [we should] perhaps regard this passage, along with the less precise Acts 20:28, as unassimilated fragments of pre-Lucan tradition, or at least as subsidiary strands in his thought, rather than conscious formulations intended to be regulative of the whole narrative."[33]

Should the interpretation of Jesus' death in Luke's Last Supper account be regarded as "unassimilated fragments of Pre-Lucan tradition," or should it be understood as part of his "conscious formulations intended to be regulative of the whole narrative"? Should it be seen merely as "subsidiary strands in his thought" or does it form an integral part of Luke's "overall treatment of the death of Jesus"? These are crucial questions that will need to be addressed as we continue to broaden our scope on the landscape of Luke's narrative.

THE BREAKING OF BREAD AT EMMAUS

In the final chapter of Luke's Gospel, he presents the resolution to Jesus' earthly ministry. The chapter falls neatly into four episodes: the empty tomb (24:1-12), appearance to the disciples on the road to Emmaus (24:13-35), appearance to the apostles and disciples in Jerusalem (24:36-49), and the ascension (24:50-53). It is interesting to note for the purposes of our study the repeated emphasis on the "necessity" (*dei*) of Jesus' death and resurrection in the salvific plan of God (24:7, 26, 44). Between the testimony of the Scriptures and the previous proclamations of Jesus, the disciples should have been able to make sense of Jesus' suffering, death, and resurrection (24:5-7, 25-27, 44-47).

In the Emmaus account, we hear the fascinating story of two disciples who are met by Jesus on their journey away from Jerusalem.[34] Amazingly, the disciples do not recognize Jesus. The passive verb (*ekratounto*; 24:16) suggests a divine concealment,[35] and in the story points forward to the slowness of the disciples to perceive the reality of what has happened in the death and resurrection of Jesus. For even after hearing Jesus "explain to them in all the Scriptures the things concerning himself" (24:27), the disciples fail to recognize their traveling companion. As they draw near to Emmaus, the two invite Jesus to stay with them for the night. After reclining at the table with them, Jesus takes bread, blesses and breaks it, and gives it to the disciples. At this moment, Luke reports that their eyes were opened (*diēnoichthēsan*; 24:31) to recognize Jesus. Jesus vanishes from their sight, and apparently Jesus' prior instruction from the Scriptures concerning himself falls into place for the disciples. Without hesitation, the two get back on the road to Jerusalem, and report to the apostles how Jesus had been made known to them "in the breaking of the bread" (24:35).

The evident climax of Luke's narration occurs at the recognition of Jesus in the breaking of the bread (24:30-31).[36] This is confirmed by the fol-

lowing report by the two disciples in Jerusalem that it was "in the breaking of the bread" that Jesus was made known to them (24:35). The question presses itself upon the reader, Why is it that Jesus is revealed to his disciples in this way? Stated in another way, What does Luke intend his readers to gather from the disciples' recognition of Jesus in the breaking of the bread?

Some indication can be found in the immediate context. The Emmaus account moves from concealment and confusion to revelation and clarity.[37] The disciples on the road are unable to make sense of how the recent events in Jerusalem fit with their expectations that Jesus had been the one to redeem Israel. Luke's reader already knows that the risen Jesus is among them, so the disciples' unfulfilled hopes regarding "redemption" are filled with irony. As one would expect, Jesus goes on to explain to them why the Messiah had to suffer and rise again. And yet, surprisingly, they still fail to recognize him! The "revelation" is not complete—until Jesus breaks and gives the bread. It is only then that the previous instruction falls into place. From this narrative sequence, it would seem that whatever was communicated to the disciples through the breaking of the bread enabled them to understand how a Messianic death and resurrection could fit into God's plan of redemption.[38] But what specifically did the breaking of the bread communicate?

The breaking of bread is given without explicit explanation in the Emmaus account itself. Jesus does not pronounce any interpretive words and Luke does not give any interpretive commentary. It seems, then, that the narrative action should be able to speak for itself. A natural question arises: Are there previous scenes from Luke's Gospel that would be evoked by Jesus' action? For many, the obvious answer is Jesus' Last Supper with the apostles, wherein he institutes the Lord's Supper.[39] Indeed there are strong reasons for holding this view.

First, when the parallel statements in Luke 22:19 and Luke 24:30 are set next to each other, the similarity in language is striking:

> Luke 22:19: And he took bread, and when he had given thanks, he broke it and gave it to them (*kai labōn arton eucharistēsas eklasen kai edōken autois*)
>
> Luke 24:30: he took the bread and blessed and broke it and gave it to them (*labōn ton arton eulogēsen kai klasas epedidou autois*)

Second, the expression "breaking of bread" (in various forms) becomes Luke's characteristic way of describing the Eucharistic meals of the early church (Acts 2:42, 46; 20:7, 11).[40] Previously in his Gospel, Luke includes numerous references to meals and eating (5:29-30, 33; 6:3-4; 7:33-34, 36; 10:7-8; 11:37-38; 12:19, 22-23, 29, 42, 45; 13:26, 29; 14:7-11, 12-13, 15-16, 24; 15:2, 23; 16:19; 17:7-8, 27-28), yet he rarely uses the language of "breaking bread" (only in 9:16; 22:19; 24:30, 35).[41] The reference to recognition "in the breaking of the bread" (24:35) seems to confirm Luke's desire for his readers to recognize eucharistic overtones in the Emmaus story. Third, the three resurrection narratives in chapter 24 are tied together by the notion of "remembrance." The women at the empty tomb are exhorted by the angels to "remember" what Jesus had "spoken" about his death and resurrection "while he was still in Galilee" (24:6). When Jesus instructs the disciples in Jerusalem, he also reminds them of "my words which I spoke to you while I was still with you" (24:44). It fits well in the scheme of Luke's resurrection accounts, then, that the Emmaus disciples also would be called to "remember" the significance of Jesus' death in the breaking of the bread. This is precisely what Jesus had instructed the apostles to do when he broke bread with them at his Last Supper ("Do this in remembrance of me," 22:19) and explained to them the meaning of his death.[42] Fourth, the Emmaus account and the Last Supper account are tied together by the themes of Jesus' "suffering" (22:15; 24:26) and his *interpretation* of that suffering for his disciples (22:19-20; 24:26-27). In both cases, Jesus is seeking to help them understand

how his death fits into God's plan of redemption. This final point is strengthened when one considers the broad narrative structure of Luke's Gospel.

From early on the Gospel moves consistently toward Jesus' divinely ordained rejection, suffering and death in Jerusalem (2:34; 4:28-29; 5:35; 6:11, 16; 9:21, 31, 44, 51, 53; 11:53-54; 12:50; 13:31-33; 17:25; 18:31-33; 19:28, 47; 20:13-15, 17, 19-20).[43] In chapter 22, the fulfillment of these events are set in motion as Judas consents to betray Jesus to the Jewish leaders (22:1-6). At this climactic point, just prior to recounting the actual betrayal and death, Luke narrates Jesus' farewell speech to his disciples. Included within that speech is Jesus' most explicit statement regarding the *meaning* of his death (as opposed to merely predicting its occurrence) and the institution of a meal by which his disciples are to remember what he has done "for them" (22:19-20). As on previous occasions, however, the disciples do not seem to grasp Jesus' words (22:24, 33-34, 38, 49-51, 54-62; cf. 9:45; 18:34).

Jesus' farewell speech is followed by the account of the actual betrayal and death of Jesus (22:39-23:56). Finally, in chapter 24, resolution is brought to the consistent narrative progression of Luke's Gospel that climaxed in the suffering and death of Jesus. In these resurrection accounts, the veil is at last lifted as the followers of Jesus begin to understand the words he had spoken to them prior to his death. It does not seem in the least surprising or arbitrary to find that in the process of the disciples having their eyes opened to understanding the "necessity" of Jesus' death (resolution), Luke would point back to that interpretive moment (22:19-20) when Jesus had explained the purpose of his death to his followers (climax) as a death "for them."[44] After the resurrection, the disciples finally begin to see how "redemption" could be accomplished through the death of the Messiah.

Table Fellowship and Hospitality

While many scholars find sufficient evidence to see the connection between Emmaus and the Last Supper, pertinent objections have been raised against this view. First, nothing is said over the elements as had been done at the Last Supper.[45] Second, no wine is mentioned in the Emmaus meal, whereas the Last Supper included bread and wine.[46] Third, table fellowship and hospitality are common themes in Luke, so there is no need to limit the connection to the Last Supper.[47] Fourth, the Emmaus disciples apparently were not among the "apostles" (22:14) with whom Jesus celebrated the Last Supper, and therefore must have recognized his actions on some other basis.[48]

The fact that there is no interpretive word over the meal does not appear to be a strong objection, for Luke has already recounted the interpretive words at the Last Supper. If the action of Jesus is intended to evoke this prior event in the narrative, as argued above, it makes sense that no interpretive words are needed. The lack of wine at the Emmaus meal matches up with the lack of wine in the eucharistic meals in Acts. It appears that the "breaking of bread" is Lukan shorthand for identifying the Eucharist, rather than a detailed description of the entire meal.

It is certainly the case that table fellowship and hospitality are significant themes for Luke. However, finding a connection to these broad themes *over against* a specific connection to the Last Supper appears unjustified. The Last Supper is a climactic moment in the broad theme of the necessity of Jesus' death, which is actually the issue central to the Emmaus account (not to mention the resurrection accounts as a whole). Furthermore, the support given above demonstrates concrete connections with the Last Supper account specifically, and not merely a general connection with table fellowship or hospitality.

Nevertheless, the themes of table fellowship, hospitality, and atonement need not be isolated from one another. In fact, the Last Supper account demonstrates how intricately these themes are tied together. "New covenant" fellowship is established by the "blood" of Jesus (22:20). Jesus serves his disciples not just by sharing a meal "with" them

(22:15), but most importantly by giving his life "for" them (22:19-20). The final glorious fellowship that Jesus will share with his disciples at the Messianic banquet (22:16-18, 29-30) cannot be fulfilled until he first suffers on their behalf (22:15, 19-20). Therefore, it is the death of Jesus that is the foundation and climax of these other Lukan themes.

The absence of the Emmaus disciples at the Last Supper appears to be a strong objection. Joseph Fitzmyer recognizes the difficulty and suggests that historically the recognition of Christ by the Emmaus disciples must have been based on their presence at a scene like Luke 9:10-17. But Fitzmyer distinguishes the historical question from whether or not Luke intended a Eucharistic connotation in his narrative. Whether or not there is sufficient information to settle the historical question, Luke's composition indicates the Eucharistic connection.[49]

However, a different historical explanation is possible that may raise less tension with the Lukan narrative. It seems historically plausible that the Emmaus disciples would have been told by the apostles about Jesus' actions and words performed at the Last Supper.[50] We know from Luke that the two Emmaus disciples had been present with the apostles between the crucifixion and the discovery of the empty tomb (Luke 24:22-24; cf. 24:9).[51] Jesus had performed these symbolic actions and uttered these interpretive words with regard to his own death in a farewell speech just prior to that death taking place. It seems quite likely that, when this death occurred, the apostles would have discussed the events of the Last Supper with the other disciples as they sought to understand what had just happened. That such a discussion would have included the actions of Jesus at the Last Supper is made even more likely by Jesus' command for the apostles to continue this practice in his remembrance.[52]

However, it was not until after the resurrection that the apostles and other disciples had their "eyes opened" to perceive the meaning of Jesus' death.[53] This meaning was perceived in part through recalling the previous words and actions of Jesus. For the Emmaus disciples specifically, it was not until they met the risen Christ, heard his explanation from all the Scriptures, and then observed his actions at the table that their eyes were opened to perceive the meaning of Jesus' death as he had previously interpreted it in the breaking of the bread.[54]

Yet B. P. Robinson pushes the objection further:

> It would be strange if Luke expected us to believe that the Emmaus meal taken with two minor disciples was a repetition of the Last Supper when he makes it quite clear that the meal that he represents Jesus as sharing with the Eleven, who *had* been present at the Last Supper, was not (Luke 24:43).[55]

Why is it that these two "minor" disciples report to the apostles about their experience with Jesus in the breaking of the bread rather than vice versa? Perhaps there is a Lukan pattern in that it is the women who report to the apostles about the empty tomb rather than vice versa. Furthermore, in view of the revelatory nature of Jesus' action with the two, once they had reported this to the apostles, along with its evident meaning, there would be no need for Jesus himself to repeat the action for them. Meanwhile, Jesus' eating of fish before the whole group (apostles and disciples, including the two from Emmaus) serves a different purpose than the giving of broken bread at Emmaus. At Emmaus the issue of the moment is understanding his death in relation to his Messiahship. In Jerusalem the issue of the moment is the reality of his bodily resurrection.[56] Not only is this made clear by the previous dialogue in each respective account, it is also evidenced by the different nature of Jesus' actions in the two instances. At Emmaus he breaks and gives bread to his disciples, signifying his atoning death as central to his messianic work on their behalf. In Jerusalem he himself eats the fish, thus demonstrating he is truly raised in body and not just in spirit.

THE BREAKING OF BREAD IN ACTS

In addition to the Emmaus account, Luke alludes to the interpretation of Jesus' death presented at the Last Supper through instances in Acts where the church is reported to "break bread" (2:42, 46; 20:7, 11). In Acts 2:42, the same nominal phrase that the Emmaus disciples had used to summarize their experience with Jesus ("the breaking of the bread," *hē klasis tou artou*; Luke 24:35) is used to describe a defining characteristic of the newly formed Christian community.[57] In addition to "the breaking of the bread," the community is said to devote itself to the teaching of the apostles, to fellowship, and to prayers. The definite article before all four nouns in the list suggests a technical sense for the terms Luke is using.[58] Furthermore, the setting described is clearly one of religious worship. It appears, therefore, that "the breaking of bread" refers to the celebration of the Lord's Supper.[59]

The subsequent mention of "breaking bread" in Acts 2:46 sets the celebration of the Lord's Supper in the homes of believers parallel with their attendance in the temple. This is another indication of its "religious" significance.[60] Here, the Supper is said to occur in the context of a full common meal, a description that fits the situation addressed by Paul in 1 Corinthians 11:17-34.[61]

This reading appears to be confirmed by the breaking of bread reported in Acts 20:7-11.[62] There Luke describes a scene in which Paul delivers a message to the believers at Troas "on the first day of the week" (*en de tē mia tōn sabbatōn*; 20:7) when they were "gathered together to break bread" (*synēgmenōn hēmōn klasai arton*; 20:7). Here we have the description of an early Christian worship service,[63] and "breaking bread" is described as a central purpose for the gathering. In this instance, the service is interrupted by the accidental death of the young Eutychus, who falls from a window of the upper room during Paul's message. Eutychus, however, is miraculously raised to life by Paul. Paul goes back up and completes the service by "breaking the bread and eating" (*klasas ton arton kai geusamenos*; 20:11). He then continues to converse with the believers at Troas throughout the night, before departing at daybreak.

While the church meals seem to be rather clear references to the Lord's Supper,[64] it has been argued that the situation is in fact more complicated. Hans Lietzmann distinguished between two kinds of community meal in early Christianity. One form is reported to us in Acts as practiced by the Jerusalem community. It had as its essence the continuation of the daily fellowship meals the disciples had experienced with Jesus. This form had no connection with the death of Christ and no specific relation to the Last Supper, but rather was a joyful celebration of the risen Lord's presence. A second form of the meal originated with Paul by virtue of a direct revelation from the Lord. In contrast to the Jerusalem form, Paul's meal was specifically tied to the Last Supper as a remembrance of Jesus' saving death.[65]

Joel Green also sees a distinction between the "breaking of the bread" represented in Acts and the Lord's Supper as described by Paul. Green, however, links the meals in Acts primarily to the post-resurrection meals with Jesus.[66] He acknowledges some link with the Last Supper, and yet sees this link primarily in that the Last Supper was one of many fellowship meals Jesus shared with his disciples. Therefore, the meals in Acts should be understood as "fellowship meals" that had as their focus the resurrected Lord, and not his salvific death.

Green most clearly lays out the reasons for these distinctions:

> (a) Luke records no connection between the community meal and the Last Supper, as does Paul. (b) Luke does not report the repetition of any interpretive words in the context of the church meal, as does Paul. (c) Unlike Paul, Luke makes no reference in the church meal to the death of Jesus. (d) Neither does Luke, as opposed to Paul, mention the use of wine in the meal.[67]

Green agrees with other scholars[68] that Lietzmann attributes too much to Pauline originality, as well as creating a false antithesis between the joyful Jerusalem meal over against the Pauline death memorial, for both meals surely exhibited joyful anticipation.[69] Nevertheless, he claims the differences listed above still warrant a distinction between the two meals.

Whether or not Paul and Luke agreed on the nature of the Lord's Supper is not the primary concern for our purpose. Nevertheless, the discussion above is crucial in that it raises the issue of whether or not the "breaking of bread" in Acts is related to the atoning understanding of Jesus' death as communicated in the account of the Last Supper. The distinctions between the Pauline and Lukan versions of the Supper, as listed above, are essentially arguments against such a connection and therefore need to be answered here.

Those who view the meals in Acts as an extension of the daily fellowship meals with Jesus, and as focusing on his resurrection to the exclusion of his death, meet their most significant hurdle in the call to remembrance reported by Luke at the Last Supper (Luke 22:19). Green, who demonstrates a keen sensitivity to interpreting narrative literature, realizes there must be a connection between this call of Jesus and the subsequent meals portrayed by Luke in Acts. He claims, however, that since the Last Supper was "one more in a series of meals shared between Jesus, his disciples, and others," Jesus' desire for repetition of the meal is fulfilled by the continuation of these "fellowship meals." Yet Green acknowledges that this view can only be taken at the cost of attributing to Luke "precise, literary continuity" from Jesus' words at the Last Supper to the meals in Acts.[70]

Green recognizes that the call of Jesus for his followers to repeat this meal is not simply a call to meals of fellowship. Nor is it a call to remember his resurrection. Rather, it is a call to remember his atoning death on their behalf (Luke 22:19). As argued above, this was not merely a passing comment, but a climactic moment of interpretation, which is subsequently highlighted in Luke's resolution (Luke 24:30, 35).

When Luke continues the story of the fledgling church in Acts, he reports their faithful observance of what Jesus had commanded (Acts 2:42, 46). As in the previous instances, this report is not simply a passing detail of the narrative. Rather, it is given as one of the central and essential characteristics of an ideal picture of the newly established community.[71] Near the end of Paul's ministry, Luke reports the communal breaking of bread at Paul's closing meeting with the church at Troas. The "breaking of bread" in Acts therefore brackets Luke's presentation of the spread of the gospel.[72] If Luke is given the benefit of doubt with regard to narrative consistency, these meals can be nothing other than the Lord's Supper in which the atoning death of Jesus is remembered by the early church.

Furthermore, when Luke's flow of thought is traced in this way, the other suggested distinctions between a Lukan Supper and a Pauline Supper essentially disappear. A rather clear connection is in fact established between the community meals and the Last Supper in particular. Therefore, Luke has no need to elaborate regarding the actions or meaning of the meals because this has already been made clear for those who are acquainted with his Gospel. The theological interpretation has already been given, and Luke simply needs to show that the church did in fact remember the saving death of Jesus for them as he had commanded.[73] By doing so, Luke intentionally and significantly carries on the theme of Jesus' atoning death as fundamental to the ongoing story of the new community of believers.

THE ACQUISITION OF THE CHURCH THROUGH BLOOD

In Acts 20:17-38, Luke reports Paul's farewell speech at Miletus to the Ephesian elders. In verse 28 Paul tells the elders to "shepherd the church of God, which he acquired through his own blood" (or "the blood of his own"). However, the textual tradition is varied. While some texts make ref-

erence to "the church of God" (*tēn ekklēsian tou theou*), others read "the church of the Lord" (*tēn ekklēsian tou kyriou*). Unlike the variant affecting the Supper words, the external evidence is nearly balanced.[74] Although the expression *ekklēsia kyriou* occurs seven times in the Septuagint, it is not found elsewhere in the New Testament. On the other hand, "church of God" (*ekklēsia tou theou*) appears eight times in the Pauline epistles.[75] This could point to the originality of "church of (the) Lord" (*ekklēsia kyriou*), which was changed to the more familiar "church of God."[76] Conversely, the fact that Luke is reporting a Pauline speech could support the originality of the latter, since it is a common Pauline phrase.

The reading *"church of God"* ends up being a much more difficult reading in light of the following clause (*dia tou haimatos tou idiou*). If understood as referring to "his own blood," one can see how a scribe might be led to change *theou* to *kyriou*. God shedding blood seems to be problematic, and nowhere else do the authors of the New Testament use such language. The difficult nature of *theou* and its ability to explain the variant reading gives it a slight advantage for being original.[77]

If this is the case, one must seek to discern what Luke means when he affirms that God acquired the church *dia tou haimatos tou idiou*. A number of scholars find it at plausible that *tou idiou* is a reference to Christ, therefore translating "through the blood of his own [Son]."[78] However, it may also simply be that Luke has combined two familiar formulas, namely, (1) the church of God and (2) Christ acquiring the church by his blood, without making the explicit grammatical change.[79] In either case, there is little doubt that Acts 20:28 makes reference to Christ's death ("blood") as a redemptive act by which God makes the church his own.

In spite of this, Walter Pilgrim argues at length Acts 20:28 does not prove Luke understood the cross in terms of an atonement for sin.[80] First, although God does act through Christ's death to create a new people for himself, it is not made clear *how* the death functions in this regard. Luke makes no mention of atonement or reconciliation with God. Second, the non-Lukan characteristics of verse 28 suggest it should be regarded as "peripheral to Luke's view of salvation." This is supported by the observation that the "blood" of Christ plays no independent role in Luke's theology.[81] Furthermore, the context is one of practical "pastoral admonition to church leaders," whereas in kerygmatic texts that directly address the way of salvation statements such as this never arise. Finally, this verse should probably be regarded as Luke's attempt to echo the mind and teaching of Paul, whether or not it is a successful one. In that case, it does not represent the particular view of Luke himself.[82]

Bart Ehrman also argues against seeing atonement in Acts 20:28, but from a different perspective. Like Pilgrim, he argues atonement theology is not explicitly set forth in this verse and is read into it by those who assume Pauline thought. Then, appealing to Acts 5:28-31 as the only other occasion where Luke mentions the "blood" of Christ, he suggests "The blood of Jesus produces the church because it is his blood that brings the cognizance of guilt that leads to repentance."[83]

The Greek verb here (*peripoieō*) is used two other times in the New Testament, once with reference to "saving" or "preserving" one's life (Luke 17:33)[84] and once with reference to "obtaining" or "acquiring" a good standing through serving well (1 Tim 3:13). It is associated in the LXX with Israel as God's elect people (Isa 43:21; cf. Mal 3:17).[85] The immediate context suggests the idea of "acquiring" since Paul's speech emphasizes the elders' responsibility in view of the fact that it is God's church they are shepherding. The church is *God's* church—and it became so *through* blood. Nevertheless, the two ideas are really not so distinct in this case, for, as C. K. Barrett notes, "God acquired a people by saving them."[86]

The related word *peripoiēsis* is used in Ephesians 1:14 and 1 Peter 2:9 to speak of the church as God's "possession." In both cases, the immediately preceding context grounds this in redemp-

tion through the "blood" (*haima*) of Christ, which is explained respectively as providing forgiveness of sins (Eph 1:7) and as a sacrifice akin to a spotless lamb (1 Pet 1:19). Unless one comes to Acts 20:28 with the prior conviction that Luke does not understand the death of Christ as an atonement, there is no good reason to understand Acts 20:28 any differently from these other New Testament texts so similar in theological context and vocabulary. The parallel with Ephesians holds particular weight since Luke is seeking to represent Paul at this point in his work.

Returning to Luke's own work, it is highly significant that both Pilgrim and Ehrman take the shorter reading of the Last Supper text (omitting Luke 22:19b-20). This is a major point of disagreement, and the contrary position has been taken here. If the longer text is accepted, Ehrman's appeal to Acts 5:28 as the "only" other text where Luke mentions Jesus' blood falls away. Moreover, Luke 22:20 gains relevance for our understanding of Acts 20:28 by the fact that it is far more interpretive in nature than the statement in Acts 5:28. Luke 22:20 is intended to communicate the meaning of Christ's "blood" in a salvific context. This is not the case in Acts 5:28.[87]

In regard to the meaning of Acts 20:28, it is especially noteworthy that Luke 22:19-20 interprets Christ's "blood" as an atonement that institutes the new covenant. For in the new covenant God declares that he will establish a people for himself: "I will be their God, and they shall be my people" (Jer 31:33).[88] Therefore, we have significant indication from Luke's Gospel of what he means when describing the church as that which God "acquired through his own blood." The church is God's new covenant people, who have been established as such by the atoning death of Christ.

The question remains, however, whether the theology present in Acts 20:28 is really Lukan theology. Pilgrim's charge that the "blood" of Christ plays no independent role in Luke's theology loses much of its force when the present verse is added to the interpretive statement on Christ's "blood" in Luke 22:20. One might ask how many references to a concept an author must make for it to "play a role" in his theology?

The argument that Luke is presenting Paul's view and not his own again relies heavily on coming to this text having already accepted the thesis that Luke does not understand the death of Christ as an atonement. There is certainly no indication that Luke presents Paul with disapproval. Indeed, the context suggests quite the opposite. Haenchen remarks, "As the ideal missionary and church leader Paul is the example which Luke holds before his own present age."[89] That Luke presents the speech with a particularly Pauline stamp may support his credentials as a historian, but there is no need therefore to assume he fails to make a theological statement.[90] If Luke-Acts were approached this way generally, one would be hard-pressed to discern a "Lukan" theology of any kind.

Finally, that this is a "pastoral admonition to church leaders" should not count against its ability to communicate theological truth. Luke's primary means of communicating theology is through narrative. In this regard, it is highly significant that Luke presents Paul as grounding the elders' solemn responsibility to oversee the church in the theological truth that the church was obtained with Christ's blood. Barrett rightly calls this "the practical and theological center of the speech."[91] It does not do justice to the text to find here simply an "offhand" comment.[92]

Furthermore, the significance of Paul's statement is raised even more when one considers its location within Luke's narrative as a whole. Paul's speech to the Ephesian elders is a farewell speech that brings to a close his ministry to the churches (Acts 20:17-38).[93] Therefore we have a climactic moment in the story, remarkably parallel to Jesus' farewell speech in Luke's Gospel, where Paul reflects on his life and approaching death.[94] Jesus, in the prior speech, points to his own death as the saving event that will establish the new community. Paul, in his speech, points to Jesus' death as the saving event that *has* established the new community.

CONCLUSION

In his account of the Last Supper, Luke establishes through the words of Jesus that the death he was to die would be on behalf of others. Jesus' statement occurs in a theologically charged context and draws on central Old Testament themes of salvation. When rightly understood in relation to these backgrounds, it is apparent that Luke is interpreting the death of Jesus as a sacrifice that atones for the sins of God's people and ushers in the new eschatological covenant with God.

Far from being a minor or unimportant point for Luke, this statement is set at a climactic place in the narrative, and at a strategic location for introducing the immediately following passion of Jesus. Furthermore, Luke goes on to emphasize the significance of Jesus' words for his narrative by drawing his readers' attention back to them in subsequent episodes.

In the Emmaus account, the breaking of bread in Acts, and Paul's farewell charge to the Ephesian elders, Luke reaffirms the atoning nature of Jesus' death and highlights its foundational importance for the establishment of God's new covenant people. The key locations of these texts within the structure of Luke-Acts suggest they are meant to inform the rest of his narrative. As a result, atonement theology is not merely presented in passing or in a way that shows he is simply "aware" of this interpretation of Christ's death. Rather, these texts create an important theme through Luke's work, pointing his reader to the foundational importance of this understanding for his presentation of the cross.

ENDNOTES

[1]Hermie C. van Zyl states in a summary article on this issue that "since the rise of critical scholarship it has become the standard view that Luke does not accord salvific meaning to the death of Jesus" ("The Soteriological Meaning of Jesus' Death in Luke-Acts: A Survey of Possibilities," *Verbum et Ecclesia* 23 [2002]: 533). Peter Doble writes, "What, precisely, is the nature of this widespread complaint against Luke? It is alleged that in Luke-Acts Jesus' death is 'played down'" (*The Paradox of Salvation: Luke's Theology of the Cross* [Cambridge: Cambridge University Press, 1996], 3-4). François Bovon states matter-of-factly, "All agree to recognize that Luke rarely confers a soteriological function on the cross, but minds are divided in the explanation of this given" (*Luke the Theologian* [2nd rev. ed.; Waco, TX: Baylor University Press, 2006], 183-84).

[2]Henry J. Cadbury, *The Making of Luke-Acts* (New York: Macmillan, 1927), 280; John M. Creed, *The Gospel According to St. Luke* (London: Macmillan, 1930), lxxi-lxxii; M. Kiddle, "The Passion Narrative in St. Luke's Gospel," *Journal of Theological Studies* 36 (1935): 277-80; C. H. Dodd, *The Apostolic Preaching and Its Developments* (2nd ed.; London: Hodder & Stoughton, 1944), 25; Hans Conzelmann, *The Theology of St. Luke* (trans. Geoffrey Buswell; London: Faber & Faber, 1960), 201; Ernst Käsemann, "Ministry and Community in the New Testament," in *Essays on New Testament Themes* (trans. W. J. Montague; Naperville, IL: Allenson, 1964), 92; Gerhard Voss, *Die Christologie der lukanischen Schriften in Grundzügen* (Paris: Desclée de Brouwer, 1965), 130; Philipp Vielhauer, "On the 'Paulinism' of Acts," in *Studies in Luke-Acts* (ed. Leander E. Keck and J. Louis Martyn; trans. Wm. C. Robinson, Jr., and Victor P. Furnish; Nashville: Abingdon, 1966), 44-45; Richard Zehnle, "The Salvific Character of Jesus' Death in Lucan Soteriology," *Theological Studies* 30 (1969): 438-44; Walter E. Pilgrim, "The Death of Christ in Lukan Soteriology" (Th.D. diss., Princeton Theological Seminary, 1971); Augustin George, "Le Sens de la Mort de Jesus pour Luc," *Revue Biblique* 80 (1973): 198, 208-09; W. Eric Franklin, *Christ the Lord: A Study in the Purpose and Theology of Luke-Acts* (Philadelphia: Westminster, 1975), 65-67; idem, *Luke: Interpreter of Paul, Critic of Matthew* (Sheffield: Sheffield Academic Press, 1994), 77, n. 1, 120-21, 130; C. H. Talbert, "Martyrdom in Luke-Acts and the Lucan Social Ethic," in *Political Issues in Luke-Acts* (ed. Richard J. Cassidy and Philip J. Scharper; New York: Orbis, 1983), 99; Robert J. Karris, *Luke: Artist and Theologian. Luke's Passion Account as Lit-*

erature (New York: Paulist, 1985), 1, 80, 115; Joseph B. Tyson, *The Death of Jesus in Luke-Acts* (Columbia: University of South Carolina, 1986), 170; John T. Carroll, "Luke's Crucifixion Scene," in *Reimaging the Death of the Lukan Jesus* (ed. Dennis D. Sylva; Frankfurt am Main: Anton Hain, 1990), 202, n. 64, 68; David Ravens, *Luke and the Restoration of Israel* (Sheffield: Sheffield University Press, 1995), 157-69; Doble, *The Paradox of Salvation*, 234-37. Joel Green is slightly less emphatic, stating, "While aware of this interpretation of the cross he does not appear very interested in it" ("The Death of Jesus, God's Servant," in *Reimaging the Death of the Lukan Jesus* [ed. Dennis D. Sylva; Frankfurt am Main: Anton Hain, 1990], 7). Similarly W. G. Kümmel, "Current Theological Accusations Against Luke," *Andover Newton Quarterly* 16 (1975): 13; Jacob Jervell, *The Theology of the Acts of the Apostles* (Cambridge: Cambridge University Press, 1996), 31, 98; Robert F. O'Toole, "How Does Luke Portray Jesus as Servant of YHWH," *Biblica* 81 (2000): 336.

[3]I. Howard Marshall, who according to C. K. Barrett "makes as much as anyone could of Luke's references to the Cross" ("*Theologia Crucis*—in Acts?" in *Theologia Crucis—Signum Crucis: Festschrift für Erich Dinkler zum 70. Geburtstag* [ed. C. Andersen and G. Klein; Tübingen: J. C. B. Mohr (Paul Siebeck), 1979], 74) asks, "How does Jesus save? The clear view expressed in Acts is that Jesus saves men by virtue of His exaltation" (*Luke: Historian and Theologian* [3rd ed.; Grand Rapids: Zondervan, 1988], 169). Recently, Marshall briefly affirmed without discussion that in Luke's Gospel Jesus' death is to be seen as "sacrificial and redemptive" (*New Testament Theology* [Downers Grove, IL: InterVarsity, 2004], 153) yet summarized with regard to the book of Acts, "Little is said about the function of the death of Jesus in achieving salvation, and more stress is placed on his authoritative position as the exalted Lord" (181).

[4]This is not the only theme Luke utilizes to set forward an atoning understanding of the cross. For a full consideration of the way Luke presents Jesus' death as an atonement within Luke-Acts, including his description of Jesus' passion, his identification of Jesus with the suffering servant of Isaiah, and a variety of other narrative indicators, see John Kimbell, "The Atonement in Lukan Theology" (Ph.D. diss., The Southern Baptist Theological Seminary, 2008).

[5]The words of Jesus in Luke 22:19b-20 have been viewed as textually suspect by some. However, the external evidence overwhelmingly favors their authenticity. When internal evidence is taken into account, support remains very strong for the longer reading. For a detailed treatment of the textual issues and defense of the longer reading as original see Kimbell, "Atonement in Lukan Theology," 22-33; cf. also Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (2nd ed.; Stuttgart: German Bible Society, 1994), 148-150.

[6]Robert Tannehill writes, "The crucifixion casts its shadow across the whole of the Last Supper, giving it its unique importance—its character as the *Last* Supper—and causing every word and event to take on added meaning ("A Study in the Theology of Luke-Acts," *Anglican Theological Review* 43 [1961]: 198).

[7]Cf. J. P. Louw and E. A. Nida's semantic domain of "benefaction" (*Greek-English Lexicon of the New Testament Based on Semantic Domains* [2nd ed.; New York: United Bible Societies, 1988, 1989], 90.36. BDAG lists Luke 22:19f. as descriptive of the death of Christ "in behalf of" others. For similar NT uses of *didōmi* with *hyper*, see John 6:51; Gal 1:4; 1 Tim 2:6; Titus 2:14. The latter two texts are the closest parallels to Luke's usage since *hyper* relates the benefaction directly to people. In these cases Jesus "gives" himself, respectively, as a "ransom for all" and "for us, in order to redeem us from all lawlessness and to purify for himself a people for his own possession."

[8]E.g. C. H. Talbert, *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (rev. ed.; Macon, GA: Smyth & Helwys, 2002), 233-37; I. J. du Plessis, "The Saving Significance of Jesus and His Death on the Cross in Luke's Gospel—Focussing on Luke 22:19b-20," *Neotestamentica* 28 (1994): 523-40.

[9]The historical question is too large to deal with in detail. At present, our goal is to discern what Luke intended to communicate in his narrative. There is little doubt he intends a Passover context as the set-

ting (Luke 22:1, 7, 8, 11, 13, 15). So Robin Routledge, "Passover and Last Supper," *Tyndale Bulletin* 53 (2002): 206, 221; Joel B. Green, *The Gospel of Luke* (New International Commentary on the New Testament; Grand Rapids: Eerdmans, 1997), 749; Donald Senior, *The Passion of Jesus in the Gospel of Luke* (Wilmington, DE: Michael Glazier, 1989), 42-43, 57, 59 n. 16; Frank Matera, *Passion Narratives and Gospel Theologies: Interpreting the Synoptics through Their Passion Stories* (New York: Paulist, 1986), 159-60; Joseph A. Fitzmyer, *The Gospel According to Luke X – XXIV* (Anchor Bible 28a; Garden City, NY: Doubleday, 1981), 1389; Marshall, *Last Supper and Lord's Supper*, 57-75; Ralph P. Martin, "Salvation and Discipleship in Luke's Gospel," *Interpretation* 30 (1976): 376.

[10]There appears to be almost unanimous agreement on perceiving these backgrounds for Luke's account. See Green, *Death of Jesus*, 187-96; Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond, 1983), 301-25; Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (trans. Donald H. Madvig; Grand Rapids: Eerdmans, 1982), 110-16; Marshall, *Last Supper and Lord's Supper*), 91-92; N. T. Wright states of nearly all commentators, "It emerges that Jesus, in prophetic style, identified the bread with his own body, and the wine with his own blood, and that he spoke about these in language which echoed the context of Passover, sacrifice, and covenant which the meal, in any case, must already have possessed (*Jesus and the Victory of God*, [Minneapolis: Fortress, 1996], 559-60).

[11]Talbert, *Reading Luke*, 236.

[12]du Plessis, "Saving Significance," 534. Cf. George, "Le Sens de la Mort," 210.

[13]Talbert, *Reading Luke*, 236; similarly, du Plessis, "Saving Significance," 531.

[14]See Rikki E. Watts, "Exodus," in *New Dictionary of Biblical Theology* (ed. T. Desmond Alexander and Brian S. Rosner; Downers Grove, IL: InterVarsity, 2000), 480; T. D. Alexander, "The Passover Sacrifice," in *Sacrifice in the Bible* (ed. Roger T. Beckwith and Martin J. Selman; Carlisle: Paternoster; Grand Rapids: Baker, 1995), 7-8.

[15]The Israelites themselves are charged with participating in idolatry during their stay in Egypt (Josh 24:14 Ezek 20:7-8; 23:8, 19, 21). See Watts, "Exodus," 480; Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Grand Rapids: Eerdmans, 1948; reprint, Edinburgh: Banner of Truth, 1975), 112 (page citations are to the reprint edition).

[16]Stephen G. Dempster (*Dominion and Dynasty: A Biblical Theology of the Hebrew Bible* [Downers Grove, IL: InterVarsity, 2003], 98-99) also perceives substitutionary death in the Passover rite. An additional indication that substitution has taken place with the Passover sacrifice is the fact that the lives of the Israelites' firstborn now belong to the Lord (Exod 13:2, 11-13; cf. Num 3:11-13; 8:16-17). They belong to him because their lives were forfeit to him in death, but he redeemed them with a substitute (Alexander, "Passover Sacrifice," 17).

[17]Ibid., 8.

[18]Added to these specific indicators of atonement in the Passover sacrifice is the general observation that all OT blood sacrifices, despite their variety, probably contained some element of atonement for sin (cf. Lev 17:11). So Marshall, *Last Supper and Lord's Supper*, 77; Leon Morris, *The Apostolic Preaching of the Cross* (3rd ed.; Grand Rapids: Eerdmans, 1965), 130-32; Gordon J. Wenham, "The Theology of Old Testament Sacrifice," in *Sacrifice in the Bible* (ed. Roger T. Beckwith and Martin J. Selman; Carlisle: Paternoster; Grand Rapids: Baker, 1995), 82.

[19]Moo, *Passion Narratives*, 324-25. Clearly this connection was made by at least some early Christians, as shown by 1 Cor 5:7.

[20]Fitzmyer states, "The vicarious gift of himself is the Lucan Jesus' intention in reinterpreting the Passover offering of old" (*Luke X – XXIV*, 1401). Darrell Bock observes that Jesus "compares the salvific eras, one past, the other yet to come. Both involve death, in one a lamb, in the other a Messiah" (*Luke* [Baker Exegetical Commentary on the New Testament; Grand Rapids: Baker, 1996], 2:1726). Jesus "made clear the parallel between himself and the lamb" (2:1727). See also Leon Morris, *The Cross in the New Testament* (Grand Rapids: Eerdmans, 1965), 99. David Moess-

ner suggests a connection here with the "opening" of Luke's plot, where Jesus is presented to the Lord with a sacrifice of redemption for the firstborn son. Luke emphasizes that this fulfills Exod 13:2 (Luke 2:22-23), drawing a specific connection to the Passover. In the "end," it is Jesus who presents himself to the Lord as a sacrifice for the redemption of Israel and all the nations ("Reading Luke's Gospel as Ancient Hellenistic Narrative: Luke's Narrative Plan of Israel's Suffering Messiah as God's Saving 'Plan' for the World," in *Reading Luke: Interpretation, Reflection, Formation* [ed. Craig C. Bartholomew, Joel B. Green, and Anthony C. Thiselton; Milton Keynes, UK: Paternoster; Grand Rapids: Zondervan, 2005], 151).

[21]Scot McKnight claims this would be "a virtual soteriological necessity for the one who is seeking to communicate to his followers that what is being consumed is analogous to the very offering of himself.... The choice of Jesus to prefer the bread to the lamb for his sacrifice, if lamb was present, is nearly incomprehensible" (*Jesus and His Death: Historiography, the Historical Jesus, and Atonement Theory* [Waco, TX: Baylor University Press, 2005], 270).

[22]So Routledge, "Passover and Last Supper," 216, who states, "It would be strange indeed if believers were required to kill a lamb to commemorate the fact that they no longer needed to kill a lamb."

[23]There is precedent for unleavened bread bearing atoning significance in Exod 29:32-33; cf. 29:1-2.

[24]Talbert, *Reading Luke*, 236; du Plessis, "Saving Significance," 534.

[25]The lack of any manipulation of the blood in the sacrifices of Gen 15 seems to suggest a different significance for that ceremony than that performed in Exod 24.

[26]Moo, *Passion Narratives*, 302.

[27]Martin Hengel, *The Atonement: The Origins of the Doctrine in the New Testament* (trans. John Bowden; Philadelphia: Fortress, 1981), 53-54. Rather than sprinkling the blood on the people, *Targum Onkelos* and *Targum Pseudo-Jonathan* both state in Exod 24:8 Moses sprinkled the blood "on the altar to atone for the people" (see Marshall, *Last Supper and Lord's Supper*, 92). Israel Drazin notes the possibility this change was made to avoid the NT interpretation that the sprinkling upon the people prefigures the Last Supper (*Targum Onkelos to Exodus: An English Translation of the Text with Analysis and Commentary* [Hoboken, NJ: Ktav; Denver: Center for Judaic Studies, University of Denver, 1990], 239, n. 10). Such a response would still point to an early Jewish understanding of Exod 24 as having to do with atonement. Their disagreement with Christians would be over whether or not this ultimately pointed to what Christ's death had accomplished.

[28]Cf. Exod 19:5-6, "Now then, if you will indeed obey My voice and keep My covenant ... you shall be to Me a kingdom of priests and a holy nation" (NASB). See Richard E. Averbeck, "*selem*," in *New International Dictionary of Old Testament Theology and Exegesis* (ed. Willem A. VanGemeren; Grand Rapids: Zondervan, 1997), 4:140. William J. Dumbrell states that the verses of Exod 19:3b-8 "summon Israel, as a result of Sinai, to its vocation" (*Covenant and Creation: An Old Testament Covenantal Theology* [Exeter: Paternoster, 1984], 80).

[29]Therefore, Ralph Martin's comment that Luke was *not* concerned with the significance of atonement *but* with the "practical, pastoral mediation of forgiveness by the establishing of the new covenant of Jeremiah 31:31-34" ("Salvation and Discipleship in Luke's Gospel," *Interpretation* 30 [1976]: 378) separates what Luke's use of the OT requires the reader to keep together. Interestingly, covenant institution and atonement are precisely the elements the author of Hebrews holds together in his comments on Exod 24 (Heb 9:15-22). The author makes clear that when the people are sprinkled with blood in Exod 24 they are undergoing a cultic cleansing (*katharizō*) with blood that is directly connected with forgiveness (*aphesis*) (v. 22). William Lane comments on this text: "The comparison of the blood by which the old covenant of Sinai was ratified with that of Christ clearly presupposes that the blood sprinkled by Moses had expiatory value" (*Hebrews 9-13* [Word Biblical Commentary 47B; Dallas: Word, 1991], 245).

[30]I use "typological" as defined by Darrell Bock: "*Typology* or better *typological-prophetic* usage expresses a peculiar link of patterns with movement from the

lesser OT person or event to the greater NT person or event.... God's pattern of salvation is being reactivated in a present fulfilment. This fulfilment takes place both in accordance with messianic hope and promise and in accordance with the pattern of God's activity in salvation (*Proclamation from Prophecy and Pattern: Lucan Old Testament Christology* [Sheffield: JSOT Press, 1987], 49).

[31]Green, *Gospel of Luke*, 763; Marshall, *Last Supper and Lord's Supper*, 92, 148. Dale C. Allison, Jr., writes of Jesus' supper words, "A reference to Exod 24:7-8 seems manifest, as does the meaning: God is initiating a new covenantal relationship through the blood of sacrifice" ("Jesus and the Covenant: A Response to E. P. Sanders," *Journal for the Study of the New Testament* 29 [1987]: 65.

[32]Both Talbert (*Reading Luke*) and du Plessis ("Saving Significance") fail to give any place to the forgiveness of sins in their discussion of Jesus' establishment of the new covenant with his blood. This is remarkable in view of the foundational place it is given in Jeremiah's statement. In contrast, Martin Hengel states, "In a symbolic action he related the broken bread to the breaking of his body and at the end of the meal the wine in the cup of blessing to the pouring out of his blood, through which the new eschatological covenant with God would be founded and atonement would be achieved for all" (*The Atonement*, 72).

[33]Brian E. Beck, "'*Imitatio Christi*' and the Lucan Passion Narrative," in *Suffering and Martyrdom in the New Testament: Studies Presented to G. M. Styler by the Cambridge New Testament Seminar* (ed. William Horbury and Brian McNeil; Cambridge: Cambridge University Press, 1981), 37. See also Jerome Kodell, "Luke's Theology of the Death of Jesus," in *Sin, Salvation and the Spirit* (ed. Daniel Durken; Collegeville, MN: Liturgical Press, 1979), 222-23.

[34]On the significance of the journey motif, see Green, *The Gospel of Luke*, 843, 850.

[35]Cf. Luke 9:45; 18:34. So Bock, *Luke*, 2:1909-10; Fitzmyer, *Luke X – XXIV*, 1563; Marshall, *Gospel of Luke*, 893; Richard J. Dillon, *From Eye-Witnesses to Ministers of the Word: Tradition and Composition in Luke 24* (Rome: Biblical Institute Press, 1978), 104-05; contra Nolland (*Luke 18:35-24:53*, 1201) who without explanation sees the concealment as Satanic. Bock (*Luke*, 2:1910) rightly points to Satan's absence from the resurrection account.

[36]Paul B. Decock, "The Breaking of Bread in Luke 24," *Neotestamentica* 36 (2002): 39; Robert J. Karris, "Luke 24:13-35," *Interpretation* 41 (1987): 58; Walter L. Liefield, "Luke 24:13-35," *Trinity Journal* 2 (1981): 228; Ellis, *Gospel of Luke*, 276.

[37]Tannehill writes, "The whole Emmaus narrative is a revelatory process, for the disciples needed to understand how death and resurrection befits the Messiah before they could recognize the risen Lord (Robert C. Tannehill, *Luke* [Abingdon New Testament Commentaries; Nashville: Abingdon, 1996], 358).

[38]I therefore see more happening in this account than Marshall, who says the main purpose of the Emmaus account is to guarantee the "fact" of the resurrection (*Gospel of Luke*, 891). Certainly this is part of Luke's intent. Yet the account's movement from concealment and confusion regarding the death of Jesus in the plan of redemption to explanation and clarity suggests that the recognition of Jesus at the breaking of the bread is more than the mere recognition that Jesus is alive. It appears, rather, they are recognizing Jesus as the living *Messiah* (cf. *Christos*; 24:26) because they now understand how his death (and resurrection) fits into God's plan of redemption. Green states, "Before the disciples will be able to recognize the risen Lord, they must grasp especially the nexus between suffering and messiahship" (*Gospel of Luke*, 844). Decock writes, "Their eyes are now opened (24:31) not simply to recognize Jesus physically but to recognize what God had done in Jesus, particularly in his death and resurrection" ("Breaking of Bread," 50). Dillon comments regarding the concealment and disclosure motif that shows up earlier in the Gospel (9:45; 18:34) and is carried into the Emmaus account, "By means of this narrative economy, Luke teaches that the content of the Easter revelation is nothing more than the meaning and effects of Jesus' mission on earth" (*Eye-Witnesses*, 147).

[39]Senior says there is "little doubt" that "the evangelist evokes for his community the meaning of the

Eucharist" (*Passion of Jesus*, 156). Marshall says the language points "irresistably" to the actions of Jesus at the last supper (*Gospel of Luke*, 898). Stein states, "Luke purposely portrayed this meal as a kind of Lord's Supper" (*Luke,* 613). Craddock writes, "That this meal is the Lord's Supper is evident from the language" (*Luke* [Interpretation; Louisville: John Knox, 1990], 286). Burton S. Easton claims it is "beyond doubt" that this refers to a Eucharist (*The Gospel According to Luke: A Critical and Exegetical Commentary* [New York: Charles Scribner's Sons, 1926], 362).

[40]Nolland, *Luke 18:35-24:53*, 1207; Fitzmyer, *Luke X-XXIV*, 1559, 1569; Dillon, *Eye-Witnesses*, 105; Stein, *Luke*, 613 n. 23; Marshall, *Last Supper and Lord's Supper*, 131-33; Easton, *Gospel According to Luke*, 362. This point is disputed by some, but not convincingly. These objections will be discussed in more detail below.

[41]In Acts, this language occurs only in the previously mentioned eucharistic texts and in 27:35.

[42]Moessner, "Ancient Hellenistic Narrative," 146-49; Decock, "Breaking of Bread," 43. Decock also suggests a connection between the emphasis on Jesus' "body" in Luke 24 (24:3, 23; cf. 24:12, 36-43) and his elusive presence in the body (24:31, 51) with the disciples meeting Jesus' "body given for them" in the broken bread.

[43]See also the structural indicators observed by Douglas S. McComiskey, *Lukan Theology in the Light of the Gospel's Literary Structure* (Milton Keynes, UK: Paternoster, 2004), 288-89, 292, 303.

[44]These structural observations not only support the connection between Emmaus and the last supper, they also raise the significance of these texts for Luke's overall presentation of the death of Jesus.

[45]Bock, *Luke*, 2:1919.

[46]Richard T. Murphy, "The Gospel for Easter Monday: The Story of Emmaus (Luke 24:13-25)," *Catholic Biblical Quarterly* 6 (1944): 139; Bock, *Luke*, 2:1919; B. P. Robinson, "The Place of the Emmaus Story in Luke-Acts," *New Testament Studies* 30 (1984): 487.

[47]Liefield, "Luke 24:13-35," 228. Karris suggests the focus is on "hospitality" as opposed to the Eucharist, since "the theme of hospitality is truer to the broad sweep of Luke's story theology" ("Luke 24:13-35," 58).

[48]Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to S. Luke* (International Critical Commentary; Edinburgh: T & T Clark, 1901), 557; John M. Creed, *The Gospel According to St. Luke* (London: Macmillan, 1930), 262; Murphy, "Gospel for Easter Monday," 140; Robinson, "Emmaus Story," 487.

[49]Fitzmyer, *Luke X-XXIV*, 1560. Similarly, Marshall, *Last Supper and Lord's Supper*, 174, n. 35; Raymond Orlett, "An Influence of the Early Liturgy upon the Emmaus Account," *Catholic Biblical Quarterly* 21 (1959): 219.

[50]Norval Geldenhuys, *Commentary on the Gospel of Luke* (New International Commentary on the New Testament; Grand Rapids: Eerdmans, 1954), 634-35. Geldenhuys, however, also thinks a characteristic action from other ordinary meals may have led them to recognize Jesus.

[51]The description in these verses of the women ("some women from us," *gynaikes tines ex hēmōn*; 24:22) and those who went to see the empty tomb ("some of those with us," *tines tōn syn hēmin*;24:24) seems to indicate that "the eleven and all the rest" (*tois hendeka kai pasin tois loipois*; 24:9) were together much of the time between the crucifixion and resurrection. The immediate return and report to the apostles in Jerusalem following their encounter with Jesus also indicates the close fellowship these two have with "the eleven and the ones with them," who at that point also were "gathered together" (*ēthroismenous*; 24:33).

[52]Marshall explains regarding Jesus' call to remembrance, "Jesus wished his disciples to carry out this action in order that they might remember him, and more specifically so that they might remember the significance of his death for them" (*Last Supper and Lord's Supper*, 89). For a thorough discussion of the term *anamnēsis* that results in a similar understanding see Green (*Death of Jesus*, 200-04).

[53]The opening (*dianoigō*) of the eyes corresponds to the divine concealment in 24:16. The divine source of the opening points again towards a recognition that entails an understanding of Jesus' messianic work rather than the simple recognition of Jesus' identity

by some physical characteristic. Cf. the "opening" (*dianoigō*) of the minds of the other disciples in 24:45.

[54]Those who see a Eucharistic connection in the Emmaus account generally perceive the theological point that the risen Christ is present with his people as they participate in the Eucharist. However, these scholars rarely point out the emphasis this connection places on the atoning nature of Jesus' death as presented in Luke's Gospel (however, see Moessner, "Ancient Hellenistic Narrative," 148). Based on the present reading, it is the latter rather than the former that comes to the fore in Luke's intended meaning.

[55]Robinson, "Emmaus Story," 487; cf. Murphy, "Gospel for Easter Monday," 140.

[56]This is made clear by the conversation in Luke 24:37-41.

[57]These are the only two occurrences of the term *klasis* in the New Testament.

[58]C. S. C. Williams, *A Commentary on the Acts of the Apostles* (2nd ed.; Black's New Testament Commentaries; London: Adam & Charles Black, 1964), 71.

[59]Those who understand "the breaking of the bread" in Acts 2:42 to refer to the Lord's Supper (in some views including a common meal) include Bruce, *Acts of the Apostles*, 73; Hans Conzelmann, *Acts of the Apostles* (trans. James Limburg, A. Thomas Kraabel, and Donald H. Juel, Hermeneia; Philadelphia: Fortress, 1987), 23; Joseph A. Fitzmyer, *The Acts of the Apostles* (Anchor Bible 31; New York: Doubleday, 1998), 270-71; Jeremias, *Eucharistic Words*; Luke T. Johnson, *The Acts of the Apostles* (Sacra Pagina 5; Collegeville, MN: Michael Glazier, 1992), 58; Simon J. Kistemaker, *Acts* (New Testament Commentary; Grand Rapids: Eerdmans, 1990), 111; Gerhard A. Krodel, *Acts* (Augsburg Commenary on the New Testament; Minneapolis: Augsburg, 1986), 93; William J. Larkin, Jr, *Acts* (The IVP New Testament Commentary Series; Downers Grove, IL: InterVarsity, 1995), 289; Philippe H. Menoud, "The Acts of the Apostles and the Eucharist," in *Jesus Christ and the Faith: A Collection of Studies* (trans. Eunice M. Paul; Pittsburgh: Pickwick, 1978), 86-89; Jaroslav Pelikan, *Acts* (Brazos Theological Commentary on the Bible; Grand Rapids: Brazos, 2005), 60; John B. Polhill, *Acts* (New American Commentary 26; Nashville: Broadman, 1992), 119. Richard N. Longenecker states, "It is difficult to believe that Luke had in mind here only an ordinary meal, placing the expression, as he does, between two such religiously loaded terms as 'the fellowship' and 'prayer.'" He later notes that "the breaking of the bread" should "probably" be understood as "subtly connoting the passion of Christ" (*Acts* [The Expositor's Bible Commentary; Grand Rapids: Zondervan, 1995], 85-86). C. K Barrett, in his first volume on Acts, affirms that "the one description covers both a common meal and the Lord's Supper" (*A Critical and Exegetical Commentary on the Acts of the Apostles*, vol. 1, *Preliminary Introduction and Commentary on Acts I-XIV* [International Critical Commentary; London: T&T Clark, 1994], 165). However, in his second volume he answers the general question of whether or not Luke's church had a eucharist by claiming Luke "does not say so," and yet affirms that the "breaking of bread" is a "specifically Christian meal" (*A Critical and Exegetical Commentary on the Acts of the Apostles*, vol. 2, *Introduction and Commentary on Acts XV – XXVIII* [International Critical Commentary; London: T&T Clark, 1998], xcii-xciii). Johannes Munck identifies these merely as "common meals" with no additional comment (*The Acts of the Apostles* [rev. William F. Albright and C. S. Mann; [Anchor Bible; Garden City, NY: Doubleday, 1967], 22). In an appendix to Munck's work, C. S. Mann simply claims "there is no clear evidence" for identifying these meals as the Lord's Supper. However, he thinks they were likely viewed as having "a quasi-sacramental meaning as in some way manifesting unity" (284).

[60]A. J. B. Higgins, *The Lord's Supper in the New Testament* (London: SCM Press, 1952), 57. Luke Johnson points out that the household increasingly becomes the center of cultic activity in Acts (*Acts of the Apostles*, 59). Cf. Acts 5:42; 8:3; 11:14; 16:15, 31-32; 18:8; 20:7-8, 20; 28:30.

[61]Cf. the similarity to Luke's phraseology in 1 Cor 10:16: *ton arton hon klōmen*.

[62]As in his Gospel, when Luke describes meals or eat-

ing in Acts, he does not typically use the language of "breaking bread" (cf. Acts 9:9, 19; 10:10, 13-14; 11:3, 7; 16:34; 23:12, 14, 21). This is noted by Menoud, "Acts of the Apostles," 88. For a discussion of Acts 27:35 see n. 107 below.

[63]So M. Max B. Turner, "The Sabbath, Sunday, and the Law in Luke-Acts," in *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation* (ed. D. A. Carson; Zondervan, 1982; reprint, Eugene, OR: Wipf and Stock, 1999), 128-33. For a more general defense of the "first day of the week" as bearing significance for corporate Christian worship in the apostolic period, see Richard Bauckham's essay "The Lord's Day" in this same volume.

[64]In one final instance, Paul is reported to "break bread" just prior to being shipwrecked on Malta (Acts 27:35). The terms Luke uses to describe Paul's actions are allusive of Jesus' actions at the Last Supper (*lambanō*, *artos*, *eucharisteō*, *klaō*). This leads some scholars to conclude that Paul has celebrated the Eucharist on this occasion, whether or not the same can be said of all those on board (see esp. C. K. Barrett, "Paul Shipwrecked," in *Scripture: Meaning and Method* [ed. Barry P. Thompson; (Hull): Hull University Press, 1987], 59-63; Larkin, *Acts*, 375-76). Despite the similarity in language, other indicators in the context make a Eucharistic understanding problematic. Most significantly, the meal was eaten with a majority of unbelievers. It does not take place in the context of the worshipping community as with every other instance in Acts of breaking bread. In addition, the emphasis is on eating bread to satisfy physical hunger (27:33-34). Interestingly, Paul distinguishes such eating from the eating of the Eucharist in 1 Cor 11:20-34 (Kistemaker, *Acts*, 937).

[65]Hans Lietzmann, *Mass and Lord's Supper: A Study in the History of the Liturgy* (trans. Dorothea H. G. Reeve; Leiden: Brill, 1979), 204-08. The original German edition was published in 1926 under the title *Messe und Herrenmahl—Eine Studie zur Geschichte der Liturgie*.

[66]Green, *Death of Jesus*, 209-13. See also Oscar Cullman, *Early Christian Worship* (trans. A. Stewart Todd and James B. Torrance; Philadelphia: Westminster, 1953), 14-18.

[67]Green, *Death of Jesus*, 210. Green underscores these observations by saying that "while the 'Pauline' Supper is filled with theological content, the 'Lukan' is practically devoid of the same."

[68]See A. J. B. Higgins, *The Lord's Supper in the New Testament* (London: SCM Press, 1952), 56-63; Marshall, *Last Supper and Lord's Supper*, 130-33.

[69]Green, *Death of Jesus*, 210-11.

[70]Ibid., 212-13. Green suggests the traditional material included by Luke concerning the Supper may actually work against his own thought (213).

[71]It is often noted that Luke here describes the life of the church in "ideal" terms. See, e.g., Barrett, *Acts I-XIV*, 162; Bruce, *Acts of the Apostles*, 73; Fitzmyer, *Acts of the Apostles*, 268; Johnson, *Acts of the Apostles*, 61.

[72]Seifrid, "Death of Christ," 271.

[73]Marshall, *Last Supper and Lord's Supper*, 132. While the narrative itself makes these connections, they would be recognized all the more easily by readers who knew "the breaking of the bread" as a technical term for the Lord's Supper. Barrett argues the gathering at Troas "shows that the expression had become, or was on the way to becoming, a technical term for a specifically Christian meal" (*Acts I-XIV*, 164-65). Considering the other indications that the Lord's Supper is in view, Luke's failure to mention wine should probably be attributed to the fact that this expression identified the meal as a whole. Marshall, however, thinks it is because wine was not universally available (*Last Supper and Lord's Supper*, 132).

[74]According to NA[27], *theou* is attested by 𝔞, B, 614, 1175, 1505, *al*, vg, sy, bo[ms], Cyr., and *kyriou* is supported by P[74], A, C*, D, E, Y, 33, 36, 453, 945, 1739, 1891, *al*, gig, p, sy[hmg], co; Ir[lat], Lcf.

[75]1 Cor 1:2; 10:32; 11:22; 15:9; 2 Cor 1:1; Gal 1:13; 1 Tim 3:5, 15. It also occurs three times in the plural: 1 Cor 11:16; 1 Thess 2:14; 2 Thess 1:4.

[76]Metzger, *Textual Commentary*, 425-26.

[77]Charles F. DeVine, "The 'Blood of God' in Acts 20:28," *Catholic Biblical Quarterly* 9 (1947): 396.

[78]Ernst Haenchen, *The Acts of the Apostles: A Commentary* (trans. Bernard Noble and Gerald Shinn; Philadelphia: Westminster, 1971), 589; Metzger, *Textual Commentary*, 426; Conzelmann, *Acts of the*

Apostles, 175; Kistemaker, *Acts*, 733; Johnson, *Acts of the Apostles*, 363; Polhill, *Acts*, 428; Larkin, *Acts*, 298; C. H. Talbert, *Reading Acts: A Literary and Theological Commentary on the Acts of the Apostles* (New York: Crossroad, 1997), 187. Comparison is made to other substantives that are used to refer to Christ such as *ho agapētos* and *monogenēs* (cf. also *tou idiou huiou* in Rom 8:32). However, Seifrid points out that Luke probably would have included the final noun if this was his intention ("Death of Christ," 270).

[79]Barrett, *Acts XV – XXVIII*, 977, who comments, "It was enough for Luke that when Jesus Christ shed his blood on the cross he was acting as the representative of God; he was God's way of giving life, blood, for the world." Cf. Fitzmyer, *Acts of the Apostles*, 680.

[80]Pilgrim, *Death of Christ*, 172-77.

[81]Cf. Conzelmann, *Acts of the Apostles*, 175.

[82]Similarly, Franklin, *Luke*, 120. And see Beck as cited in n. 33 above.

[83]Ehrman, "The Cup, the Bread," 583.

[84]Used in parallel with *zōogoneō*.

[85]Johnson, *Acts of the Apostles*, 363. Marshall cites Ps 74 (73):2 as a possible parallel: "Remember your congregation, which you have purchased (*ktaomai*) of old, which you have redeemed to be the tribe of your heritage!" (NASB). Although the verb here is *ktaomai*, it "significantly follows a verse in which Israel is likened to a flock" (*Acts*, 334).

[86]Barrett, *Acts XV-XXVIII*, 976. Cf. Morris, *Apostolic Preaching*, 59-60.

[87]Frankly, Ehrman's charge of importing theology into Acts 20:28 when it is not explicitly there seems applicable to his own reading, which fills up the verse with much that is not stated explicitly in either that text or in 5:28.

[88]Joel Green ("'Salvation to the End of the Earth' [Acts 13:47]: God as Saviour in the Acts of the Apostles," in *Witness to the Gospel: The Theology of Acts* [ed. I. Howard Marshall and David Peterson; Grand Rapids: Eerdmans, 1998], 99) draws attention to the "covenantal language" in Acts 20 (*peripoieomai* [Acts 20:28]; cf. Exod 19:5; Isa 43:21; *hagiazō* [Acts 20:32]; cf. Acts 26:18; Deut 33:3).

[89]Haenchen, *Acts of the Apostles*, 597. Haenchen notes a few lines later, "It is the only speech directed to the clergy in Acts and as such corresponds in its own way to the 'bishops' mirror' in I Tim. 3:1ff. and Titus 1:7ff." Similarly Conzelmann states, "This verse [20:28] offers paraenesis for the postapostolic age" (*Acts* 174).

[90]Reginald Fuller writes, "Even if the author is here adopting a traditional formula, the fact he has chosen to incorporate this formula into his composition suggests that he has given its soteriology his stamp of approval ("Luke and the Theologia Crucis," in *Sin, Salvation and the Spirit* [ed. Daniel Durken; Collegeville, MN: Liturgical Press, 1979], 219). Cf. William J. Larkin, Jr., "Luke's Use of the Old Testament as a Key to His Soteriology," *Journal of the Evangelical Theological Society* 20 (1977): 328.

[91]Barrett, *Acts XV - XXVIII*, 974. Talbert finds a chiasmus in 20:17-38 with 20:28 falling at the center (*Reading Acts*, 186-87).

[92]As claimed by Pilgrim (*Death of Christ*, 174).

[93]Fitzmyer, *Acts of the Apostles*, 674-75; Seifrid, "Death of Christ," 270.

[94]Neyrey demonstrates numerous parallels between the farewell speeches of Jesus and Paul, noting that they occur in the same context of the narrative of each figure (*Passion According to Luke*, 43-48). See also Steve Walton, *Leadership and Lifestyle: The Portrait of Paul in the Miletus Speech and 1 Thessalonians* (Cambridge: Cambridge University Press, 2000), 100-17.

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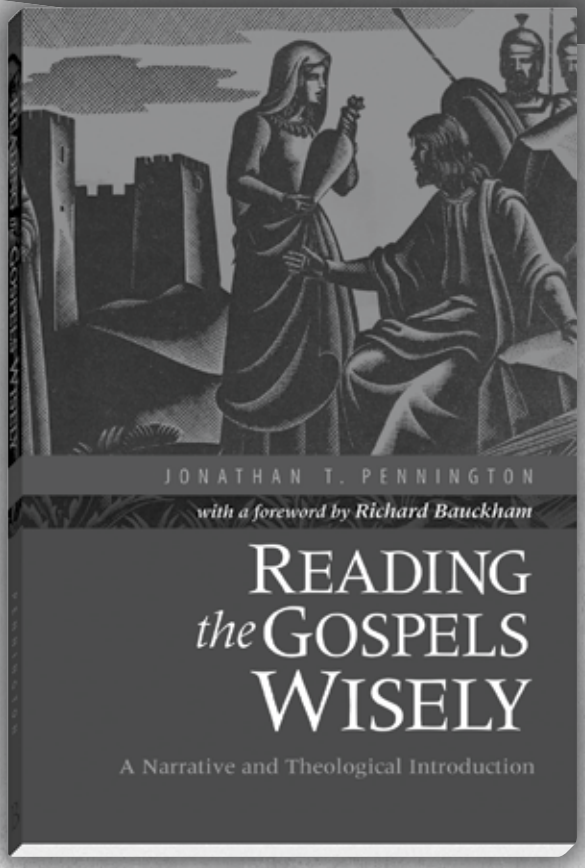

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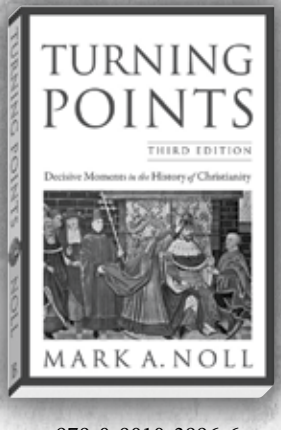

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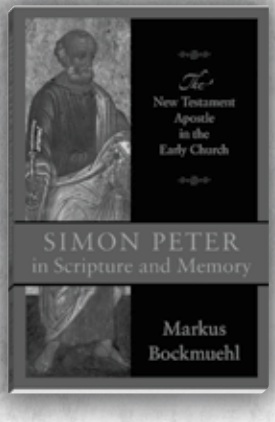

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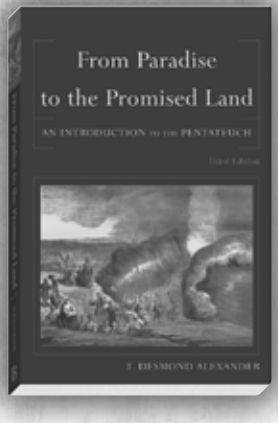

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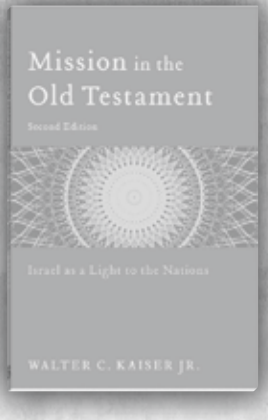

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"Thus It Is Written": Redemptive History and Christ's Resurrection on the Third Day

Lee Tankersley

INTRODUCTION

Thus it is written, that the Christ should suffer and on the third day rise from the dead (Luke 24:46).

Jesus' words in Luke 24:46 are not a source of controversy among those holding to the historic Christian faith. The resurrection of Jesus Christ on the third day is a central tenet of the gospel message. Thus, when Paul wrote to the Corinthians, reminding them of what was "of first importance," he noted "that Christ died for our sins in accordance with the Scriptures, that he was buried, *that he was raised on the third day in accordance with the Scriptures*" (1 Cor 15:3-4).[1] Similarly, those constructing the Nicene Creed declared that "on the third day he rose again, according to the Scriptures." Simply put, those preaching the apostolic message in the history of the church have expressed no hesitation in affirming that Jesus rose from the dead on the third day *and* that this happened in accordance with the Scriptures.

There has been much less of a consensus in the church, however, in affirming exactly what texts (or text) Jesus was referring to when he said "*it is written*, that the Christ should suffer and on the third day rise from the dead" (Luke 24:46). Some have suggested that it is unnecessarily reductionistic to assume Jesus had one text in mind.[2] Green, for example, argues that one "would be hard-pressed to locate specific texts that make these prognostications explicit" and thus concludes, "The point of Jesus' words is not that such-and-such a verse has now come true, but that the truth to which all of the Scriptures point has now been realized!"[3]

There is no doubt truth in Green's claim, and it would surely place unnecessary constraint on the interpreter to demand that one isolate a single text Jesus must have had in mind. With that said, however, if the Scriptures demand that the Christ be raised on the third day, then it is insufficient merely to make such a declaration without identifying the manner in which the Old Testament Scriptures mandate such a time-sensitive act as

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a third-day resurrection.[4] Therefore, the goal of this article is to demonstrate the manner in which the Old Testament (through predictive patterns, types, and the development of redemptive history) prophesies that the Christ would be raised on the third day. Specifically, I will utilize Hosea 6:2 to illustrate the manner in which the Old Testament predicts a third-day resurrection.[5] By doing so, I am not suggesting that Hosea 6:2 is the only text that Jesus (or the New Testament writers) had in mind but am utilizing this text as a lens through which we can view the recurrent inter-textual patterns that predict not only that the Christ is raised but that the resurrection occur on the third day.

HOSEA 6:2 AND ITS CONTEXT

Hosea's message of coming judgment for Israel's idolatry is pictured in his marriage to an unfaithful wife and the birth of children whose names declare that Israel will be judged mercilessly, for they are not the Lord's people.[6] This declaration of judgment is then illustrated graphically in 5:14 as the Lord is pictured as a lion that will tear the people and carry them off so that none can rescue them. Yet this is not the final word. In the verse which immediately follows this seemingly hopeless scene, the Lord holds out hope of forgiveness and restoration, declaring, "I will return again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me" (Hos 5:15). If the people will turn from their idolatry, the Lord stands ready (and eager) to bring his wandering bride back to himself (Hos 2:14-3:5).

It is in this context that Hosea voices the cry of repentance Israel desperately needs to echo, as he declares in 6:1-3, "Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know; let us press on to know the Lord; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth."[7] It is a statement of hope, based in the Lord's steadfast love and faithfulness. However, this was a day Hosea did not see. Israel refused to turn from her ways, and the Lord finally brought forth his merciless judgment with the destruction of the Northern Kingdom at the hands of the Assyrians in 722 B.C. The Lord indeed tore his people and carried them away, awaiting a day when he would turn their hearts to himself.

IS HOSEA 6:2 PROPHETIC?

There are a number of problems with seeing Hosea 6:2 as a text which fits the prophetic stream of Scripture calling for the Messiah to be raised on the third day. The first of these is that the text is not obviously prophetic. It is a far cry from other messianic prophecies like that of Isaiah 11:1-5 or Micah 5:2, which directly prophesy concerning the coming Messiah. Second, in the text, the object of the Lord's tearing and raising up on the third day is "us." That is, Hosea 6:2 speaks not of an individual but of a corporate people, Israel. Third, the phrase "after two days … on the third day" does not appear to refer to a literal three day period but rather reflects the prophet's use of an *x:x+1* pattern to refer to "a set time" after which the Lord would restore his people to himself.[8] Finally, the hope of the people being "raised up" would seem to fit more with the restoration of the people back to their land after being exiled than to the literal resurrection of the Messiah from the dead. All of these elements combine to produce a pessimistic perspective on the notion that Hosea 6:2 predicts the resurrection of the Christ on the third day.

However, if we take these issues one-by-one, we will see that these obstacles are not insurmountable. First, it is too simplistic to rule that Hosea 6:2 is not a prophetic text because it does not fit the pattern of other prophetic texts like that of Micah 5:2, for example. Only a few chapters later in Hosea, the prophet writes in 11:1, "When Israel was a child, I loved him, and out of Egypt I called my son." On its surface, it is easy to make similar statements as those made against Hosea 6:2 not

being prophetic concerning the Messiah. Hosea 11:1 is not obviously and directly prophetic like some other texts. It too deals with Israel as a corporate people. And it seems to speak of a literal past exodus from the nation of Egypt rather than a future act brought about by a solitary figure. However, when Matthew writes of the child, Jesus, coming out of Egypt after the death of Herod, he writes, "This was to fulfill what the Lord had spoken by the prophet, 'Out of Egypt I called my son'" (Matt 2:15), thus confirming that the text is indeed prophetic and was only fulfilled through the life and actions of Jesus. Therefore, we will now look briefly at why Matthew read Hosea 11:1 in this light, for this will shed light on why Hosea 6:2 may be read in a similar manner.

HOSEA 11:1 AND RECURRING REDEMPTIVE PATTERNS

In Hosea 11:1, the Lord speaks of his act of physically redeeming Israel out of Egypt. He recounts his kindness toward them in the early days, comparing his tender love for them to that of a father who feeds his son, teaches him to walk, and cares for him. However, he then notes that Israel is "bent on turning away from me" (Hos 11:7) and will face exile, as Assyria will be their king (11:5). Yet this will not be the end of the story. The Lord will one day draw his children back to himself. He will roar like a lion and his children will come trembling from all the places from which they have been driven, and he will return them to their homes (11:10-11). Thus, Hosea 11:1-11 reflects the tender-heartedness of the Lord as he both recounts his first deliverance of his son, Israel, to begin the section and speaks of a coming deliverance in the final verses of the section.

Even seen in this broader context, though, one may still charge that Hosea 11:1 does not necessarily seem to be a prophetic text concerning the Messiah but a mere reflection of God's past work of salvation for his people. However, there are two elements that occur in this section of Hosea's prophecy that fit within a recurring pattern found in the redemptive storyline: sonship and a new exodus.

SONSHIP

The theme of sonship is established from the earliest pages of Scripture. After having noted that God created Adam in his own image and likeness (Gen 1:26-27), Moses writes, "When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth" (Gen 5:3). Therefore, by telling the reader that Adam fathered a son in his own image and likeness, it is difficult to avoid that the conclusion that Adam—having been created in God's own image and likeness—is to God as Seth is to him, namely, his *son*.

But there is more than logical connecting of dots that drives this conclusion. Simply turning to the pages of the New Testament confirms Adam's sonship, as Luke ends his genealogy of Jesus, writing, "the son of Seth, the son of Adam, the son of God" (Luke 3:38). But Adam's sonship is also entailed from the mere declaration that Adam was created in the image of God. In explaining the background of bearing the divine image, Gentry has noted,

> The ancient Near Eastern and Canaanite cultural context is significant. In Egypt, from at least 1650 B.C. onwards, people perceived the king as the image of god because he was the son of god.... What is stressed is that the behavior of the king reflects the behavior of the god. The king as the image of god reflects the characteristics and essential notions of the god.[9]

That is to say, for one to be in the image of a god meant that one was understood to be a son of god, and to be a son of god meant that the image-bearer would reflect the behavior of his god. Therefore, with this background, Scripture's declaration that Adam was created in God's image was *already* telling the reader that which Luke confirms at the conclusion of Jesus' genealogy, namely, that Adam was created as God's son. And if Adam was God's son, then Adam should have resembled and

reflected the behavior of God in the world.

The problem, however, is that we know that Adam did not reflect God in his behavior. He rebelled against his maker and went from being a worshiper of God to an accuser of God. Consequently, Adam forfeited the privileges of sonship to a reign of death so that all creation was subjected to futility and all those after him suffered condemnation before the God whose image we bear.

Yet God's plan was not thwarted by Adam's disobedience. As the biblical storyline unfolds, it becomes clear that God will indeed have a son who will reign over the earth. After calling Abraham to himself and multiplying his offspring, the Lord demanded of Pharaoh, "Let my *son* go that he may serve me" (Exod 4:23). Israel is thus given the role of Adam. They are to be God's son, reflecting and resembling their God in the world, and it is for this reason that the Lord declares in Hosea 11:1, "Out of Egypt I called my *son*." And as God's son, they are eventually brought into a land that "lay subdued before them," (Josh 18:1)—the very language given to Adam—and the land which they inherit is described in terms of Eden.[10] Sadly, like Adam, they also rebel against God and are driven from their land.

Israel's failure, however, does not bring God's plan to an end. In 2 Samuel 7:12-14, God promises David that he'll "raise up" another son, saying,

> When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and *he shall be to me a son*.

Ultimately, it is only God the Son incarnate who is sufficient for this task. As the God-man, he lives in perfect obedience to his Father and is appointed (by his resurrection from the dead) to the position and role pre-figured in Adam and Israel and promised to David (Rom 1:3-4), as he is given all authority (Matt 28:18) and reigns over the entire cosmos as the Son of God.[11]

Moreover, as the second and last Adam, true Israel, and obedient Son, he brings many sons to glory (Heb 2:10) so that one day all who trust in the crucified and resurrected Lord for salvation will reign alongside him as sons of God. Therefore, when Matthew cites the fulfillment of Hosea 2:15 occurring in Jesus' arrival from Egypt, it is in light of the reality that God's true "son" has now come to fulfill God's purposes and plans.

A NEW EXODUS

But sonship is not the only theme found in Hosea 11:1-11. These verses also reveal the recurrent pattern of a coming new exodus. Hosea 11:1-11 not only begins with the Lord reflecting on the exodus as a past event but also ends with the Lord declaring a coming future exodus. After speaking of the Lord driving his people into exile, where Assyria will be their king, the Lord foretells that he will one day roar like a lion and "when he roars, his children shall come trembling from the west; they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes" (11:10-11). The God who called them out of Egypt will indeed call them out of "Egypt" again. There is to be a new exodus.

But this "new exodus" theme is not found in Hosea alone but is a reoccurring prediction throughout the prophets. In Jeremiah 16:14-15, for example, the Lord declared,

> Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, "As the Lord lives who brought up the people of Israel out of the land of Egypt," but "As the Lord lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them." For I will bring them back to their own land that I gave to their fathers.

Thus, Jeremiah foretells of a day when the Lord will no longer be described by his action in the first

exodus, for there is another exodus coming which will eclipse the first. Similarly, Isaiah 38-55 and Ezekiel 36-48 predict a coming new exodus when Israel will be brought out of exile and restored to their land.

However, the restoration from exile should not be viewed as a mere promise to return Israel to their land. Rather, as Gentry rightly notes, there are two elements involved in the promise of a new exodus: physical return to the land and spiritual deliverance from their bondage to sin.[12] With specific reference to Isaiah 38-55, Gentry writes,

> The promises of redemption are divided into two distinct events: release (42:18-43:21) and forgiveness (43:22-44:23). Release refers to bringing the people physically out of exile in Babylon and back to their own land; forgiveness entails dealing fully and finally with their sin and the broken covenant…. And corresponding to these two issues there are two distinct agents of redemption: Cyrus and the servant. The former will bring about the first task: physical return to the land of Israel (44:24-48:22); the latter will bring about the second task: the forgiveness of sins (49:1-53:12).[13]

The means by which Cyrus began the first element of deliverance was in his decree in 539 B.C., and the means by which the final element of deliverance takes place is through the actions of the servant (Isa 52:13-53:12). Yet the identity of the servant is complex. On the one hand, the servant is clearly Israel. Thus, the Lord declares in Isaiah 41:8-9, "But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, 'You are my servant.'" A few chapters later, though, we find the Lord again identifying the servant as Israel (49:3) only then to say that the servant's task is to bring back Israel (49:5-6). Therefore, one may conclude that the servant is both Israel and Israel's savior. But how can this be?

The answer is that Israel's Messiah serves as a representative for the entire nation. Going back to the discussion on Israel's identity as God's "son," it can also be noted that because Israel's king represented the whole of the nation, he could be spoken of as God's "son" in himself. For this reason, when Psalm 2 was read at the king's coronation, it would be spoken of him, "You are my Son; today I have begotten you" (Ps 2:7). Because Israel is God's son and the king represents the nation, so the king himself is God's son, for *he is Israel*. And because Jesus comes as the Messiah (and, thus, king and representative of Israel), he may rightly claim that he is the true vine (John 15:1), a label that was given to Israel (Isa 5). Thus, the hopes of Israel are fulfilled in the work of Israel's representative: the Messiah, Jesus of Nazareth.[14]

But how is it that the servant will deliver Israel from her sins? How will he "make many to be accounted righteous" (Isa 53:11) so that God's people are justified? The ultimate answer to this question is through the death and resurrection of the Christ. This is again why Jesus' arrival from Egypt is a fulfillment of Hosea 11:1. With his arrival comes the means by which the final act of the new exodus (the forgiveness of sins) will become a reality.

Yet here we must be more specific as to why the *resurrection* of Jesus is needed for the many to be accounted righteous. And the answer is that Jesus' resurrection from the dead is his justification, which is necessary in light of him bearing divine condemnation in death.

To make sense of this, we must understand the nature of Jesus' death as an act of penal substitution. That is, when Jesus died on the cross, he willingly bore the punishment, penalty, and judgment deserved by sinners in their place as their substitute and representative. This, of course, is foretold in the suffering servant text of Isaiah 53 wherein Isaiah declared that the servant "has born our griefs and carried our sorrows … was wounded for our transgressions … was crushed for our iniquities" (Isa 53:4-5). And it is clearly

picked up in the New Testament as well.

The book of Hebrews highlights Jesus' role as representative of his people (i.e., Israel who delivers Israel), showing that Jesus is a priest in the line of Melchizedek so that he might "act on behalf of men in relation to God, to offer gifts and sacrifices for sins" (Heb 5:1-9). Jesus' incarnation, then, is crucial so that he might "become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people" (Heb 2:17). Thus, by making propitiation for the people's sins, he turns away God's wrath from them.[15]

One key difference between Jesus and the former high priests, however, is that Jesus is both the priest making the sacrifice on behalf of God's people *and* the substitutionary sacrifice that is offered. Just as the lamb without blemish was slaughtered and its blood shed instead of the firstborn during the Passover, so Jesus offers "himself without blemish to God" (Heb 9:14). He appears "once for all at the end of the ages to put away sin by the sacrifice of *himself"* (Heb 9:26).

Therefore, though God's people were the objects of God's wrath because of their sin (Rom 1:18-3:20), Christ bore God's wrath and condemnation for sinners in his death on the cross. This reality is seen both in Jesus' struggle in the garden and in the nature of his death. Prior to the cross, Jesus prays in the garden, "Remove this cup from me. Yet not what I will, but what you will" (Mark 14:36). In light of the cup symbolizing God's wrath in Scripture, this is the clearest meaning of "cup" in this text.[16] Jesus anticipates going to the cross so that he might bear the condemnation of God's people—the wrath of God. Then, the cross itself pictures this same reality. He is handed over to die, cries out (asking why God has forsaken him), and the earth is shrouded in darkness—all signs that he is bearing God's wrath.[17] Therefore, when Jesus dies on the cross, he dies as the righteous Son of God, bearing divine condemnation for sinners.

The resurrection, then, must be understood against the backdrop of Christ dying as the condemned one on behalf of sinners. If Christ's death is the last "word" on that Friday, then it is a judicial declaration that Jesus is accursed of God. For Jesus to remain dead would be evidence that the one who appeared to be the perfectly obedient Son was something less than perfectly righteous. Moreover, since Jesus is the representative of his people so that what is true of him is true of them, if he remains under the condemnation of God then believers are condemned as well.[18] For this reason, Jesus must be justified, vindicated as the righteous Son, and this is precisely what happens in the resurrection.

The New Testament verifies this conclusion. The most straightforward confirmation is found in Paul's declaration in 1 Timothy 3:16 that Christ has been "justified by the Spirit,"[19] a reference to Christ's resurrection carried out through the agency of the Spirit.[20] But confirmation is also found in Romans 5:18.

In Romans 5:12-21 Paul highlights the parallel and contrast between the work of Adam and of Christ. Concerning Adam, Paul argues that Adam's sin brought about a legal sentence of condemnation for all in him (i.e., all humanity) that was manifested in a reign of death over the world (5:12, 14, 16-18, 21). Similarly, Paul argues that Christ's work of obedience brought about a legal sentence of justification for all in him (i.e., believers) that is manifested in eternal life (5:16-21). Specifically, Paul writes that Christ's "one act of righteousness leads to *justification resulting in life* for all men" (Rom 5:18).[21]

Therefore, if the reign of death over the world is evidence that a legal sentence of condemnation has fallen on humanity, then the reality of eternal life is evidence that a legal sentence of justification has come to the one who has life. Geerhardus Vos thus concluded, "Christ's resurrection was the *de facto* declaration of God in regard to his being just. His quickening bears in itself testimony of his justification."[22] That is, if Christ's death manifests that he bore divine condemnation, then the fact that he was made alive "bears in itself" evidence

that he has been justified. Indeed, the resurrection of Jesus Christ is the Father's visible attestation that he declares his Son righteous.

Moreover, since Christ is in representative union with his people, then believers should expect Christ's resurrection/justification to bring about their own justification. And this is precisely what one finds Paul stating in Romans 4:25. He writes that Jesus "was delivered up for our trespasses and raised for our justification." In the first half of the verse, he highlights Jesus' identification with believers in their condemnation—Christ pays the penalty for their sin. In the second half of the verse, he underscores the connection between Christ's resurrection and believers' justification. Jesus' resurrection bears a sentence of justification, and all believers are justified through their union with the resurrected Christ. *Christ* is raised, and (because he is in representative union with believers) it is for *our* justification.

Therefore, when Hosea prophesies of a coming new exodus, his prophecy contains two elements: a physical return to the land *and* deliverance from slavery and bondage to sin. And because Israel cannot free itself from the slavery and bondage to sin, the nation's hopes are in its representative—the Israel who will save Israel—the Christ. Moreover, since deliverance from the bondage and slavery to sin requires the death and resurrection of the Christ, then a prophecy concerning the new exodus for God's people is necessarily a prophecy concerning the death and resurrection of the Christ.

RETURNING TO HOSEA 6:2

In light of these patterns developed in the redemptive storyline, the obstacles against Hosea 6:2 serving as a prophetic text have now largely disappeared. Though Hosea 6:2 speaks of the hopes of a corporate people Israel, we have seen that Israel's hopes are wrapped up in the work of their representative head. And though the text appears to hope for a day of national restoration in which they will return to their land and live before the Lord (*cf.* Ezek 37), we have seen that the promise of restoration (or a new exodus) is a promise that includes the forgiveness of sins, which requires the death and resurrection of the Christ on behalf of his people. Finally, though the text does not prophesy in a direct manner like that of Micah 5:2, it does prophesy in an *indirect* manner by telling of events to come which not only are repeated throughout the redemptive storyline but which find their culmination in Christ.

Yet there is one more element which needs addressed: the third day. Again, in the text, Hosea declares, "Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him" (Hos 6:1-2). Here we see the hope that God might bring about his redemptive act of causing the people to live before him "on the third day."

It can be tempting to move too quickly from this text to the third-day resurrection of the Christ, noting the language of Hosea's claim that "on the third day he will raise us up, that we may live before him." However, moving from the linguistic connections in Hosea 6:2 to the third-day resurrection of the Christ fails to ground the third-day element in a recurring pattern in the storyline of the Old Testament—a recurring pattern that is indeed present in the Old Testament storyline.

In showing the specifics of the third-day pattern in the Old Testament, I will draw on the helpful study by Michael Russell.[23] Russell notes that in the Old Testament, the numbers two, three, and four occur (in the Hebrew) 772, 605, and 456 times, respectively. This, he concludes, is to be expected, since smaller numbers are going to occur more frequently than larger ones. However, when one looks at the occurrence of "two days" (or the "second day"), "three days" (or the "third day), and "four days" (or the "fourth day"), the frequency shifts considerably. While the second day and fourth day are mentioned fourteen and eight times, respectively, the third day is mentioned sixty-nine times in the Old Testament.[24]

The frequency of this occurrence alone is sufficient to draw the attention of the reader.

Russell then shows that the phrase "three days," in its Old Testament usage, usually carries an idea of "sufficient time for certainty."[25] And while it is unnecessary to repeat his findings in full, at least a portion deserves to be quoted at length. He writes,

> For example, the three-day journey which the Israelites make before sacrificing in the wilderness is explicitly requested so as to be out of sight of the Egyptians (Exod 8:26-27). It represents sufficient time travelling to be certain that no Egyptians will be present. Also, in Joshua 2:16 and 22, three days in hiding is explicitly said to be sufficient for the two spies to be certain that their pursuers had gone.... When Laban moved Jacob's flocks a three-day journey from his own flocks (Gen 30:36), it was implied that the distance was sufficient to be sure that the two men's flocks would not interbreed and form more speckled offspring (which would then belong to Jacob). The reason Pharaoh waited three days to respond to the plague of darkness is not stated, but the feeling is that Pharaoh was now sure that the darkness would not subside without some kind of action (Exod 10:22). The Israelites began grumbling after three days of not finding water. The implication is that this time period was sufficient to be sure that they were in trouble (Exod 15:22). When three days passed after the treaty with the Gibeonites, the feeling of the narrative is that sufficient time had passed for the treaty to be firmly established, and thus binding (Josh 9:16).[26]

Meanwhile, his investigation reveals that the "third day" is typically not used to illustrate the same reality as "three days." Rather, it serves to convey "a climactic reversal, usually involving a death, or the escape from likely death."[27] This is seen, for example, in the Isaac narrative where "*On the third day* Abraham lifted up his eyes and saw the place from afar" (Gen 22:4), just prior to Isaac's life being spared, or in the Joseph narrative where "*On the third day* Joseph said to [his brothers], 'Do this and you will live, for I fear God'" (Gen 42:18), after he had accused them of being spies.[28]

This pattern of "the third day" representing a climactic reversal, including escape from likely death, may be compared to the pattern in redemptive history of barren women bearing children, which culminates with the virgin-born Messiah. Ferguson notes,

> In keeping with a long-established divine pattern emphasizing the monergistic activity of God in redemptive history, a "barren" woman is made fruitful (*cf.* Gen. 17:15-19; 18:9-14; Jdg. 13:1-24; 1 Sam. 1:1-20; Isa. 32:15). Indeed, here we meet the climactic illustration of this principle. When the Spirit comes to mark the dawning of the new messianic era, not merely a barren women, but *a virgin* woman, is with child (Isa 7:14; Mt. 1:23).[29]

We see a similar escalation of the third day pattern culminating in Christ.[30] Whereas the sacrifice of Isaac, for example, reveals a climactic reversal from likely death on the third day, this pattern culminates in the Christ being saved from *actual* death on the third day.[31]

Returning to Hosea 6:2, we see that this text may be placed within the divine pattern of a reversal from death to life "on the third day" which has been established in the redemptive storyline. Hosea has declared that judgment is coming. The people will be exiled. And indeed they were. Moreover, the exile is of such travesty that it is pictured in terms of death (*cf.* Ezek 37). Therefore, as Hosea looks for a climactic reversal from death to life (i.e., the new exodus) "on the third day," he is placing his hopes for God's dramatic intervention within the recurring pattern God himself has established in the Scriptures.

CONCLUSION: "THUS IT IS WRITTEN"

We are now in a place to put the pieces together. As Hosea looks forward to a day when the Lord will raise up his people in order that they may live

before him, he speaks of a coming new exodus. The new exodus, however, is not merely that of a physical return from exile but also includes a deliverance from their bondage to sin. This act of deliverance must be performed *by* Israel *for* Israel (Isa 49:5-6). Yet, the people are unable to save themselves. Therefore, their salvation must be achieved by the promised Son, the Messiah, who (as a representative of his people) is able to say, "I am Israel" (John 15:1) *and* save Israel. Moreover, saving his people from their sin requires his death (appeasing the Lord's judgment against them) and his resurrection from death (whereby he and they—in union with him—are justified), the latter of which fits a pattern of reversal from death to life on the third day that is established in redemptive history. It is, then, these Old Testament patterns along the redemptive storyline that create an expectation for these predictive patterns to culminate in the work of Christ. And it is this reality that the Jesus himself (along with the New Testament writers) affirmed took place as he suffered divine judgment for his people in death and was raised on the third day, *as it is written.*

ENDNOTES

[1]All Scripture quotations are from the English Standard Version (unless otherwise noted), and all emphases within Scripture quotations are added.

[2]For example, Darrell L. Bock, *Luke 9:51-24:53* (Baker Exegetical Commentary on the New Testament; Grand Rapids: Baker, 1996), 1894; Joel B. Green, *The Gospel of Luke* (New International Commentary on the New Testament; Grand Rapids: Eerdmans, 1997), 857. See also Anthony C. Thisleton, *The First Epistle to the Corinthians* (New International Greek Testament Commentary; Grand Rapids: Eerdmans, 2000), 1195, who makes a similar statement concerning 1 Corinthians 15:3-4.

[3]Green, *Luke,* 857.

[4]Goldsworthy notes, "Scholarly reserve and humility is one thing; loss of nerve in the implications of the New Testament's teaching is another." Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, IL: InterVarsity, 2006), 252.

[5]By "predicts" I do not mean to suggest that it is directly predicted but rather in an indirect and hidden manner which only becomes clear with the coming and work of Christ.

[6]As the Lord names Hosea's children, he says, "'Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel.' … 'Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all.' … 'Call his name Not My People, for you are not my people, and I am not your God'" (Hos 1:4-9).

[7]The speaker and nature of these verses is dispute. The main options seem to be: (1) Hosea (as a model for the people) declaring a deep and heart-felt cry of repentance and trust in the faithfulness and promises of God, (2) the unrepentant people and its leaders who fail to see the weight of judgment and think the Lord can be easily persuaded to turn from judgment, or (3) the Lord himself, picturing for the people the kind of repentance he is looking for in 5:15. Certainly, any of these options (or another) is possible, but options 1 and 3 seem best to fit the context in light of the Lord's predictions early in the book that he will one day turn the hearts of his people toward him (2:16-23; 3:4-5).

[8]Douglas Stuart, *Hosea-Jonah* (Word Biblical Commentary; Waco, TX: Word, 1987), 108.

[9]Peter J. Gentry, "Rethinking the 'Sure Mercies of David' in Isaiah 55:3," *Westminster Theological Journal* 69 (2007): 284.

[10]G. K. Beale notes several places where Israel's land is described in terms of Eden: Gen 13:10; Isa 51:3; Ezek 36:35; 47:12; Joel 2:3. G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove, IL: InterVarsity, 2004), 116.

[11]Christ's appointment as son should not be confused with the heresy of adoptionism. Indeed, it is the pre-existent *Son* who is appointed to the role pre-figured in Adam and Israel—son of God. For more on this, see Lee Tankersley, "The Courtroom and the Created Order: How Penal Substitution Brings about New Creation" (Ph.D. diss., The Southern Baptist

Theological Seminary, 2010), 203-18.

[12]Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 438.

[13]Ibid., 437-38.

[14]It should also be noted that those who truly make up "Israel" as God's people (i.e., Abraham's offspring and children of promise) are only those who are united with Abraham's true and single offspring, Christ (Gal 3:15-29).

[15]Whether or not ἱλάσκεθαι is understood to include the idea of propitiation (i.e., appeasing God's wrath) in 2:17, one should affirm that the effect of Christ's sacrifice was to turn away God's wrath from his people. This is evident from the language of Heb 10:26-31, where if one turns from faith in the sacrifice of Christ as sufficient, what awaits him is "a fearful expectation of judgment, and a fury of fire that will consume the adversaries ... punishment ... [and] vengeance."

[16]See, for example, Ps 11:6; 75:8; Isa 51:17, 22; Jer 25:15; Rev 14:10; 16:19.

[17]Bolt sums this up well, writing, "When God is the one handing people over, the expression has overtones of divine judgment (e.g. Ezek 39:23), sometimes explicitly paralleled with a reference to the wrath of God (Judg 2:14; Ps 78:61, cf. v. 59; Rom 1:18ff).... Interpreted by the biblical story, this darkness also becomes a sign of an event with great cosmic significance. It shows that Jesus is subject of the judgment of God. The Old Testament used darkness as an image for judgment, especially for the day of the Lord, or the day of judgment.... Before the final plague, when the angel of death moved throughout the land before that first Passover, when Israel was saved from slavery, darkness fell on the whole land for three days (Exod. 10:21-22). As a sign that the land was under the curse of God, people stumbled around in deep darkness, a darkness that could be felt.... Darkness at noon was a particular image used on several significant occasions to underline the severity of the judgment [see Jer 15:9; Deut 28:29, Job 5:14; Isa 59:10].... Jesus was mocked, again a concrete form of experiencing God's wrath. He had previously spoken of his coming death as a baptism, and as a cup to be drunk; both images refer to God's wrath. Death itself is the manifestation of God's wrath, especially death by crucifixion.... Jesus is forsaken, because, like the psalmist, his Father leaves him to endure this affliction rather than saving him out of it. He would not be forsaken if God chose to rescue him." Peter G. Bolt, *The Cross from a Distance: Atonement in Mark's Gospel* (Downers Grove, IL: InterVarsity, 2004), 52-54, 126-33.

[18]This is why Paul can write in 1 Cor 15:17, "If Chirst has not been raised ... you are still in your sins."

[19]This reflects my own translation of ἐδικαιώθη ἐν πνεύματι.

[20]See, for example, Philip H. Towner, *The Letters to Timothy and Titus* (New International Commentary on the New Testament; Grand Rapids: Eerdmans, 2006), 280; William D. Mounce, *Pastoral Epistles,* (Word Biblical Commentary; Nashville: Thomas Nelson, 2000), 227; Richard B. Gaffin, Jr., *Resurrection and Redemption: A Study in Paul's Soteriology* [Grand Rapids: Baker, 1978; reprint, Phillipsbug, NJ: Presbyterian and Reformed, 1987], 119-22.

[21]This reflects my own translation of δικαίωσιυ ζωῆς

[22]Geerhardus Vos, *The Pauline Eschatology* (Princeton: Princeton University Press, 1930; reprint, Phillipsburg, NJ: Presbyterian and Reformed, 1994), 151.

[23]Michael Russell, "On the Third Day, According to the Scriptures," *Reformed Theological Review* (2008): 1-17.

[24]By "the second day," "the third day," etc., I also mean to include "two days," "three days," etc. It should be noted that these findings by Russell exclude dates, such as "on the second day of the month."

[25]Russell, "On the Third Day," 8-9.

[26]He continues, "When the Philistines could not answer Samson's riddle for three days, the time is sufficient to be sure of their failure. Thus they turn to desperate measures on the fourth day (Judg 14:14-15). In the narrative regarding Saul and the lost donkeys, three days is sufficient for Saul's father to be worried for this son. His 'lostness' would now be seen as enduring (1 Sam 9:20, cf. 9:5). In the story of the lost Egyptian slave (1 Sam 30:12), the statement that the slave was abandoned 'three days ago' implies

that he has been permanently abandoned. In the story of Elijah's disappearance, three days is sufficient to imply that Elijah is permanently gone (2 Kgs 2:17). Ezra and his men wait for three days (Ezra 8:32) after they had arrived in Jerusalem. Having been fearful of 'enemies on the road' (8:22), the three days appear sufficient for confidence that they have not been followed. Later in the book of Ezra, Ezra sets three days for the people to assemble in Ezra 10:8-9. It is assumed that if the people have not assembled by that time, their absence is permanent." Ibid.

[27]Ibid., 10-11. Russell also employs a control here by comparing his findings with "next day" passages, and he finds that while nearly sixty-five percent of the "third day" passages have a death threat removed on that day, this is only present in eight percent of the "next day" texts. Ibid., 14.

[28]Russell provides a number of other examples. Ibid., 10-12.

[29]Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 38.

[30]This development of a pattern escalating and culminating in Christ fits the description of typology provided by Wellum, who notes that types develop along intertextual patterns which escalate and culminate in Christ. Wellum adds, "This is why types are viewed as both *predictive* and *hidden*. They are *predictive* since God intends for them to anticipate Christ in a variety of ways. They are *hidden* not only due to their indirectness but also due to the fact that we come to know that they are types as God's redemptive plan unfolds and *later* texts pick up the recurring pattern." Wellum and Gentry, *Kingdom through Covenant,* 104-06.

[31]That Russell finds two divine patterns ("three days" and "third day") conveying two different realities may be helpful in explaining why Mark repeatedly notes that Jesus is raised "after three days" (see, for example, Mark 9:31; 10:34). Perhaps in a gospel where Jesus' dramatic actions consistently reveal his identity, his resurrection "after three days" (a sufficient time to prove he was dead) heightens Mark's message that this is the Christ who was raised from *death* to life.

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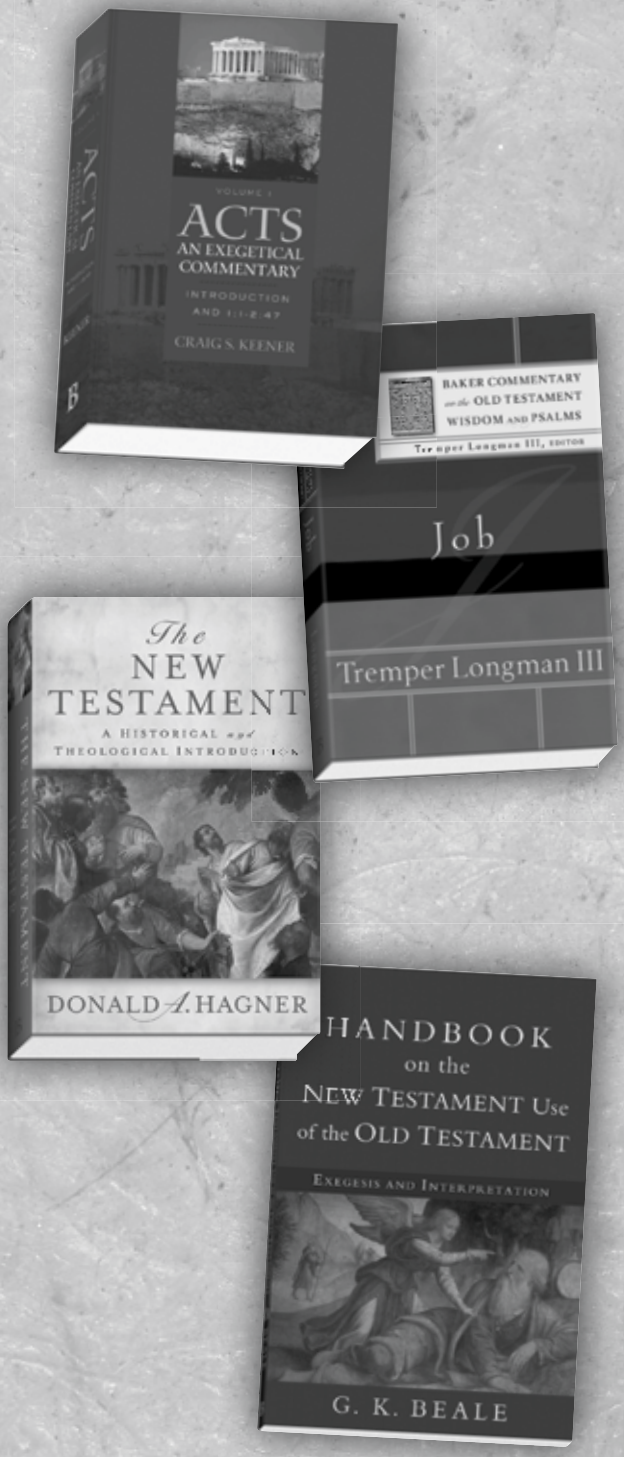

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The Destruction of Jerusalem and the Coming of the Son: Evangelical Interpretations of the Olivet Discourse in Luke

Everett Berry

The Olivet Discourse stands as one of the most important and exegetically perplexing portions of Jesus' teachings. All of the Synoptic Gospel writers recount a discourse during Jesus' final days in Jerusalem where he followed the prophetic lineage of Jeremiah by predicting God's judgment upon the temple and unrepentant Israel.[1] Indeed this was an emotionally charged statement in the ears of his disciples. They were possibly troubled, definitely bewildered, but at the same time intrigued. And Jesus' response to their question about the timeline of his prophecy has left biblical scholarship with a theological minefield of questions. Many of them are interconnected, simply being different strands of one larger interpretive web. Yet at the risk of being reductionistic, it is possible to compile them into four categories.[2]

First, the documentary background for the Olivet Discourse demands attention. At this level, we research to discover which Gospel writer may have depended upon the other(s) and/or whether outside sources were used.[3] Reasons for these concerns include the fact that Mark's account appears to be more straightforward while Matthew retains some significant variances including a longer section on his parabolic warnings to his disciples to be ready for his return.[4] Also while Luke is more detailed about Jesus' descriptions of the temple's fate, many of his comments, which Matthew and Mark mention, are omitted in Luke's version but are alluded to earlier in his Gospel (e.g., Luke 13:35; 17:20-37; 19:42-44).

Second, its linguistic structure and literary style are subject to scrutiny. Here one must examine the individual presentations intrinsic to each Gospel as well as discern how each one harmonizes to encapsulate the whole scope of the Olivet Discourse. These endeavors must consider the literary nature of prophetic discourse, especially regarding numerous Old Testament allusions and dificult apocalyptic imagery.[5]

Third, several major referents require careful

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attention. For example, what or who exactly is the abomination of desolation? Is it (he) simply Titus and his armies which at first glance would seem to be the case, or is it referring to an eschatological figure—or both? Also how should the concept of the Tribulation or the imagery of the Son of Man be understood? Are they prophetic metaphors alluding only to God judging Jerusalem, or are they cosmic language describing events that literally affect the natural realm at the end of time?[6]

Fourth, there is the difficult task of deciphering a chronology of events. At first glance, a *prima facie* reading shows that Jesus elaborates upon his prediction about the temple. But do his subsequent comments about returning as the Son of Man refer to a first-century event or an end of time finale? This is difficult exegetically speaking because while Jesus claims that his predictions will be fulfilled within the time frame of the present generation (Matt 24:34; Mark 13:30; Luke 21:32), he also states that no one knows the hour of his return (Matt 24:36; Mark 13:32). So somehow, either the Olivet Discourse is only referring to Jerusalem's fate or it must be transposing predictions of events that end history over a description of first-century events within history.[7]

Recognizing, then, that these challenges continue to elicit discussion among evangelical scholars, this essay will hope to achieve three modest objectives: (1) to summarize briefly a basic outline of the Olivet Discourse in Luke's Gospel; (2) to provide a survey of interpretive options that evangelicals typically consider when engaging the meaning of the Olivet Discourse—namely, dispensational futurism, proleptic futurism, and preterism; and (3) to mention a few observations about the general continuity of the Olivet Discourse in Luke.

SURVEYING LUKE'S VERSION OF THE OLIVET DISCOURSE

In each of the Synoptics Gospels, Jesus' prediction about the temple is a crescendo moment. Matthew highlights its importance by first documenting Jesus' indictment of the Pharisees (Matt 23:1-36) and his lament over Jerusalem's unrepentant condition (Matt 23:37-24:2). Similarly Mark emphasizes the mounting tensions between the Jerusalem leaders and Jesus to the extent that some scholars think his Gospel presents the strongest case for Jesus replacing the temple.[8] As for Luke, while there is debate about how his view of the temple coincides with the other Synoptics, it does supply unique contours to the overall flow of his Gospel.[9] The temple is the place where Gabriel announced the birth of John, Jesus' forerunner (Luke 1:9, 21-22); Simeon praised the Lord at Jesus' circumcision (Luke 2:27); and where Jesus as a child was found talking to Jerusalem's teachers (2:46). The temple was a historical marker of Israel's heritage (11:51); it was the central place of worship where Jesus confronted apostate Israel (19:45) and offered the message of his kingdom to the outcasts (19:47-20:1). Yet now in the Olivet Discourse, it is the target of judgment along with Jerusalem and its destruction is somehow indicative of the Son of Man whose coming will bring distress to all the nations (21:25).

Luke begins the Olivet Discourse differently than Matthew and Mark. They claim that Jesus made his prediction as he was leaving the temple and then the disciples, specifically Peter, James, and John asked for further elaboration when they reached the Mount of Olives (cf., Matt 24:1-3; Mark 13:1-3). Luke, on the other hand, keeps the audience unspecified and does not locate Jesus at the Mount of Olives *per se*. Possibly he is delineating between the crowd in general (Luke 21:5), and the disciples, who were the main recipients of Jesus' comments (Cf., Luke 20:45; 21:6). Or perhaps Luke is simply abbreviating the details of Jesus' locale.[10] In any case, Jesus' declaration elicits questions about the timing of fulfillment. Here Luke is very similar to Mark in that Jesus seems to be questioned only about the time of Jerusalem's fall and what sign will precede it. However their use of the phrase "these things" (Mark 13:3; Luke 21:7) combined with Matthew's rendition show that the thought of the temple's end was linked to

deeper concerns about the end of the age and final restoration (Matt 24:3). So the explicit message of judgment against Jerusalem cannot be divorced from the underlying expectation that the nations will be as well.

After the fulfillment question, Luke structures his account accordingly. He begins, like Matthew and Mark, with references to impending turmoil that will be created by false teachers, social upheaval, and natural disasters (Cf., Matt 24:4-6; Mark 13:5-8; Luke 21:8-11). What is distinct is that while Matthew and Mark categorize these events as merely birth pangs, which lead to fulfillment of Jesus' Jerusalem prediction, Luke does not. Instead he inserts, "before all these things" (21:12) before the next section about persecution. In 21:12, Luke states that "before all these things," (i.e., birth pangs), there will be immediate persecution for the disciples to face. The description here reflects the basic content of Matthew and Mark though Luke omits the comments about the gospel being preached to all the nations (See Matt 24:14; Mark 13:10 and cf., Luke 21:13-19). Subsequently, Luke records Jesus' commentary on the destruction of Jerusalem which is very specific. While Matthew and Mark quote Jesus' reference to Daniel's prophecy about the Abomination of Desolation, Luke records Jesus' interpretation of the quotation as referring to Jerusalem being surrounded and desolated by the soon invading armies (Cf., Matt 24:15; Mark 13:14; Luke 21:20). Also, Luke describes Jerusalem's judgment as being indicative of the "days of vengeance" (Luke 21:22) which normally is an Old Testament phrase indicating punishment for covenantal unfaithfulness.[11] And coupled with this point, Luke mentions that Jesus says this time of judgment occurs during the times of the Gentiles (Luke 21:24), which at the very least indicates that this time will end with something else to follow.

The final segment of Luke's recounting follows in the footsteps of many Old Testament prophets who would describe upcoming events without explicit reference to the time the events would take place. On the heels of describing the horrors to befall Jerusalem, Luke abruptly transitions to Jesus' references to the coming of the Son of Man in a shorter form than Matthew and Mark (Cf., Matt 24:29-31; Mark 13:24-27; Luke 21:25-28). Part of the reason for this is that Luke records some of these omissions in an earlier discourse (e.g., Matt 24:25-28; Luke 17:20-37). After summarizing the apocalyptic imagery that is intrinsic to the Son of Man prophecy in Daniel, Luke concludes the account with Jesus' use of the fig tree illustration to teach his disciples about eschatological discernment (21:29-31); Jesus' admonition that all these things would take place within "this generation" (21:32) as well as his promise that his claims would outlast heaven and earth (21:33); and finally a concise summary of his exhortations to his disciples to be ready for the coming troubles and stand before him on the last day (21:34-36). At this juncture, however, the questions that remain are how Luke's record should be interpreted. And this leads to our next section on surveying interpretive options that evangelicals propose for reading the Olivet Discourse.

DISPENSATIONAL FUTURISM & THE OLIVET DISCOURSE

To begin, many evangelicals believe that most of Jesus' claims in the Olivet Discourse will transpire in the future at the end of history. The reason being that they focus mainly upon a period of time known as the Great Tribulation which will take place just prior to Jesus' return to establish his earthly kingdom. So the Olivet Discourse initially recaps Jesus' prediction about Jerusalem's temple, which was fulfilled in the first century, and then projects to the eschatological future by describing a severe time of tribulation that culminates with the *parousia*. Today this reading is most commonly advocated by believers who embrace some form of *dispensationalism*. Historically this tradition has had tremendous influence in many conservative Christian circles.[12] In recent decades, though, it has encountered significant divergences between more traditional dis-

pensationalists and those who are labeled today as progressive dispensationalists.[13]

But despite these variances, there are some common aspects intrinsic to all shades of dispensational futurism. The first and most important factor is that in the outworking of biblical dispensations, or epochs of time in redemptive history, God has established a covenantal relationship with the people of Israel that sets the trajectory for how history will unfold. Specifically when Israel became the chosen conduit through whom the Messiah would come, part of the net result was that the nation was promised an eschatological future as a divinely restored people.[14] Then from this commitment comes the derivative idea that the body of Christ, the church, marks a dispensational shift wherein the Old Testament theocracy is nullified and Israel's final restoration now awaits a deferred literal fulfillment. This means that the church marks a new dispensational period and its identity is unique because it is a pneumatically-formed assembly made up of all nations as opposed to the exclusive descendants of Jacob. And while dispensationalists vary on how they nuance this redemptive-historical dynamic, all agree that the church is not a New Covenant version of Israel.[15] Finally dispensationalists believe the return of Christ will transpire in stages that coincide with the dispensational outworking of God's plans for both groups. The first occurs at some unknown point in the future when the church is raptured to heaven prior to the commencement of the Tribulation period. Typically in the pretribulational view the church is exempted from this period because it is a time when God judges the earth and brings Israel to a point of national repentance. Then after the Tribulation, Christ returns to redeem Israel and establish his kingdom over the nations.[16]

Now dovetailing with the present topic, dispensationalists interpret the Olivet Discourse within the perceived context of a dispensation where God is dealing with Israel prior to the establishment of the Church. The point is made that when Jesus was questioned about his prophecy, his answers did not exceed the Jewish horizons of interest. The disciples only had a remote conception of what the church might be. But they were well aware of the theological centricity of the temple in Jerusalem as well as Israel's hope in the coming Messiah. This is why Jesus' comment about the temple was so jarring because it was indicative of the end of the age. Dispensationalists contend that to be consistent one must see the Olivet Discourse against the backdrop of these Jewish eschatological expectations.[17]

There is difference of opinion, however, as to whether Jesus' comments were only future-oriented or if they somehow described the first-century destruction of the temple in a typological fashion that looked forward to the end of history. The former perspective is advocated by many classical/traditional dispensationalists while the latter view is defended by some traditional and all progressive dispensationalists.[18] That aside, all dispensationalists maintain two features about Jesus' comments. One is his description of the Tribulation events. Including Luke's focus on the Roman armies, Jesus weaves a tapestry of OT imagery referencing the iconic Day of the Lord and the general components of Daniel's prophecy of the 70 weeks wherein a figure is described as betraying Israel and desecrating the temple (Dan 9:24-27).[19] The other common theme is that Jesus' comments are geared toward describing God's judgment upon the earth just prior to his final deliverance of Israel. According to Luke, it will occur when the time of the Gentiles has been completed, which is essentially prophetic code for the church age.[20] This means Jesus does not give any information about the rapture because it is a biblical truth to be revealed later after Christ's ascension.[21] Also Jesus' claim that all of "these things" would happen within "this generation" is interpreted so as to allow for a future fulfillment. Some traditional dispensationalists interpret "this generation" as a reference to the Jewish people as a whole while others opt for seeing it as alluding to the perpetual generation of unbelievers throughout history. Still

others think the phrase refers to the idea that the generation seeing the beginning of the tribulation will also witness the return of Christ.[22]

INAUGURATED ESCHATOLOGY & THE OLIVET DISCOURSE

A second approach prominent on the spectrum of evangelical options—which might fairly be called *approaches,* given the number of theological backgrounds represented by the people who hold this view—is what one could call *proleptic futurism*. Though highly diverse and nuanced, those who fit into this category affirm some version of inaugurated eschatology.[23] As a theological idea, the term eschatology (i.e., doctrine of things to come) is combined with the idea of inauguration, which essentially refers to an act of ceremonial observance whereby a given party inducts another newly designated party into a position of authority. The purpose for merging these terms is to highlight a perceived tension in the New Testament between the temporary co-existence of two mutually exclusive realms. There is the present age marked by all the consequences of sin and the establishment (or inauguration) of another by Jesus Christ through his redemptive work. Upon his ascension as the victorious king, the present age is now on a divinely-set stopwatch ticking down the last days until the kingdom of God arrives in its consummate form on the last Day when Christ returns. In the meantime, the ages clash because sin and death still exist though the signs of their demise permeate history through the existence of God's redeemed people. One could say that Christ's first coming to atone for sin and defeat death is a proleptic act that currently displays the power he has to one day raise the dead and execute divine justice.[24]

As it pertains to the Olivet Discourse, advocates of this model propose diverse theories. The main reason for this is that there are so many theological traditions that implement it. For instance, there are progressive dispensationalists, historic premillennialists, amillennialists, postmillennialists, and many other biblical scholars who are convinced that inaugurated eschatology solidifies their readings of Scripture. The problem is that these positions can be antithetical to one another, especially when it comes to certain questions about the kingdom of God, the return of Christ, or the millennium. So the diversity of opinions that exists regarding these larger theological categories creates an atmosphere for the perfect exegetical storm when it comes to interpreting the Olivet Discourse.

One way, though, to trace a path through the maze of proposals is to highlight at least three models that are common today. First there are a growing number of scholars, especially among those entrenched in historical Jesus studies, who contend that the Olivet Discourse is not referring to the return of Christ at all. Rather the thrust of Jesus' predictions is how the temple's destruction is the historical benchmark that authenticates Jesus as a trustworthy prophet and Israel's true Messiah.[25] Second, there are others who would concede that much of the Olivet Discourse, especially Luke's version, is concerned with first-century events. But depending on the commentator, the argument is also made that at some point that there is a topic shift wherein Jesus does allude to the final events surrounding the *parousia*.[26] The key area of debate is whether that transition occurs before or after the Son of Man section. Some today argue that the *parousia* is only discussed when Jesus warns the disciples about the vanity of date setting and admonishes them to be prepared for his return.[27] The third set of interpreters are those who see the Olivet Discourse as using first-century events to set the prophetic backdrop for describing events that will accumulate throughout the entire age until Christ returns.[28] The destruction of Jerusalem is the point of reference that Jesus establishes in the first half of the Olivet Discourse, and it his "present generation" that will see that event.[29] He then moves to describe the increasing intensity of the Messianic woes or as Luke says, the times of the Gentiles, which are marked by persecution and tribulation. Moreover these events come to an eschatological

head with Christ's return.[30] It is important to note that advocates of this basic pattern may or may not see a unique time of tribulation immediately preceding Christ's return though even when they do acknowledge a future tribulation period it still does not align with dispensational interpretations of Daniel's seventieth week.

PRETERISM & THE OLIVET DISCOURSE

The third approach to interpreting the Olivet Discourse, championed mainly by postmillennial evangelicals, is *preterism*. Deriving from the Latin words *praeter* (beyond) and *ire* (go), the word denotes the concept of "being in the past" and historically it has been used to describe a specific way of interpreting the book of Revelation.[31] The idea being that the majority of its visions pointed solely to the events leading up to and culminating in the destruction of Jerusalem. So while the vast majority of John's Apocalypse provided descriptions of impending events that would transpire in the immediate future of the first-century church, they are now ancient remnants of our past. This way of understanding Revelation is essentially how preterists also interpret the Olivet Discourse.[32] Like Revelation, the Olivet Discourse records the end of Judaism's role in redemptive history, not the end of human history as a whole. That being said, while there is a general consensus on how the elements of the Olivet Discourse only referred to the temple's destruction, there is sharp disagreement within preterist camps as to whether any New Testament prophecies beyond the Olivet Discourse await fulfillment in the future at all. To clarify these differences, the basic preterist outline for interpreting the Olivet Discourse will be surveyed first and then a brief discussion will be provided regarding the impasse between those who consider themselves to be classical/traditional/partial preterists and those who are known as full preterists.[33]

Regarding preterist readings of the Olivet Discourse, a well established scholar to act as a point of reference is Ken Gentry. He argues that Luke's version of the Olivet Discourse is critical because, of the three Gospel accounts, Luke's account appears to be the most explicit in limiting Jesus' predictions to the first century. When comparing Luke's version to the other Synoptics, Gentry views the basic components of the Olivet Discourse in the following way.[34] When Jesus is asked to clarify his initial comment about the temple's demise and what sign would precede it (Luke 21:7), Gentry contends that Jesus' description of the time of tribulation alludes to ongoing moments of strife leading up to A.D. 70.[35]

Up to this point, Luke's rendition seemingly falls in place with Gentry's view quite well. But by his own admission, the following section regarding the Son of Man (Luke 21:20-36) does present a challenge because it uses cosmic imagery inherent within Daniel's prophecy (Dan 7:13-14) that seems to supersede a first-century timetable. Gentry's strategy for escaping the horns of this dilemma is to argue that actually futurists have the larger problem because of the standard preterist observation that Jesus claims his predictions would come to pass within the generation to whom he is speaking (Luke 21:32). This is why Jesus admonishes his disciples to be ready for his return because it was about to take place (Luke 21:30-32, 36). And regardless of which Gospel is being surveyed, Gentry asserts that the only acceptable way to interpret Jesus' use of the term "generation" is with reference to the present generation of Jews with whom he interacted (Cf., Luke 7:31; 9:41; 11:29-32, 50-51; 17:25).[36]

So if all of the Olivet Discourse was fulfilled in the first-century, then to what does the Son of Man section of the discourse refer? The catastrophic natural disasters (Luke 21:25) is imagery alluding to the significant change that is about to take place in history.[37] Prophets in the OT often embellished with cosmic extremes to highlight the changes in history that were going to take place when a national superpower was judged by God (e.g., Jdg 5:4; Isa 48:13; Jer 31:35; Ezek 32:2-8; Joel

2:1, 10). Combined with this dynamic is Gentry's contention that the description of the Son of Man coming in the clouds (Luke 21:26) is Jesus' way of interpreting Daniel's vision to mean that when Jerusalem is destroyed, all will see that though he was rejected by apostate Israelites, he is now the risen Lord who is empowered to symbolically ride the clouds of judgment against them and vindicate his church as his new covenant people.[38]

Notwithstanding these interpretive techniques, preterists like Gentry can be loosely identified as *partial* preterists.[39] The reason the adjective "partial" is used is because those who adopt it affirm that there are certain events which did not occur in the first century such as the bodily return of Christ, a final resurrection of all the dead, a final judgment of all humanity, and an eternal state that includes eternal judgment for the wicked and a new creation for God's people. They concede that while the Olivet Discourse does not allude to any of these events, they are mentioned elsewhere in the New Testament (e.g., Acts 1:11; 1 Cor 15:20-28; 1 Thess 4:13-18; 2 Thess 1:5-10; Titus 2:13).[40]

In recent years however, preterism has been transformed by the array of preterists identified as full/hyper/radical preterists. These proponents actually consider themselves to be "consistent preterists" and argue that the content of the Olivet Discourse encapsulates all of New Testament eschatology. At face value, this statement would find good company among many futurists and virtually all partial preterists. The decisive break comes in how full preterists implement that deduction. Their basic reasoning is that (1) if all NT teaching about eschatology is only reiterating what Jesus taught in the Olivet Discourse, (2) and if all of the predictions of the Olivet Discourse were fulfilled in A.D. 70, then, (3) all New Testament eschatology has been fulfilled. Another way to summarize the view would be this: All of the New Testament teaching about eschatology culminates in the redemptive-historical shift that occurred when the Old Covenant was finally terminated at the moment Christ destroyed the temple via his providential use of the Roman armies. As the newly resurrected Lord, Christ exerted his authority over death and sin by ending the old code of Judaism and ratifying the supremacy of the New Covenant. Consequently, all believers were spiritually identified with Christ's resurrection and became partakers of the new creation.[41]

This more extreme version of preterism gained initial momentum in the last several decades due to the revival of interest in the nineteenth-century work *The Parousia* by James Stuart Russell.[42] Over time, a sustained proliferation of books, pamphlets, magazines, conferences, and internet websites developed and successfully gained a loyal readership.[43] One element somewhat unique to this view is that the majority of work of full preterists is disseminated online rather than through traditional publishers.[44] And upon looking at their work, one quickly notices that they see the Olivet Discourse much like partial preterists do. The difference being that for full preterists, all other NT discussions about eschatology never speak of anything beyond it. For instance, the resurrection of the body refers to the believer's deliverance from the condemnation of death that the civil authorities of Judaism held over them prior to A.D. 70 and the promise of the new creation became a reality with the dawning of a new age when Christ ascended and exercised his authority over apostate Israel.[45] The most ironic thing about this view is that they it can foster wholesale unity among partial preterists and futurists—because both groups agree that full preterism is unacceptable biblically.[46]

FINAL THOUGHTS

In retrospect, after surveying the landscape of interpretive options that evangelicals consider viable, I remain convinced that an eclectic approach is optimal. Therefore I conclude with some select observations that I think piece together Luke's version of the Olivet Discourse, even though they cannot address all the data nor escape the need for fine tuning and further debate.

First, with respect to Luke 21:7-11, when Jesus predicts the initial turmoil caused by social unrest and natural disasters, nothing in the text clearly indicates that they are confined to the first century alone or only the end of history. Matthew and Mark describe them as the birth contractions which initiate the Messianic woes (Matt 24:8; Mark 13:8). So while we can say definitively that these events increased before God used a pagan nation to judge Jerusalem, it is plausible to expect that they will continue until the Son of Man returns to judge all nations.

Second, regarding Luke 21:12-24, theaddition of a temporal marker at 21:12 ("before all these things) helps clarify that the initial persecution of the church will begin before the events of verses 7-11. This is possibly inserted as a precursor to the book of Acts, which shows how these predictions unfold. Also when Luke transitions to Jesus' elaboration about the temple, it is important to take note of the "fulfilled" language. The implication is that Jerusalem's destruction is planned, not arbitrary. This is why Luke also mentions the "Times of the Gentiles" phrase—because the underlying assumption is that this immediate judgment does not preclude future restoration (Cf., Acts 1:6; Rom 11:24-26).

Third, concerning Luke 21:25-28, despite the current trends, the jury is still out on whether the Son of Man section should be limited to the first century. One reason is that the rest of New Testament speaks of the *parousia* in virtually the same way the Olivet Discourse describes the coming Son of Man—thereby making it exegetically difficult to maintain a difference between the two. Also, the language of the Olivet Discourse reflects not only the tone of Daniel but also other prophets like Isaiah and Zechariah who speak of a theophany where Yahweh appears to gather the nations for final judgment.[47]

Fourth, as to Luke 21:29-36, the last section of Luke's account is where the interpretive rubber meets the road. Jesus has described the temple's end as well as his return to judge the nations and clearly stated they are different events. But he only sets a timetable for one, not both. He taught the disciples that the way they could avoid being rattled when the temple tragedy occurred within their own generation (21:31-33) was if they were always prepared to stand before him when he returned at an unspecified time (21:29-30, 34-36).

Luke's Olivet Discourse is a challenge to the interpreter, but in the end, I am convinced an eclectic approach is best. As Jesus taught his disciples in the first century, so he teaches us today to be ready for his return and to stand in the midst of the trials and difficulties as we await the coming of the King.

ENDNOTES

[1]It is ironic that Josephus saw the destruction of Herod's temple in A.D. 70 as occurring on the same day that the Babylonians destroyed Solomon's temple. Cf., Josephus, *The Jewish War*, Book 6 and John Nolland's comment in *Luke: 18:35-24:53* (Dallas: Word, 1993), 988.

[2]Probably the best overview of the major complexities intrinsic to the Olivet Discourse is provided by D. A. Carson, "Matthew," in *The Expositor's Bible Commentary: Volume 8* (ed., Frank Gaebelein; Grand Rapids: Zondervan, 1984), 488-95.

[3]See discussion in Joseph Fitzmyer, *The Gospel According to Luke: X-XXIV* (The Anchor Bible; Garden City, NY: Doubleday, 1983), 1323-33.

[4]Though some of these works are dated now, several of the best individual treatments of the Olivet Discourse that include helpful observations about the differences between the synoptics include Carson, "Matthew," 488-511; George R. Beasley-Murray, *Jesus and the Last Days* (Peabody, MA: Hendrickson, 1993); Nolland, *Luke: 18:35-24:53*, 981-1014; and Darrell Bock, *Luke: 9:51-24:53* (Grand Rapids: Baker, 1996), 1650-97.

[5]The use of the word apocalyptic is multilayered in biblical studies, especially as it relates to the Olivet Discourse. There are questions as to whether the New Testament use of apocalyptic is actually indicative of how other sources utilize it, and there is also debate

about whether the Olivet Discourse's use of Old Testament imagery should be categorized as apocalyptic. The literature here continues to grow, and a helpful resource for identifying works related to these concerns can be found in D. Brent Sandy and Daniel M. O'Hare, *Prophecy and Apocalyptic: An Annotated Bibliography* (Grand Rapids: Baker, 2007).

[6]Some studies that have summarized the history of research on these topics and explored insightful avenues for further consideration include Jeffrey A. Gibbs, *Jerusalem and Parousia* (Saint Louis: Concorida Academic, 2000); Brant Pitre, *Jesus, the Tribulation, and the End of Exile* (Grand Rapids: Baker, 2005); C. Marvin Pate and Douglas W. Kennard, *Deliverance Now and Not Yet: The New Testament and the Great Tribulation* (Studies in Biblical Literature 54; New York: Peter Lang, 2003); and W. A. Such, *The Abomination of Desolation in the Gospel of Mark* (Lanham: University Press of America, 1999).

[7]Many evangelicals believe that the Son of Man section appears to transcend the historical confines of the first century. And it remains difficult to refute this impulse because the basic content of the Olivet Discourse is primary source material for later NT writers who are expecting a visible *parousia*, which includes a literal resurrection and final judgment.

[8]J. Bradley Chance, *Jerusalem, the Temple, and the New Age in Luke-Acts* (Macon, GA: Mercer University Press, 1988), 18-32. In a stronger vein, the thesis continues to be presented that the Gospels as well as the rest of the New Testament resounds with Israel's story now being culminated in Jesus as the new temple. See Nicholas Perrin, *Jesus the Temple* (Grand Rapids: Baker, 2010); and G. K. Beale, *The Temple and the Church's Mission* (Downers Grove, IL: InterVarsity, 2004).

[9]Some in biblical scholarship see Mark as having a wholly negative view of the temple whereas Luke has an explicitly positive view. See discussions in Chance, *Jerusalem, the Temple, and the New Age*; and James Dawsey, "The Origin of Luke's Positive Perception of the Temple," *Perspectives in Religious Studies* 18, no. 1 (1991): 5-22.

[10]See the comments of Nolland, *Luke 18:35-24:53*, 988; and Bock, *Luke 9:51-24:53*, 1661.

[11]Bock, *Luke 9:51-24:53*, 1678.

[12]For treatments of how radical forms of dispensationalism have contributed to certain versions of Christian subculture, see Paul Boyer, *When Times Shall be No More* (Cambridge, MA: Belknap, 1994); Richard Kyle, *The Last Days are Here Again* (Grand Rapids: Baker, 1998); and Timothy Weber, *On the Road to Armageddon* (Grand Rapids: Baker, 2004). But pertaining to more mainline dispensational thought that avoids the extremes of Jerusalem fever and apocalyptic sensationalism, see the concise overview and interaction with helpful related sources provided by Craig Blaising in "Dispensationalism; The Search for Definition," in *Dispensationalism, Israel and the Church* (ed. Craig Blaising and Darrell Bock; Grand Rapids: Zondervan, 1992), 13-34.

[13]Cf., works by traditionalists like Charles Ryrie, *Dispensationalism* (rev. ed.; Chicago: Moody, 2007), 161-82; and Ron J. BigaLukee, Jr., *Progressive Dispensationalism: An Analysis of the Movement and Defense of Traditional Dispensationalism* (Lanham, MD: University Press of America, 2005); with volumes by progressives such as Blaising and Bock, eds., *Dispensationalism, Israel and the Church*; and Craig Blaising and Darrell Bock, *Progressive Dispensationalism* (Grand Rapids: Baker, 2000). Some of the issues upon which these dispensationalists differ include how prophetic language should be interpreted and whether inaugurated eschatology has any viable role in understanding how dispensations interrelate are ongoing sources of debate. One can see a dialogue about such matters in Henry W. Bateman, IV, ed., *Three Central Issues in Contemporary Dispensationalism* (Grand Rapids: Kregel, 1999).

[14]For dispensationalists, this future will include restoration to the promised land, Jesus functioning as the Davidic King of Jerusalem, and there is disagreement whether there will be a restored temple as described in the book of Ezekiel. For some general observations regarding this idea, see Mark Rooker, "Evidence from Ezekiel," in *The Coming Millennial Kingdom* (eds. Donald Campbell and Jeffrey Townsend; Grand Rapids: Kregel, 1997), 119-34; John W. Schmitt and

J. Carl Laney. *Messiah's Coming Temple: Ezekiel's Prophetic Vision of the Future Temple* (Grand Rapids: Kregel, 1997); and Jerry M. Hullinger, "The Function of Millennial Sacrifices in Ezekiel's Temple: Part 1," *Bibiotheca Sacra* 167 (2010): 40-57; idem., "The Function of Millennial Sacrifices in Ezekiel's Temple: Part 2," *Bibliotheca Sacra* 167 (2010): 166-79.

[15]The main difference between traditionalists and progressives is that the former group is comfortable with referring to God's plans for two distinct people vs. progressives who focus upon the continuity between the church and Israel as two groups that form one unified people of God. See Blaising's summary of these differences in Craig Blaising, " A Case for the Pretribulation Rapture," in *Three Views of the Rapture* (ed., Alan Hultberg; Grand Rapids: Zondervan, 2010), 68-72. Also progressives are prone to speak of some preliminary fulfillment of covenant promises to Israel in the current church age of which traditionalists are skeptical. See the interaction between Elliott Johnson and Darrell Bock in Bateman, *Contemporary Dispensationalism*, 121-68.

[16]Typically traditional dispensationalists argue that the rapture and the second coming are to be delineated chronologically because it makes the best sense of the multifaceted ways in which Christ's return is described in Scripture and maintains the parallel but not synonymous identities of Israel and the church. A classic example of this perspective can be seen in John Walvoord, *The Rapture Question* (rev ed.; Grand Rapids: Zondervan, 1979). Progressive dispensationalists on the other hand are a bit more nuanced as can be seen in the work of Craig Blaising. He claims to maintain a pretribulational view not because of a Church/Israel distinction but rather because of Paul's comments in the Thessalonian letters where the church is promised deliverance from the coming wrath of the Day of the Lord. See Blaising, "Pretribulation Rapture," 71-72. The key, though, is that despite the new progressive clarifications, a Church/Israel distinction is still upheld and continued dichotomy for the Rapture/Second Coming is still advocated. Also during the church age, Israel as a whole has been hardened toward the gospel so that Gentiles can now become a part of God's household until Christ returns and this hardening be relented (Rom 11:12-36). See an exemplary dispensational discussion by S. Lewis Johnson, Jr., "Evidence From Romans 9-11,", in *The Coming Millennial Kingdom* (ed. Donald K. Campbell and Jeffrey L. Townshend, Grand Rapids: Kregel, 1997), 199-224.

[17]Larry D. Pettegrew, "Interpretive Flaws in the Olivet Discourse," *The Master's Seminary Journal* 13, no. 2 (2002): 179-80.

[18]To see the diversity among dispensational treatments, cf. discussions by David L. Turner, "The Structure and Sequence of Matthew 24:1-41," *Grace Theological Journal* 10, no. 1 (1989): 3-27; Thomas Ice, "The Great Tribulation is Future: The New Testament," in *The Great Tribulation: Past or Future?* (Grand Rapids: Kregel, 1999), 96-104; Bock, *Luke: 9:51-24:53*, 1650-1697; and Craig Blaising, "Pretribulation Rapture," 35-52.

[19]For the most part, traditional dispensationalists are the ones who uphold a detailed futurist interpretation of the 70 weeks prophecy and conflate it with Jesus' comments in the Olivet Discourse.

[20]Ice, "Great Tribulation is Future," *The Great Tribulation: Past or Future?*, 100.

[21]Interestingly enough, both traditional and progressive dispensationalists adhere to this basic point. See comments by Stanley Toussaint, "Are the Church and the Rapture in Matthew 24," in *The Return*, ed. Thomas Ice and Timothy Demy (Grand Rapids: Kregel, 1999), 121-136; Bruce Ware, "Is the Church in View in Matthew 24-25," in *Vital Prophetic Issues* (ed. Roy Zuck; Grand Rapids: Kregel, 1995), 185-194; and Pettegrew, "Interpretive Flaws…," 173-176. Also to see how a dispensationalist interprets the longer version of the Olivet Discourse in Matthew's Gospel, consult the three part series by Eugene Pond, "The Background and Timing of the Judgment of the Sheep and the Goats," *Bibliotheca Sacra* 159 (2002): 201-220; idem., "Who are the Sheep and Goats in Matthew 25:31-46?" *Bibliotheca Sacra* 159 (2002): 288-301; idem., "Who are the Least of my Brethren?" *Bibliotheca Sacra* 159 (2002): 436-48.

[22]Cf., Pettegrew, "Interpretive Flaws in the Olivet Dis-

course," 186; Bock, *Luke: 9:51-24:53*, 1688-1692.

[23]It must be qualified that progressive dispensationalists affirm the concept of inaugurated eschatology as well. However this label is used to highlight those who are nondispensational futurists.

[24]For evangelicals, the two most influential thinkers whose work was gradually molded into the forms of inaugurated eschatology that are used today are Oscar Cullman and George Eldon Ladd. See Oscar Cullman, *Christ and Time* (rev. ed.; Louisville: John Knox Westminster Press, 1964); and George E. Ladd, *The Presence of the Future* (Grand Rapids: Eerdmans, 1996).

[25]Cf., the work of N.T. Wright, *The New Testament and the People of God* (Minneapolis: Fortress, 1992), 459-64; idem., *Jesus and the Victory of God* (Minneapolis: Fortress, 1996), 360-65; Scot McKnight, *A New Vision for Israel* (Grand Rapids: Eerdmans, 1999), 141-42; and Pitre, *Jesus, The Tribulation, and The End of Exile*, 362-79.

[26]For vantage points that present this view, see Beasley-Murray, *Jesus and the Last Days*, 370; Gibbs, *Jerusalem and Parousia*, 207-208; Ben Witherington, *Jesus, Paul and the End of the World* (Downers Grove, IL: InterVarsity, 1992), 179, 283; R.T. France, *Matthew* (New International Commentary of the New Testament; Grand Rapids: Eerdmans, 2007); 919-27; and I. Howard Marshall, *Commentary on Luke* (New International Greek Testament Commentary; Grand Rapids: Eerdmans, 1983), 774-77.

[27]For presentations of this idea, see Alistair I. Wilson, *When Will These Things Happen?* (Paternoster Biblical Monographs Series; Eugene, OR: Wipf and Stock, 2007), 225-227; France, *Matthew*, 936-940 ; and Gibbs, *Jerusalem and the Parousia*, 207-208.

[28]One can see versions of this idea in Carson, "Matthew," 495; Douglas Moo, "A Case for the Posttribulation Rapture," in *Three Views of the Rapture*, 212-23; and Nolland, *Luke 18:35-24:53*, 994-1007.

[29]See Carson's discussion in "Matthew," 507.

[30]See C. Marvin Pate's summary in *What Does the Future Hold?* (Grand Rapids: Baker, 2010), 75-86.

[31]For the comment on etymology, see Stanley D. Toussaint, "A Critique of the Preterist View of the Olivet Discourse," *Bibliotheca Sacra* 161 (2004): 469. Also regarding contemporary preterism, one of the most published evangelical proponents of a traditional preterist interpretation of Revelation is postmillennialist Kenneth L. Gentry, Jr. To consult his basic approach, see Kenneth Gentry, Jr., *Before Jerusalem Fell: Dating the Book of Revelation* (rev. ed.; Powder Springs, GA: American Vision, 2010); idem., *The Beast of Revelation* (2nd ed.; Tyler, TX: Institute for Christian Economics, 1995); idem., "Postmillennialism," in *Three Views of the Millennium and Beyond* (ed. Darrell Bock; 2nd ed.; Grand Rapids: Zondervan, 2010), 13-57; and idem., "A Preterist View of Revelation," in *Four Views on the Book of Revelation* (ed. C. Marvin Pate; Grand Rapids: Zondervan, 1998), 35-92. Likewise there are many others who advocate variations of traditional preterism including Gary DeMar, David Chilton, J. Marcellus Kik and R. C. Sproul. Yet one contemporary Reformed thinker who is beginning to make his mark in advocating his own modified views of traditional preterism is Keith Mathison. See Keith Mathison, *Postmillennialism: An Eschatology of Hope* (Philipsburg, NJ: P&R, 1999); idem., ed., *When Shall These Things Be? A Reformed Response to Hyper-Preterism* (Philipsburg, NJ: P&R, 2004); and idem., *From Age to Age: The Unfolding of Biblical Eschatology* (Phillipsburg, NJ: P&R, 2009).

[32]This is why some preterists argue that while John does not record the Olivet Discourse in his Gospel, he does reference its content in his apocalyptic visions.

[33]Some scholars vary in how they label the distinctions between different preterists. Thomas Ice for example once highlighted the classifications of mild, moderate, and extreme preterists. See Thomas Ice and Kenneth Gentry Jr., *The Great Tribulation: Past or Future?* (Grand Rapids: Kregel, 1999), 7. However in observing the literature produced in Reformed preterist circles, it appears that the differences among partial preterists can be so slight that it can be extremely difficult to maintain hard categorical distinctions. Yet there is clearly a legitimate reason to separate them from the extremes advocated by full preterists.

[34]Most of Gentry's observations about Luke's version of the Olivet Discourse are points of overlap from his detailed discussion of Matthew's version in Ken

Gentry, "The Great Tribulation is Past," in *The Great Tribulation*, 33-66.

[35]Ibid., 34-43. The warnings about false messiahs, wars, famines, great signs in the heavens (Luke 21:8-11), the prediction about Christian persecution (Luke 21:12-19), and the explicit directions about escaping the upcoming attack on Jerusalem (Luke 21:20-24) all began to be fulfilled with the Jewish persecution of Christians (beginning in A.D. 33, Acts 8:1), continued through the chaos caused by Nero (A.D. 64-68) and the Jewish War (A.D. 67-70), and ultimately came to an end with Rome's conquering of Jerusalem.

[36]Ibid., 65-66.

[37]Ibid., 55-57.

[38]Ibid., 60-61. What is interesting is that various scholars who are not necessarily self-proclaimed preterists are adopting new ways to argue for this same basic idea that the Son of Man section of the Olivet Discourse is not a reference to the parousia of Christ to the earth but rather to the establishment of the Christ's new people contra Judaism and the temple. For instance, cf. the work of Wright, *The New Testament and the People of God*, 459-64; idem., *Jesus and the Victory of God*, 360-365; France, *Matthew*, 919-27; and Andrew Perriman, *The Coming of the Son of Man* (Waynesboro, GA: Paternoster, 2005), 54-64. Also, as an example of a professing preterist who adopts this kind of understanding of Daniel's vision in the Olivet Discourse, see Keith Mathison's comments in "The Eschatological Times Texts of the New Testament," in *When Shall These Things Be?*, 181-82.

[39]Some preterists are quick to point out that all evangelicals are preterists to some degree because they concede that much of biblical prophecy has been fulfilled, even parts of the Olivet Discourse. But in some ways this is a wrongheaded observation because evangelicals do not necessarily agree that most of the content in the Olivet Discourse was fulfilled in the first century much less most of the apocalyptic material in Revelation. To say that all evangelicals are partial preterists is like saying that all evangelicals are dispensationalists because no one believes in offering sacrifices in the temple any longer.

[40]It is also important to remember that self-proclaimed partial preterists are typically Reformed and are thereby committed to a minimalist kind of eschatological futurism because of their allegiance to their confessional identities. A good example of this can be seen in the ministry of R. C. Sproul. When his book on eschatology came out fourteen years ago, *The Last Days According to Jesus* (Grand Rapids: Baker), he strongly advocated a preterist position regarding several key NT passages including the Olivet Discourse. Yet because of his commitment to the Westminster Confession, he was still compelled to hold to the future expectation of classic eschatological events.

[41]See the basic arguments made in Samuel Frost, David Green, et al, *House Divided: Bridging the Gap in Reformed Eschatology* (Ramona, CA: Vision, 2009). This book was put together by several full preterists in response a previous anthology that critiqued their positions which was edited by Keith Mathison, *When Shall These Things Be?* Also consult Ward Fenley, *The Second Coming of Jesus Christ Already Happened*. (Sacramento: Kingdom of Sovereign Grace, 1997).

[42]The book was first published anonymously in 1878 and then under Russell's name in 1887. Note that much of the discussed information about the development of full preterism is referenced from an ETS presentation by Brian Labosier, *Hyper-Preterism: A System Without Hope*, Paper presented at the Evangelical Theological Society, Washington, D.C., November 16, 2006.

[43]Some books to consult include those previously noted as well as Kelly Nelson Birks, *The Comings of Christ: A Reformed and and Preterist Analogy of the 70th Week of the Prophet Daniel* (Omaha, NE: Xlibris, 2002); John S. Evans, *The Four Kingdoms of Daniel: A Defense of the Roman Sequence with AD 70 Fulfillment* (Longwood, FL: Xulon; 2004); and Samuel M. Frost, *Misplaced Hope: The Origins of First and Second Century Eschatology* (Colorado Springs: Bimillennial, 2002).

[44]As Ed Stevens, who is the President of the *International Preterist Society*, has written, "What the Gutenberg printing press did for the Protestant Reformation, the internet did for the Preterist Reformation." See Ed Steven's Foreword to Russell's *The*

Parousia, which was published by the International Preterist Society in 2003, p. viii. Currently some of the pioneer thinkers producing the most work on this perspective include William Bell, John Bray, David B. Curtis, Todd Dennis, Samuel Frost, David Green, Brian Martin, John Noe, Ed Stevens, and Walt Hibbard.

[45]To see defenses of these ideas, cf., Michael Sullivan, "House Divided: Imminent Redemption in Luke 21:27-28 and Romans 8: 18-23" [cited 14 July 2012]. Online: http://fullpreterism.com/michaelsullivan/house-divided-imminent-redemption-in-luke-2127-28-and-romans-818-23/; David Green, "The Resurrection of the Dead," in *House Divided*, 161-217.

[46]Some partial preterists use the word "pantelism" to describe full preterism because they believe "all" New Testament prophecies about the future have been fulfilled. However there is some discussion as to whether some full preterists use this term to refer to a kind of inclusivism or possibly universalism within their theological ranks. See discussion in C. Jonathin Seraiah, *The End of All Things: A Defense of the Future* (Moscow, ID: Canon, 1999).

[47]For treatments, see Meredith Kline, "Primal Parousia," *Westminster Theological Journal* 40 (1978): 270-80; and the helpful article by Edward Adams, "The Coming of the Son of Man in Mark's Gospel," *Tyndale Bulletin* 56 (2005): 39-61.

Book Reviews

The Theology of Jonathan Edwards. By Michael J. McClymond and Gerald McDermott. New York: Oxford University Press, 2012, 757 pp., $65.00, cloth.

One of the most important principles of Protestantism is that the human conscience must give consent only to the revealed truth of God present now as a deposit of truth in the sixty-six books of the canonical Scripture. One disadvantage, or perhaps an abuse, of this principle is that ministers and laity alike might fail to invest sufficient time in mastering the systems of worthy gifted expositors of biblical truth. Advantages of this principle are many, including the openness to correction of faulty systems, a freedom exemplified preeminently in the Reformation. Another is the suppleness with which a profound thinker thoroughly committed to biblical truth can engage contemporary ideas with examination and, if needed, critique, from the foundation of a biblical standard. Another is the invitation from God for an incessant probing of the biblical data to understand both him and his world with the realization that reception of that invitation to delight can never be exhausted. Another is the ever-present watchfulness of a confident laity that all our ideas must arise from a "Thus saith the Lord."

Somehow the massive upsurge in the study of Edwards in the past half-century has tapped in on both disadvantages and advantages of the Protestant ideal. While we have no official tradition that constitutes an accepted authority for theological formation, some thinkers have emerged that cause the rest of us to make more rapid and more thorough progress in the faith with them than we would without them. In the short list of such Protestant instructors is Jonathan Edwards. This book illustrates why this is so. As transcendently great as Edwards has proven to be, he was not immune from the rejection of a laity that felt he had overstepped biblical boundaries. By divine providence, however, that lay confidence led to a period of consolidated labors for Edwards that allowed him to complete much of the theological project that had been arranging itself in his mind throughout his

years of Christian ministry.

McClymond and McDermott have written a discussion of this Edwardsean project in a way that highlights the inventive, but truly conservative, genius of Jonathan Edwards. In order to give the greatest opportunity for Edwards's entire system of thought to come to life, they have divided the book into three "Parts" consisting of forty-five chapters. The middle "Part" has four sections that systematize Edwards's theology, ethics, aesthetics, apologetics, and philosophy. Part One gives an introduction to the "Historical, Cultural, and Social Contexts" of Edwards thought. Part Two focuses on: I. Methods and Strategies, II. "The Triune God, the Angels, and Heaven," III. "Theological Anthropology and Divine Grace," IV. "Church, Ethics, Eschatology, and Society." Part Three looks at "Legacies and Affinities: Edwards's Disciples and Interpreters." That shows the immediate impact of Edwards on the subsequent generation and the present recovery of Edwards's ideas in an increasingly ecumenical context. The middle part is by far the largest covering five-hundred pages. The good elements of this book are so good, and the caveat-worthy parts so isolated, that the overall and enthusiastic recommendation is buy it and make it a regular part of your reading, right alongside the sermons and other writings of Edwards that constantly inform the text and texture of this study of his theology.

The authors give a helpful analogy (an Edwardsean pedagogical approach), commendably working to make Edwards accessible to all interested readers, in previewing the variety of ways that Edwards is appreciated and employed in contemporary discussions. They compare his thought to an orchestra with five sections, each section creating its impression based on the proximity to the observer in interest or situation. The size and detailed variety of Edwards's writing make each of these five areas substantial and sufficiently nuanced to form a discrete area of interest capable of being systematized in some detail. The first is "Trinitarian communication," the propensity within God for an overflowing of himself, an overflowing that constitutes the Trinity and is fundamental to the purpose of creation. Edwards's focus on beauty as the driving energy behind God's propensity to communicate himself the authors note as a singular thought in Edwards. "Beauty is the first principle of being, the first of God's perfections, the key to his doctrine of the Trinity. It is also what most distinguished Edwards from other thinkers in the history of Christian thought" (5). The second constituent element is called "creaturely participation." God's intrinsic communicative quality, his delight in his own beautiful perfections, necessarily embraces other rational beings in the enjoyment of his beauty. He created beings in His own image that they might participate in His joy and forever be ravished by His beauty. Third, the authors point to "necessitarian dispositionalism" as a major aspect of the Edwardsean symphony. This idea indeed permeates all of Edwards thought and can be seen as implicit within the two earlier categories. His views in *Religious Affections,* as well as in *Freedom of the Will* and *Original Sin*, plus other discussions in Edwards sermons and "Miscellanies" focus on the idea of disposition. God Himself is a dispositional being and thus all of reality functions on the basis of disposition, or propensity or inclination. Disposition is of the essence of things and thus reality is dynamic, never static, never still, never neutral or in a state of absolute equilibrium. So it is with God, though he is immutable, and so it is with all living forms, nonliving forms, sub-rational living forms, rational living forms both men and angels—disposition is the source of all activity and no time exists when disposition is not operative in some way. As the authors state, "Edwards held that the essence of all being—even that of God—consisted in disposition or habit. Disposition is not a quality possessed by a thing but is the *essence* of the thing" (5). The fourth section they call "theocentric voluntarism." This means that in the ultimate sense all things exist simply as a matter of the divine will, immediately and intuitively perceived, and conceived, by him in their proper sphere and mode of existence as he intends them

to be, bringing them into existence by fiat creation and maintaining each, whether event or thing, in its orderly connections to all other things by the same will. "Nothing exists apart from God's continual recreation of it, and the substance of every existent thing is God's knowing and willing of that thing" (6). Edwards seems to be completely untempted by the attraction of dualism. The fifth element of the Edwardsean thought network is "harmonious constitutionalism." This provides what Edwards conceived as the interconnected and rational structure of all things. One thing is willed as a rational outcome of another thing that is willed. Reality is truly a network, not detached anomalous objects or events, but all connected and either immediately or remotely dependent on the tension and strengths of each cord of the net. This is most obvious in salvation but true of everything, as explained by the authors: "In Edwards's thinking, salvation is less like a chain of beads than like a net in which each part of the net holds the rest in place. All aspects of salvation are interrelated because all are willed together in God's eternity and according to God's decree (Miscellany 29)" (6).

In addition to this broadly developed scheme as to how to conceive the inter-relations of the Edwards project, the authors offer a richly synthesized discussion of large number of individual topics. They give a brief but very helpful biography centered on the progressive development of his theological ideas. They deal with his intellectual context—the immediate ecclesiastical dynamic, Puritanism, broader Protestantism, a variety of heresies, and enlightenment provocations and challenges—as well as his own spirituality and the question of his personal theological development. Overall, they identify "turns" in Edwards's thinking that indicate his was a dynamic and progressive view of the discovery of what is true, an ever-increasing approximation of fullness in understanding what is real. They denote Edwards as an "open rather than closed-system thinker. This meant that he was not seeking to create a system of timeless truths. Instead he engaged in prolonged reflection on a set of central issues, and as he did so he advanced further in his ideas and insights" (88).

Not only does the reader enjoy the synthesis of the broader context and development of Edwards's inner life, but his treatment of individual topics is laid out in a coherent and progressive way beginning with God as Trinity. A penultimate chapter on eschatology gives way to a discussion of "Christianity and Other Religions" (a favorite idea of the authors that punctuates discussion throughout). In between are issues of human sin, divine grace, and the individual elements of salvation. Each chapter focuses on a major writing or sermons that give the clearest definition of the subject at hand, but brings in relevant material from many other places, the rich source of "Miscellanies" included, of both published and as yet unpublished material. An utterly charming and elevating chapter on "The Angels in the Plan of Salvation" is synthesized from a number of miscellanies and expands the general Protestant discussion of angels significantly, placing their concerns squarely within the divine purpose of human redemption (290-91). The abundance of references to the Yale edition of Edwards *Works* serves as a reading guide for all of the matters they isolate for exposition. The interweaving of texts highlights how Edwards held within his perceptions the entirety of his developing system as he moved from one idea to another. Settled issues remain constant but are constantly elaborated as the symphony progresses and as complementary themes fill out the large framework of ideas.

As helpful as it is impressive, the use of secondary literature on Edwards keeps the reader informed on the relation between text and interpretation of the text throughout the Edwards corpus. The writers commandeer a massive number of dissertations on different aspects of Edwards thought as well as the unremitting flow of monographs on the wide range of subjects on which Edwards provokes thought. Their contributions enter the discussion in a natural way enhancing

the overall clarity of explanation either by foil or ornamentation. The purpose always remains the exegesis of Edwards, and the secondary literature pops in where it is fit for that purpose.

Another enhancing feature of this treatment is the setting of the flow of Edwards's ideas within historical theology. One would expect heavy doses of Augustine, Calvin, Continental Protestant scholasticism, and Puritanism, but the connections to Roman Catholic Scholasticism, particularly Thomist thought and continuities with Orthodox thought—whether evidence exists that Edwards had read them or not (413)—gives a new twist to the rich variety of Edwards's inventive massaging of ideas. The final section that documents the corruption, decline, and recovery of Edwardsean theology shows how Edwards himself has entered with a vengeance into the flow of historical theology as a formative and, now perhaps, a monumental figure. One of the saddest, and also most helpful, chapters is thirty-seven that describes the rapid corruption of Edwards through those that sought to copy him but could not maintain all of his ideas in proper equilibrium. They concluded this chapter with the important observation:

> Finally, it should be clear that [Nathaniel W.] Taylor redirected—or, some may say, derailed—the Edwardsean tradition.... Taylor's student Edwards Amasa Park and Park's student Frank Hugh Foster portrayed Taylor as the culmination and essence of Edwardseanism. Yet Taylor's "power to the contrary" was hard to distinguish from the Arminianism that Edwards had so vigorously refuted. While Taylor and Finney sounded Edwardsean themes in their theologies, they repudiated the Calvinist and Edwardsean principle of moral inability apart from grace. The lasting split between Taylor and [Bennet] Tyler proved disastrous during the decades after the Civil War. Edwardseanism's divided house could not stand (624).

Postbellum reactions to Edwards (chapter 38), including those of the Princetonians and the Southern Presbyterians and the claims of the Andover theologians only increased the conflicted observations about Edwards's truly orthodox Protestant credentials and led finally to neglect and revulsion. Princeton thought he was too speculative, Andover butchered him mercilessly thinking that they carried on his spirit if not his content, and the liberals and humanists found him too severe about human sin and too God-centered in his understanding of the world.

Fear not, though, for the resurgence of fascination with Edwards makes our authors think that he is far too large merely to be America's theologian, but should be the central figure bringing together serious thinkers from all traditions—Orthodox to Pentecostal—and "a point of reference for theological interchange and dialogue" (728). Though they do not suggest it at this point, their implication throughout is that theologians of Jewish, Islamic, Hindu, Buddhist, and indigenous African religions along with a variety of historic heathen religions could find a conceptual framework within Edwards to engage the discussion in a profitable way. I do not dismiss the legitimacy of this possibility entirely, but do not think that the engagement would be quite as congenial as our authors indicate it could be (595-96). In the context of their exuberant recommendation of Edwards, McClymond and McDermott give a helpful comparison between Edwards and Barth as an attractive candidate successfully to convene such a world-wide discussion (726-27).

The writers also help from time to time with historical contextualization of language. For example, when Edwards wrote of regeneration as a "physical infusion," they explain that this word in theological discussion of the 1600s and 1700s did not refer to "tangible, material realities, but rather to the change of nature (Greek, *phusis*) that came about through the agency of the Spirit." The concept of physical infusion was argued in opposition to mere moral suasion. Regeneration comes not as the result of a persuasion of the human will

in its fallen nature, but consisted of the infusion of a new nature by the presence of the Spirit himself that effected "an alteration of dispositions and thus a change in the direction of the will" (270). Also, the discussion of "deification" and "divinization" as construed historically in theological and philosophical discussion helps give precision to that concept.

Given all that is good—extraordinarily good, a kind of good that we are likely to see duplicated with an extremely low degree of frequency—the reader must consider some recurrent ideas with a bit of serious reservation and detachment before embracing. In my opinion, the writers push Edwards's views of justification too confidently toward Roman Catholic transformational views. As a representation of many places that they mention the subject, most largely in chapter twenty-five, they state in their discussion of Edwards vis-à-vis Catholicism and Orthodoxy: "Though Edwards did not use the term 'merit,' his use of the notion of fitness showed resemblances to Thomistic notions of 'congruent merit.' From the standpoint of Reformation theology, Edwards seems to have rejected or significantly qualified *sola fide* … though not the principle of *sola gratia*" (696). They make this point also in their discussion on pages 398-404, and similarly on 411 (under "divinization") they approve Thomas Schafer's conclusion that in Edwards "the concept of 'faith alone' has been considerably enlarged—and hence practically eliminated." They go on to judge that "the stress on actual union rather than legal imputation, the relative de-emphasis on faith per se, and the presentation of love and obedience as intrinsic to faith established an affinity between Edwards's teaching on justification and that of Roman Catholic and Orthodox theologies."

I believe they are far wide of the mark in interpreting Edwards here. Elements that Edwards saw as discrete aspects of a wholistic salvation, they have pressed toward collapse into a single concept. While Edwards maintained a clear distinction between justification and the other graces endemic to salvation and necessarily following on faith, they have inferred unnecessarily that the train of graces flowing from the grace-wrought disposition from which faith also flows (411) gives justification an indistinct presence in the overall concept of salvation. Edwards, however, is most insistent on distinguishing faith as a "condition" of justification from all the other things that might be called in some sense "conditions" of justification. He wrote: "But in this sense faith is not the only condition of salvation of justification; for there are many things that accompany and flow from faith, with which justification shall be, and without which it will not be, and therefore are found to be put in Scripture in conditional propositions with justification and salvation, in multitudes of places." He said this, not to minimize the uniqueness of faith as a condition, but to show the ambiguity of the word "condition." He also mentions the concept of "instrument" as being an "obscure way of speaking." Edwards then shows that faith is that action on the part of the sinner by which he comes to or receives Christ; it is the act of unition on our part that renders it suitable that God declare us righteous. This suitability in God's declaring the sinner just arises, not from a moral fitness or excellence in the faith of the sinner, but from the rational act of seeking union with Christ particularly for the benefits of justification. "Faith, or receiving the gospel salvation, is nothing but the suitableness of the heart to the gospel salvation, exercised in an actually according and consenting of the soul to it" (Edwards, *Works* 13:473f). Faith does not establish a moral fitness, but a natural fitness, for our union with Christ. "God, in requiring this in order to an union with Christ as one of his people, treats men as reasonable creatures, capable of act and choice; and hence sees it fit that they only who are one with Christ by their own act, should be looked upon as one *in law*. What is *real* in the union between Christ and his people, is the foundation of what is *legal*." (Edwards, Banner of Truth edition, 1:636). The union with Christ, granted because of faith,

gains for the one united with Christ in just such a way the same judgment that Christ has achieved. "He should accept the satisfaction and merits of the one for the other, as if these were their own satisfaction and merits" (ibid.). Edwards plainly denied that any other grace has the same relation to justification that faith does. The moral excellencies of other graces, while necessary, fall short of the absolute obedience and merit demanded by the law. The legal benefit of union with Christ by faith is precisely justification, and nothing else is. In one of his miscellanies Edwards wrote: "We are justified by Christ's active obedience thus: his active obedience was one thing that God saw to be needful in order to retrieve the honor of his law, as well as his suffering for the breach of it. That the eternal Son of God should subject himself to that law which man had broken, and become obedient to it, was what greatly honored the law and the authority that established it. So that we are saved by that as well as his death" (Edwards, *Works* 13:368). Edwards also argued against any kind of relaxation of obedience to the law as constituting justification. Richard Baxter's view was completely senseless and self-contradictory as Edwards perceived it, and so it would be with any kind of justification built on the partial obedience, or partial holiness, or incomplete righteousness of the sinner. Although a disposition toward holiness and love of the divine excellence and beauty is necessary to salvation and necessarily connected with justification in that no faith could exist apart from such a perception in the soul, it does not constitute justification or the kind of union by which the declaration of righteousness is made. Edwards argued this unambiguously in the sermon on justification and in several miscellanies (e.g, 412 and 416): "And thus it is that we are said to be justified by faith alone: that is, we are justified only because our souls close and join with Christ the Savior, his salvation, and the way of it, and not because of the excellency or loveliness of any of our dispositions or actions that moves God to it" (Edwards, *Works* 13:476). A holy disposition in a sinner does not constitute righteousness for it is not the same as an unexceptionable obedience to the divine law, for the holy sinner still does not have an entire life without transgression, nor does such a disposition constitute satisfaction to the divine honor and justice for the law that has been broken. In Miscellany 322 Edwards stated: "Now if the sinner, after his sin was satisfied for, had eternal life bestowed upon [him] without active righteousness, the honor of His law would not be sufficiently vindicated." If the sinner has eternal life bestowed on him, only on the basis of a payment of the debt for disobedience, "without performing that condition of obedience, then God would recede from his law and would give the promised reward, and his law never have respect and honor shown to it in that way, in being obeyed" (Edwards *Works* 13:403). Only Christ has done that and faith alone establishes union with him in a way that is naturally fit for the gaining of those benefits that constitute justification. His death procures forgiveness, and his life procures the judgment of righteous. The writers unnecessarily represent Edwards as ambiguous on this issue.

A second point that is mentioned frequently is the possibility of salvation for the heathen on an Edwardsean foundation. Edwards's openness to primal revelatory truth, from Adam or Noah or through contact with Hebrew revelatory pronouncements, still existing among pagan people [see especially Miscellany 350 on this point], his view of the typological power of nature [see Miscellany 362], and his view of dispositional soteriology, prepare, according to the authors, for a way of assuming that the heathen, apart from hearing the gospel may be saved (580ff, 597). They take hints and "cryptic comments" (595) as evidence that Edwards, becoming more acquainted with world religions, moved toward an acceptance of genuine saving elements in the knowledge possessed by people in non-Christian contexts. Their judgment seems more reserved than their desires for Edwards on this point, for, given every hint they can manage to squeeze out of the Edwardsean

corpus, they are left with this: "But if he believed Cornelius was already regenerate before he had heard the gospel, what of heathen who lived before Christ and had never heard the gospel? Since infants without conscious knowledge of Christ could be saved by Christ's sovereign work—as well as Old and New Testament saints without explicit knowledge of Christ—then Edwards may have toyed with the remote but real possibility that some of the heathen may have been regenerate and come to salvation" (596). Again they express some hope for Edwards's larger hope, but maintain a textually-driven reserve: "So Edwards acknowledged that God gave religious truth to non-Christians, and even to wicked non-Christians. On the general question of the salvation of pagans, he raised the *possibility* that some of the heathen could be saved, and yet never spoke in the expansively optimistic terms of [several Christian thinkers]. So while he built the theological foundations upon which a more hopeful doctrine of salvation might have been erected, Edwards himself never chose to do so" (598). Their extrapolation from some Edwardsean principles has rendered the judgment of this remote possibility.

The reader should consider that many more clearly established principles and more immediately deducible propositions render even this remote hope a nullity. While it is true that Edwards did not conceive of any society totally devoid of any influence of divine revelation, he also believed that these traces, more considerable in some cultures than in others, were immediately corrupted as to any saving value. His book on *Original Sin* means that the preponderant presupposition must be the perfect culpability of every individual in the world, including infants, and God's intrinsic goodness does not obligate him in any sense to save any of them. Each person immediately corrupts every common grace, including residual revelation, into an endless variety of sins from gross immorality and viciousness to an aloof self-righteousness, or from rampant idolatry to a snobbish agnosticism or atheism. As highly exalted as their virtue may appear, given the nature of true virtue in Edwards's estimation, and its consisting of primarily of love to God, it is extremely doubtful that any heathen has achieved a proper conception of it, or been brought to repentance by an acknowledgement of having fallen short of it. Though the new birth is the immediate operation of the Spirit, it is not done in absence of revelation, particularly gospel revelation, properly apprehended. According to *A Divine and Supernatural Light*, the new birth involves a "due apprehension of the same truths that are revealed in the Word of God; and therefore it is not given without the Word. The gospel is made use of in this affair: this light is the 'light of the glorious gospel of Christ' (II Cor. 4:4)." The authors point to Miscellanies 27b and 39 as indicating that the "inner disposition is the only thing necessary for salvation. No particular act, even the act of receiving Christ through faith, is strictly necessary" (590). They recognize that Edwards was indicating that the persons in question had at some point expressed faith in Christ, or a redeemer, but might not at every point of their life, or even at death be in conscious expression of such faith. They seem to press this too far, however, in abstracting the disposition from specific content believing that Edwards in principle has set the groundwork for the conclusion that "heathen persons who have the proper dispositions might be saints before they are converted to Christ" for they could be in "the initial stages of regeneration and justification, which may have been completed in glory" (593). They acknowledge that "Edwards never reached this explicit conclusion in his published writings or private notebooks," nor did he say "in so many words that these heathen persons were saved," but still "his theology laid the groundwork for such an interpretation" (593). There is a good reason that Edwards never reached the conclusions that they seek from him. His own view of "disposition" was not an abstracted entity but a consent of mind based on an apprehension of the excellence of the things revealed about God and redemption. In Edwards, faith involves two things and may be manifest either separately or both together. Faith

is the consent of heart to the excellence of the gospel. The consent of heart is the settled disposition of approval and conformity. The excellence of the gospel is revealed truth, both about us, the sinners, and about God manifest in his redemptive love. One may have genuine faith and only be living in the awareness of the excellence of the gospel and not at all be aware that he is believing, or exerting any act of coming to Christ or receiving Christ, when, in fact, the disposition contains within it that very thing. Such a disposition, however, is impossible to be abstracted from certain truths of revelation concerning human sin, worthiness of punishment, the divine prerogative of punishment or forgiveness, and that redemption comes at the cost of a sacrifice that we have no power to effect. The disposition cannot exist apart from the mind's and heart's conformity to those gospel contours. In line with what the authors have termed "harmonious constitutionalism," we would say that where God wills salvation, he also wills the hearing and believing of the revealed gospel.

Another caveat or two could be raised. The raising of caveats does not at all indicate that the objector feels that he could construct a superior discussion of the subject, but only that an issue of such importance has been set forth in such a provocative way that he feels compelled to enter the discussion with the hope of gaining light for himself. But even with these, the thoroughness of the authors' knowledge of Edwards, the congenial character of the style, the fervency of their commitment to the relevance of Edwards, their ability to summarize and synthesize the big ideas and theological underpinnings make this work absolutely essential for any study of Edwards in today's burgeoning scholarship on the American Colossus of experimental theology.

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The Faith That Saves: The Nature of Faith in the New Testament. By Fred Chay and John P. Correia. Haysville, N.C.: Schoettle Publishing Company, 2008, 170 pp., $15.00 paper.

The Faith That Saves: The Nature of Faith in the New Testament bears a secondary subtitle: *An Exegetical and Theological Analysis of the Nature of New Testament Faith*. The book presents itself as a monograph that has the appearance of a photocopied master's degree thesis with unjustified right margins and segmental divisions rather than chapters. The secondary subtitle tends to inflate a reader's expectations beyond what the authors might deliver. A reader who keeps anticipating a fully developed exegetical and theological analysis of the nature of faith in the New Testament will discover in the first footnote of the book's conclusion that "the present study is not meant to be a [*sic*] primarily a theological study. It is in fact meant to be more focused on the lexical, semantic and exegetical study of the nature of faith in the New Testament" (n. 274, p. 149). Nevertheless, the book leaves no reader guessing with regard to the authors' shared theological view of "saving faith." Their belief that saving faith is a solitary, singular, and momentary assent to the truth of the gospel, an act that has no inherent continuous quality, controls their argument throughout the book.

Fred Chay, Associate Professor of Theology and Biblical Studies at Phoenix Seminary, and John Correia, Senior Pastor of West Greenway Bible Church, Glendale, Arizona (M.Div., Phoenix Seminary), situate their work against the backdrop of advances in linguistics, semantics, lexicography, and discourse analysis within the realm of biblical studies during the past fifty years. The stated purpose of their study is to provide analysis and critical evaluation of methodology that they believe some scholars use to handle the biblical "linguistic evidence concerning the nature of faith in the New Testament" (11). The book's objective is "to follow proper procedure within a literal-grammatical-historical hermeneutic" in order to assess the bibli-

cal evidence concerning saving faith's nature with their stated goal "to align our theology with the biblical evidence" (12). The authors' ultimate mission is to isolate "the definition of faith that most closely aligns with the biblical evidence" (12).

As they proceed toward their conclusion, Chay and Correia develop their case within five sections: (1) Theological Consensus; (2) Lexicography; (3) Syntactical Issues; (4) Grammatical Issues; and (5) Textual Usage.

By "theological consensus" the authors refer to the prevailing evangelical view of "saving faith" which they seek to correct. Chay and Correia are pleased that those who hold the predominant view insist that faith is "an acknowledgement that the statements of the Bible are true." The authors are troubled, however, that this is not all that the predominating view affirms concerning saving faith. They are troubled with the belief that saving faith "involves obedience to the commands of the Savior in whom faith is placed." To them, this is not only wrong but dangerous and deadly for the "eternal destiny of millions of men and women" (11). The authors want readers to understand that the theological error they endeavor to correct derives from linguistic blunders made by advocates who uncritically accept the meanings and definitions of πιστεύω and πίστις that unsophisticated and linguistically naïve writers and editors have offered in dictionaries and lexicons that predate and even follow the 1961 withering critiques by James Barr in *The Semantics of Biblical Language* (13).

Thus, as they situate the theological error which they intend to correct at the linguistic and lexicographical level, Chay and Correia, suggest that whatever gains the Reformation brought to the definition of "saving faith" have been diminished and compromised by many who advocate a "new working definition of 'saving faith,'" among whom are Norman Shepherd, Daniel Fuller, John Piper, Thomas Schreiner, and Paul Rainbow. Surprisingly, however, Chay and Correia nowhere in this segment of the book actually engage any of these alleged culprits; they summarily pass over them with a single footnote that refers readers to an unpublished and therefore inaccessible research project that critiques these five scholars (n. 5, p. 11). So, instead of addressing the above named scholars, the authors turn to challenge others, such as Robert Stein, who portrays the kind of response that receives God's salvation offered in the gospel. Unsurprisingly, Stein argues that a prominent "description of the necessary response is 'to believe.'" Yet, to the dismay of Chay and Correia, Stein proceeds to affirm that God's offer of salvation in Christ (1) requires repentance, expressed in a variety of ways, including "bearing of fruit befitting repentance," (2) finds frequent association with baptism, (3) links to confessing Christ, (4) calls for taking up a cross, (5) demands following Christ, (6) associated with keeping commandments, (7) requires hearing and keeping God's word, and (8) calls for being obedient to God (17-18). The extended quote from Stein's commentary (*Luke*, Nashville, 2001) prompts Chay and Correia to inquire, "Are all of these ideas contained within the meaning of the words 'faith' and 'believe'?" Because Chay and Correia fail to recognize that Stein shows that Scripture describes saving faith by portraying it first with numerous other words and concepts that describe simultaneous action but also with metaphorical imageries so that saving faith is active and accompanied by multifaceted qualities, they make the mistake of assuming that he is engaging in illegitimate totality transfer, a charge they raise more than once against those who advocate a doctrine concerning "saving faith" with whom they disagree. Stein sketches a full, rich, multidimensional, and multi-colored portrayal of what accompanies the kind of faith that he is persuaded the gospel requires for salvation. Chay and Correia reject his comprehensive portrayal with its dynamic imagery and replace it with a flat, solitary, one-dimensional, and monochromatic dot.

Against this so-called "Lordship salvation" theological formulation concerning the human response called for by the gospel, Chay and Cor-

reia appeal to proponents of what they call "Free Grace." They marshal to their cause three champions of their position—Charles Bing, David Anderson, and Robert Wilkin. They contend that unlike "Lordship salvation" advocates who feature "the quality of the faith of the individual," "Free Grace" proponents point "to the object of the faith as salvific or non-salvific." Accordingly, (1) the New Testament knows nothing of a faith in Christ "that does not save," (2) "nothing more than understanding and acceptance (or assent) are required for eternal life" within John's Gospel, and (3) the biblical "*definition* of faith must carefully exclude any *evidence* of faith," for obedience is no part of faith.

On the premise that Stein and other scholars have committed a range of word fallacies with regard to the meanings of two New Testament words, πίστις and πιστεύω, especially charging them with overloading the words with extraneous elements, Chay and Correia proceed to offer a lexicographical assessment of the claims made by their theological challengers as they build toward grammatical and syntactical considerations.

Chay and Correia premise their lexicographical comments upon the notion that because advocates of the theological view they challenge (1) commit an etymological fallacy by locating their definitions of πίστις and πιστεύω in the stem πειθ- with the basic meaning "trust" with overtones of "obey," they also (2) commit the fallacy of "illegitimate totality transfer" by loading up πίστις and πιστεύω with theological baggage, especially the concept of "obedience" derived from πειθ- words which, according to the authors, bear the sense of "obey" only four times in the New Testament (23). The authors suggest that proponents of the view they reject defer to, if not implicitly trust, the lexicographical experts, such as Walter Bauer and Frederick Danker, who allegedly commit word fallacies with relative frequency by providing meanings for Greek words that they overload with theological concepts from their own presuppositions (24-26).

Thus begins Chay and Correia's frequent dependence upon J. E. Botha ("The Meanings of pisteúō in the Greek New Testament: A Semitic-Lexicographical Study," *Neotestamentica* 21 [1987]: 225-240) whose essay itself entails overly zealous correctives to perceived errors that call for qualifications and corrections. The authors uncritically accept Botha's overly zealous censuring of standard Greek dictionaries and lexicons, as though their entries provide no distinction between lexical *meanings* of words (denotations) and nuanced *uses* of words (connotations). Thus, while proponents of the view they oppose may occasionally commit a word fallacy here or there, though not necessarily demonstrated as such by Chay and Correia but merely referred to in footnotes, they fall under lexicographical censure when they attempt to bring together into a cohesive and consistent whole the diverse elements of the New Testament portrayal of all that accompanies "saving faith" including obedience as integral with faith. Again, there are footnote references to Daniel Fuller and to John Piper, but there is no engagement or analysis of their arguments here, only a directive to one of Fred Chay's inaccessible research projects that remains unpublished (see n. 61, p. 33).

Chay and Correia conclude their lexicographical segment, which tends to focus upon the Septuagint, by contending that use of πιστεύω in the Septuagint provides no support to take the word to indicate "continuing belief or obedience" (39). Instead, they claim that πιστεύω, reflecting various Hebrew words including אמן, "require the semantic value of the word to stay constrained to simply trust or confidence, with no durative force inherent in the term" (39). They unwittingly fuse *contextual usages* listed (connotations) with *lexicographical meaning* (denotation) in such a manner that they restrict *contextual usages*, which entails connotations and nuances derived from contextualization with other words that fill out the nature of faith, to the most basic and simple lexicographical meaning entered for πιστεύω.

The third segment of the book, which consists

of only five pages, focuses upon uses of πιστεύω in John's Gospel concerning syntactical issues. Here the authors remind readers, "Words only acquire meaning as they are used in context" (40). Indeed, words acquire their meanings only by way of their usage within contexts with other words. Chay and Correia correctly endorse Botha's criticism of the oft-discussed but linguistically naïve notion that πιστεύω εἰς bears a certain meaning that is distinct from πιστεύω ἐν, πιστεύω ὅτι, or πιστεύω ἐπί. However, the fact that the authors easily cite published examples of linguistic naiveté by some who are not Greek scholars does not strengthen their case, for they do not engage the best representatives of the view they reject, namely, New Testament scholars who have distinguished themselves in linguistic competence so as not to impute special significance to such phrases. Readers who know scholars such as Daniel B. Wallace, Rudolf Schnakenburg, and Leon Morris, whom Chay and Correia cite favorably as agreeing with Botha's criticism, will readily recognize that they hardly share the authors' theological beliefs concerning the nature of saving faith, a point they acknowledge in the case of Morris which they relegate to a footnote (n. 77, p. 43). Even as Chay and Correia build their case by citing these scholars who distinguish themselves from those whose linguistic skills concerning πιστεύω phrases are less reliable, the confidence with which they hold their own theological conclusions and with which they repudiate the alleged theological error of those they oppose is not mitigated.

The fourth section of the book, also quite brief, consisting of nine pages but bears enormous significance for the book's argument, takes on grammatical issues, particularly challenging how "Lordship salvation" proponents understand the aspect of the verb πιστεύω to portray sustained believing. They hang their case upon the substantival participle, πᾶς ὁ πιστεύων, in John 3:16. In order to build their case concerning verbal aspect to validate their theological viewpoint concerning the nature of saving faith, Chay and Correia depend heavily upon the linguistic and grammatical works of scholars with whom they fundamentally disagree theologically. At times they lift from commentators an instructive linguistic comment that integrally leads to exegetical and theological conclusions with which they profoundly disagree but they simply ignore, for to mention those conclusions may discredit their repurposed use of what they have lifted (e.g., n. 137, p. 77).

In their effort to build a case against understanding the durative aspect of πιστεύω in the present tense as "continue to believe" a puzzling paragraph intrudes: "Exegetes should have learned their lesson from the issue of the 'abused aorist' brought to the forefront by Frank Stagg years ago. His grammatical analysis corrected an effort of exegesis in the overuse of misapplication of its tense…. Unfortunately, modern exegetes seem to have forgotten the lesson that Stagg brought, or at least have failed to grasp the significance of his analysis for tenses other than the aorist" (46). The point they intend to make is too cryptic.

Yet, immediately following this paragraph, while attempting to suppress the durative aspect or nature of present tense verbs, the authors actually have to admit that "the *default* aspect of the present tense is durative or imperfective" (46-47). Nevertheless, they promptly try to mitigate what they admit by attributing the following reflexive thinking to virtually all advocates of the view they reject: "The unfortunate result in some exegesis is that when one sees the present tense it causes a reflex reaction that concludes that it must mean, or normally means, that for the action to be actual or genuine it must be continual because of the 'meaning of the present tense'" (47). Because they may find this clouded reasoning in some exegetes, though they do not document their claim, Chay and Correia suggest that this is the "misuse of grammar" that "leads to the theological interpretation that states that when a person truly believes the gospel, the faith that is biblical or saving is the faith that continues. Hence if a person's faith does not continue it is, by the assumed definition of the

tense, non-saving faith or spurious faith" (47).

The seven remaining pages of the section challenge Daniel B. Wallace's explanation of various present tense participles. Central to their case, Chay and Correia dispute Wallace's observation that πᾶς ὁ πιστεύων, "everyone who believes" (John 3:16), "seems to be both gnomic and continual" (49). They draw upon Botha to claim that "Wallace seems to violate the principle of single meaning in describing the use of the present participle in John 3:16 as both gnomic and continual." Thus, they insist that it "*cannot* be both gnomic and continual. It must be either one or the other; by trying to make it mean both, Wallace has committed the illegitimate totality transfer" (49).

Given Wallace's discussion of the gnomic present tense (*Greek Grammar Beyond the Basics*, 523-524), the charge may seem plausible. However, Wallace does not quite make the claim attributed to him. When Wallace suggests that the "*idea* seems to be both gnomic and continual" (emphasis added), he is speaking of the connotative *function* or *usage* of the present participle within its contextual placement in John 3:16; he is not speaking of the lexical *meaning* of πιστεύω, which is Botha's concern. The criticism Chay and Correia level against Wallace seems to disclose two proclivities: (1) a premature leveling of accusations of the illegitimate totality transfer fallacy, and (2) a rigidified categorical approach for identifying grammatical functions of verbs that are ipso facto singular without multivalent connotations, as though the functions of words derive from some encoding within words themselves and not from their contextual usage. Would it be more tolerable if Wallace had suggested that the gnomic quality of the verse does not derive from the present participle, per se, but from the axiomatic nature of the whole saying?

Because John's Gospel uses the aorist form of πιστεύω three times (4:39, 41; 17:8) Chay and Correia claim, "If John saw continual belief as necessary we would not expect to find instances in his writing that do not necessitate this" (50). Careful consideration of this claim suggests that the authors seem to have lapsed momentarily into the "abused aorist" fallacy which they mention earlier, namely, that the aorist indicates punctiliar, solitary, even "once for all" action over against "continuing action." Of course the three mentioned uses of πιστεύω should not be translated to accent the durative nature of belief because in these passages the Evangelist chooses to use the aoristic aspect because he wants to portray belief in Christ perfectively rather than as durative since he is simply offering a report of what took place. The fact that he uses the aoristic or perfective aspect provides no warrant at all to suggest that the kind of faith he portrays could have been momentary belief that laid hold of salvation and then ceased, which is the idea that Chay and Correia are eager to find in the Fourth Gospel, in particular, and in Scripture, generally.

Chay and Correia give the impression that they surmise that advocates of the view that saving faith inherently and invariably entails a persevering quality, which they reject, derive this conviction from naïve word fallacies concerning uses of πιστεύω. Here they use Daniel B. Wallace, a respected grammarian, as representative of others who share his theological view of faith. So when they put his work under scrutiny, they lift a flawed and reductionist syllogism from a reviewer of Wallace's grammar to characterize his reasoning with regard to πιστεύω and label it "a classic case of special pleading" (51-52).

> Major Premise: Both aorist and present participles depict believers.
>
> Minor Premise: Present participles are more common (statistically) for πιστεύω.
> Conclusion: Therefore, believing is necessarily continuous action.

This caricature of Wallace's reasoning easily succumbs to the authors' torch as they appeal to his discussions of other uses of aorist and pres-

ent participles within his grammar as proof of his inconsistency. Their caricature, driven by their theological commitment to the proposition that saving faith is not necessarily continuous in nature but a solitary act of assent, accounts for their derogatory reminder: "Continual belief is no more in the mind in John 3:16 than continual baptizing is in view in Mark 6:14" (52), where the participle ὁ βαπτίζων is an appellation, John the Baptist. A fair reading of Wallace's grammar shows that their borrowed syllogism disfigures his grammatical and theological reasoning which is much more careful and attentive than portrayed, even if clarity is sometimes sacrificed for brevity, which often is the case in reference grammars.

Despite Wallace's care to discuss a wide range of uses of the present tense verbs and participles, Chay and Correia claim what is easily demonstrated to be exaggerated and distorted when they reprimand Wallace by stating that "it becomes clear that it is dangerous indeed to assume that the normative use of the word πιστεύω is always continuous action" (52).

The authors conclude, "We have seen that syntactically we cannot constrict salvific belief to a given construction" (53). With this any syntactically and grammatically informed individual who affirms the persevering nature of faith agrees. So convinced that faith has no inherent continuous quality but is a solitary act of assent, Chay and Correia insist, "We have further seen that grammatical considerations militate against finding continual belief in instances such as substantival participles in John 3:16" (53). No responsible grammarian, preacher, and theologian, including Wallace, hangs the case for the persevering nature of saving faith exclusively or even primarily upon the frequency of the present tense of πιστεύω in the Greek New Testament including the participles of John 3:16. More than anything else, the New Testament's numerous and diverse metaphorical portrayals of saving faith and use of πιστεύω within contexts with other words and concepts that depict qualities and actions that accompany saving belief render the conclusion inescapable that the faith that brings one into saving union with Christ Jesus is belief that perseveres, as richly portrayed with the imagery of the branch remaining or abiding in the vine, who is Christ, the source of eternal life.

The book's fifth and disproportionately longest segment consists of ninety-four pages of commentary on selected portions of Scripture (Acts 8:9-24; John 2:23-25; 3:36; 8:30-32; 12:42-43; Rom 1:5; 4:1-25; Rom 10:9-10; Gal 5:6; Eph 2:8-9; Heb 10:38-39; Jas 2:14-26). Compelled by their doctrine of saving faith as solitary assent to the truth of the gospel, the authors rework the historic and prevailing theological understanding among Evangelicals concerning each of these passages. Because they are persuaded that use of either πίστις or πιστεύω invariably signals genuine saving faith, Chay and Correia insist that Simon Magus's faith was authentic saving faith, that the Jews to whom Jesus would not entrust himself (John 2:23-25) and the Jews who protest that they are Abraham's descendents by birth (8:30-32) were regenerate believers, that the classic Christian confession—Jesus is Lord (Rom. 10:9-10)—is not about submitting to the lordship of Jesus to be delivered from the coming eternal wrath of God but about the blessing of Israel, and that the faith associated with works portrayed in James 2:14-26 cannot be the faith that brings eternal salvation, for it is a bare assent of faith that actually saves entirely disconnected from works. Chay and Correia seem oblivious to the fact that they contend that the kind of faith that brings eternal salvation is the kind of faith James readily attributes to demons: "Even the demons believe and shudder" (2:19). Their comments on each of their many selected passages scream for attention with rejoinders. Engagement with their comments on the first three of these many passages must suffice.

The authors use the following to govern their commentary: "Those who hold to Lordship salvation argue repeatedly that there are two kinds of faith in the New Testament: saving faith and

non-saving faith. Does the New Testament validate that *a priori* assumption?" (54). The bias of this controlling proposition shows no mitigation even though early in the book Chay and Correia approvingly quote an advocate of their theological position when he asserts, "We do not take issue with the assertion that some expressions of faith in the New Testament are not saving faith, that is, do not involve believing salvific content" (20).

They begin their commentary segment by insisting that Simon Magus was a genuine believer. Immediately after they selectively cite Peter's rebuke of Simon for his wicked request—that his heart "is not right before God" (they skip over 8:22 altogether) and that "you are … in the bond of iniquity"—they insist that despite the severity of the apostle's reproach, "it is crucial to the interpretation of this passage to observe that the text says Simon believed (aorist active indicative ἐπίστευσεν) just as the other Samaritans believed (aorist active indicative ἐπίστευσαν)." They continue by confidently affirming, "There are no qualifiers within the text itself that indicate that Simon's experience was any different than the other Samaritans, and therefore it seems unwise to evaluate his faith as anything other than genuine" (56). Evidently the kind of qualifiers Chay and Correia are looking for are explicit statements such as, "Even Simon believed and was baptized *but his faith was not genuine*." For them, Peter's multifaceted stern rebuke to Simon Magus does not suffice—(1) May your silver perish with you, because you thought you could obtain the gift of God with money; (2) You have neither part nor lot in this matter, (3) your heart is not right before God; (4 Repent therefore, of this wickedness of yours, (5) and pray to the Lord that if possible, the intent of your heart may be forgiven you; (6) For I see that you are in the gall of bitterness and in the bond of iniquity" (Acts 8:20-23). Given the clarity and intensity of the apostle's sharp admonition, it seems reasonable to suggest that Chay and Correia engage in special pleading when they claim that there are no "qualifiers within the text itself" to indicate the fraudulent nature of Simon Magus' faith which Luke reports. Thus, without any trepidation Chay and Correia insist, "It is only theological bias, not exegetical detail, which concludes" that Simon Magus "had less-than-salvific faith. Luke tells us that we will see Simon Magus some day in heaven" (58). This is quite an extruded extrapolation given all that Luke reports concerning the Magician.

How Chay and Correia handle John 2:23-25 and 3:36 is eye-catching given their earlier segments where they critically charge others with linguistic, lexicographical, syntactical, and grammatical malpractice as they take strong exception to the work of acclaimed scholars. These portions cry out for some response.

Concerning John's reporting that many Jews "believed in his name when they saw the signs that he was doing, but as for Jesus, he did not entrust himself to them because he knew all people and he had no need for anyone to testify concerning mankind, for he knew what was in each person" (John 2:23-25), Chay and Correia reject the prevailing conclusion to which commentators arrive, namely, that the belief John depicts is spurious. But why?

They explain, "These people are said to have believed (aorist indicative—normally simply occurrence at a point in time), and this should engender caution against evaluating how genuine their faith is" (64). Chay and Correia seem to fall into the "abused aorist" fallacy not only because they read the aorist as punctiliar, referring to a simple and singular act of faith that took place in a moment, but also because they mistake the aorist verb as referring to the act of belief itself. They commit the linguistic mistakes for which they criticize others in earlier segments of the book. The fact that the Evangelist uses the aoristic or perfective aspect to depict this belief of these Jews means only that he chooses to portray it as perfected action without adding any further elaboration. The aorist offers nothing as to the genuineness of their faith. Again, after they had earlier rightly criticized others who over-interpret πιστεύω εἰς,

Chay and Correia insist that πιστεύω εἰς in John's Gospel invariably signals saving faith so that the faith of the Jews as described in 2:23 is saving faith (64). They insist, additionally, that "nothing in the text" suggests "that the experience of the people in 2:23 is any different than the disciples in 2:11, nor anything different than the promise of God that John makes in 1:12" (65).

Chay and Correia censure others who conclude that Jesus' response to the Jews who believed signals that their faith was defective, thus spurious. For them, unless the text explicitly explains that the Jews *seemed to believe* or that they *spoke the right words to profess faith*, there is no reason to take "they believed in his name" to indicate anything other than authentic saving faith. After all, they reason, Jesus could hardly be fooled by appearances. Therefore, the faith of the Jews was definitely not spurious (63).

So, what about Jesus' response to these Jews? The authors find their explanation in the imperfect tense verb, "Jesus did not entrust himself to them" (οὐκ ἐπίστευεν), which they conclude bears inceptive or ingressive force, by which they mean that Jesus' initial response to their faith was not to entrust himself to them, but there "is no reason to say that this was a permanent state of mind; all the text tells us is that Jesus was not yet ready to commit Himself to their care" (69). Even if they correctly identify the semantic element of the verb as ingressive, besides drawing an incorrect conclusion from Daniel B. Wallace's comments concerning the ingressive imperfect when they claim that "The imperfect most often caries [*sic*] an inceptive force," Chay and Correia also draw an unwarranted inference contrary to what Wallace and other grammarians take to be implied by an ingressive imperfect, which is to emphasize the beginning of a sustained action, not an initial action that may later reverse itself, as Chay and Correia argue. Thus, they create out of whole cloth, relative to the imperfect tense verb, the notion that Jesus may have subsequently altered his response to these Jews. Such a notion is not at all implied in an ingressive imperfect.

Despite valiant efforts to insist that the Jews' belief is authentic and not spurious, in the end the text compels Chay and Correia to concede that Jesus' refusal to entrust himself to the Jews signals something *defective* about their belief. So, even though they do not agree with the prevailing exegesis that the defect is that the Jews' faith was spurious, they do state, "It seems apparent that Jesus was not entrusting himself" to these Jews "because their faith was infantile and weak" (69). They explain, "It was not the kind of faith that was mature enough to be trustworthy yet, but this does not mean it was not genuine faith" (69-70). Thus, because these "believers … had not yet matured to the point of being trustworthy… Jesus was not yet ready to entrust Himself to them" (70). So, even Chay and Correia acknowledge that the text does indicate that the Jews' faith was defective, their theological system does not permit them to say that it was spurious; it allows them to admit only that it was immature. To use an oft-repeated criticism the authors put upon those with whom they disagree, the novelty of their over-interpretation of the passage betrays special pleading.

Another example from the commentary portion of the book is noteworthy. It is John 3:36 which states, "The one who believes in the Son has eternal life, but the one who disobeys the Son shall not see life, but the wrath of God remains on him." At issue is the juxtaposition of "the one who believes" (ὁ πιστεύων) with "the one who disobeys" (ὁ ἀπειθῶν). Chay and Correia assume without documentation and therefore simply assert that those whose theological affirmations they oppose take this passage to insinuate an overlap of belief with obedience but also of disbelief with disobedience because they commit a word fallacy by taking ἀπειθέω to mean "disobey" derived from the alleged notion that πιστεύω and πείθω share a common root, πιθ-. Against this, they insist that the context makes it clear that ὁ ἀπειθῶν should be rendered "the one who disbelieves." Yet, in the end they equivocate and com-

mit the "word fallacy" they have leveled against others, for they state, "Context indicates … that the disobedience in mind in 3:36 is a refusal to be persuaded to believe…. Thus they are unbelievers, with the supreme disobedience being unbelief. John 3:36, then, is best viewed as describing 'the obedience that is faith' or 'the obedience required is to obey the command to believe' rather than 'faith means obedience'" (72).

This amounts to little more than captious quibbling, for consider D. A. Carson's comments on John 3:36 which the authors to not cite but which are typical among commentaries: "But whoever disobeys the Son (that is what the verb means...) *will not see life*.... If faith in the Son is the only way to inherit eternal life, and is commanded by God himself, then failure to trust him is as much disobedience as unbelief" (*The Gospel according to John*, 214). Though it is true that they engage in petty faultfinding and equivocation, it is crucial to observe what they affirm and do not affirm. In John 3:36 and in other passages, such as Romans 1:5, Chay and Correia are willing to accept an overlapping or synonymity of faith with obedience which they describe as "the obedience that is faith." This is theologically acceptable to them because in this statement faith qualifies obedience so that the obedience in view is entirely subsumed into their concept of saving faith as singular and solitary assent. But they repudiate the inverse description, "the faith that is obedience," because then obedience qualifies faith, and obedience implies works. Neither their view of faith as solitary assent nor their theological system can abide such simultaneity or proximity of faith and obedience or of faith and works.

More could be said, for example, of how Chay and Correia tell readers that the form of πιστεύω in both Romans 4:3 and Genesis 15:6 (LXX) is the aorist active indicative "and therefore is no indication of whether or not Abraham's faith will persevere. They insist upon the punctiliar or point action nature of Abraham's faith despite the apostle Paul's portrayal of Abraham's faith as sustained and enduring: "In hope he believed against hope, that he should become the father of many nations, as he had been told, 'So shall your offspring be.' He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. This is why his faith was 'counted to him as righteousness'" (Rom. 4:18-21 ESV). Paul's portrayal of Abraham's faith seems to make no impression upon Chay and Correia. They seem stuck in their confusion of a singular lexical meaning of πιστεύω/πίστις and contextual descriptions that enlarge upon the faith that saves. This is why they insist that "The clear emphasis of Paul in Romans 4 is upon the simple [singular, solitary, punctiliar] trust of Abraham. . . . To add obedience and perseverance to the semantic range of πιστεύω in Romans 4 is to shred the very fabric of Paul's argument and make his point nonsensical" (89). They presume that others who read Romans 4 wrongfully import extraneous ideas into the lexical meanings of πίστις and πιστεύω. Yet, the error is due to their own confusion, for they fail to distinguish between Paul's expositional commentary upon Abraham's justifying and saving faith wherein he describes his faith as not weakening but enduring, even growing strong, and possible singular lexical meanings of the words πίστις and πιστεύω. Consequently, anyone who repeats what the apostle Paul says concerning Abraham's faith falls under Chay and Correia's zealous indictment while the indicters suppose they are defending the apostle's gospel.

The book's conclusion is an apt capstone. For here the depth and intransigence of the authors' turbid, distorted, and inadequate grasp of the affirmations of so many whom they engage looms large. As they comment upon Canon 11 on the Sixth Session of the Council of Trent in John Calvin's *Antidote to the Canons of the Council of Trent*

they borrow criticisms and conclusions from an unpublished D.Min. dissertation. Against Trent Calvin states, "I wish the reader to understand that as often as we mention faith alone in this question, we are not thinking of a dead faith, which worketh not by love, but holding faith to be the only cause of justification. (Gal 5:6; Rom 3:22.) It is therefore faith alone which justifies, and yet the faith which justifies is not alone: just as it is the heat alone of the sun which warms the earth, and yet in the sun it is not alone, because it is constantly conjoined with light. Wherefore we do not separate the whole grace of regeneration from faith, but claim the power and faculty of justifying entirely for faith, as we ought." Rather than assume that they are at fault for failing to understand what John Calvin, a major church Reformer, has written, with temerity they accuse him of engaging in logical contradiction in a momentous historic document which clarifies one of the most crucial distinctions between the message of the Protestant Reformers and that of the Counter-Reformers of the Roman Catholic Church. Thus, despite Calvin's vivid and clarifying analogy of heat as distinct from but always unified with and inseparable from light as the sun's warming feature, Chay and Correia exhibit the depth and magnitude of their theological bias as they respond, "If we are to articulate that we are saved by faith alone and then stipulate by definition that the faith that saves is never alone, it seems difficult to then pronounce that we are saved by faith alone, since by definition faith is never alone. The law of non-contradiction refuses to yield to the 'sleep of reason' for it can only bring forth monsters—both philosophical and theological" (150).

Against the prevailing teaching of the Protestant faith, against John Calvin, and against the Reformation cry of *sola fide*, Chay and Correia reduce "saving faith" to a solitary act of naked assent and insist that this solitary assent of faith need not continue, yet this solitary assent still brings salvation and eternal life. They fail to apprehend that Calvin carefully distinguishes the kind of faith that brings justification, which is forgiveness of sins, versus a dead faith that does not justify anyone before God who is righteous. They take *sola* (alone) in the Protestant motto, *sola fide*, "justified by faith alone," as an adjective that describes *faith* itself as solitary faith. Thus, within their theological system, *faith in its solitariness apart from all other graces but especially works,* justifies. Besides opposing the historic Protestant understanding of *sola fide* which takes *sola*, *alone*, as an adverb to describe *how we are justified* rather than as an adjective describing *faith as solitary, severed from deeds*, Chay and Correia set themselves against the teaching of James 2:14-26. To avoid mistaking *alone* as an adjective describing faith—of which James writes, "faith by itself, if it does not have works, is dead" (Jas 2:17)—John Calvin explains *sola fide*: "It is therefore faith alone [adverbial] which justifies, and yet the faith which justifies is not alone [adjectival]." Clearly, Calvin means, "We are *justified only* by faith, but a naked or dead faith does not justify anyone" (Jas 2:17).

The air of erudition the book projects with its academic thesis format and appearance is disappointing. Every page of *The Faith that Saves* cries out for a rigorous editor to flag flawed understanding of others whose works the authors engage, to question faulty reasoning by the authors, and to catch numerous typos present throughout the book as well as other glaring mistakes that call into question the book's integrity. These qualities plus the photocopied appearance of a manuscript with ragged right margins which detract aesthetically give the perpetual impression that one is reading a first-draft of a master's degree thesis. The unexpected appeal to Vladimir Lenin's *One Step Forward, Two Steps Back* is entirely obtuse (10). Readers will marvel that the authors attribute "Fourscore and seven years ago" to Abraham Lincoln's Emancipation Proclamation (n. 3, p. 10). Missing characters in Greek words are frequent (e.g., p. 7). Some Greek words are entirely indecipherable (e.g., p. 134). Surprisingly, sometimes whole sentences are lifted from other published works without any proper indication or attribution (e.g., pp. 50-52).

The argument throughout the book assumes the truthfulness of its thesis, thus perpetually committing the logical fallacy of begging the question. Consequently, it heavily and uncritically uses extensive quotations from resources favorable to the authors' beliefs. Some of these resources are inaccessible because they are unpublished theses or dissertations. Other resources are published without the benefit of rigorous independent editors or published in non-juried journals that manifestly exhibit a theological bias and agenda. In several large and significant segments where the authors critique the position with which they fundamentally disagree they do not engage with the best representatives of that theological position. Resources by widely published and accomplished scholars, whose works concerning salvation and the nature of saving faith are well attested, widely received, and have become standard resources in discussions elsewhere, if even mentioned in the book, are relegated to footnotes with mere bibliographical data indicated. Instead of engaging the best representatives of the view contrary to their own, Chay and Correia often challenge obscure materials that are not readily accessible to readers, such as unpublished theses and dissertations. They show no engagement with several significant and widely published contributions by established scholars. Consequently, those who already agree with the authors will likely read the book uncritically and be persuaded as they fail to notice its countless defects that discredit the argument, some of which are indicated above. If others happen upon the book and read it, they will likely not be persuaded, especially those who have been trained to think critically about linguistics, syntax, grammar, and theological argument.

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The Perfect Rule of the Christian Religion: A History of Sandemanianism in the Eighteenth Century. By John Howard Smith. Albany, NY: State University of New York Press, 2008. ix+ 236pp., $70 cloth; $24.95 paper.

Historians of the Baptist tradition encounter a number of lesser known sects that intersect Baptist life down through the four centuries of our existence. These secondary groups are important areas for expanded study as we seek to understand the Baptist theological battles in their context. Some of these movements were quite small and isolated, fading as quickly as they arose, yet they left a lasting impact on Baptist theology because of those who argued against them.

One such movement is Sandemanianism, or the Glasite movement, that arose in Scotland through the influence of John Glas (1695-1773). It was transplanted to North America by his better known son-in-law, Robert Sandeman (1714-1771). While its impact was on the fringes of Baptist life, its influence was felt among some of our most recognizable names. Christmas Evans, the tireless Welsh Baptist evangelist, spoke of the Sandemanian influence in Wales and its chilling effect on his own spiritual journey. Among the Baptist worthies that contended with the teachings of Glas and Sandeman were the eminent British Baptist Andrew Fuller (*Strictures against Sandemanianism*) and the equally distinguished Isaac Backus (*True Faith Will Produce Good Works*, [1767]).

Yet the student of eighteenth-century Baptist life up until now was hard pressed to find sufficient material to study Sandemanianism in depth. John Howard Smith has rectified this neglect with a carefully researched and well-written history of this movement, focusing for the most part on its American connections but giving significant detail to satisfy the most curious among us of this now distant sect, its origins, and its impact.

The story begins with John Glas's break with Scottish Presbyterianism in October of 1727 and takes the reader on a journey through the devel-

oping chronicle of how the Glasites, via Robert Sandeman, came to find a more welcoming environment for the propagation of their particular theology in North America. Along the way, Smith introduces the reader to the important literature of the movement and places in proper order those theological antagonists who opposed it.

In addition to showing the history of the movement, which died out by 1830, Smith also gives the reader an introduction into some of the salient doctrinal particularities that made it the object of opprobrium among theologically minded Baptists. Although both Sandemanianism and Baptists claimed to be "back to the Bible" movements, the view that created the greatest consternation between them was the Sandemanian view that salvation came through "bare belief in the bare gospel." "Sandeman opposed any preaching that advocated any duty or activity that could be construed as merits of salvation on the part of the individual" (72). This makes the study of Sandemanianism germane to anyone interested in the more recent gospel wars that have raged in the latter part of the twentieth century in American evangelicalism over the so-called "lordship salvation." Many today seek to separate faith and repentance, believing that repentance is a *de facto* work. So a careful study of Sandemanianism and its decline may be useful in answering more recent similar objections.

The student of Sandemanianism is further helped by Smith's comprehensive bibliography and detailed index. In sum, Smith is to be thanked for bringing to life an obscure but still relevant sect, important in the study of Baptist history and evangelical theological debate, through this fine treatment.

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Practicing Theological Interpretation: Engaging Biblical Texts for Faith and Formation. By Joel B. Green. Grand Rapids, MI: Baker Academic, 2011, 160 pp., $21.99 cloth.

In *Practicing Theological Interpretation: Engaging Biblical Texts for Faith and Formation*, Joel Green, Associate Dean for the Center for Advanced Theological Studies and Professor of New Testament Interpretation at Fuller Theological Seminary, has provided a valuable introduction into the growing field of theological interpretation of scripture. Green rightly exposes the chasm that developed among biblical scholars and theologians as a result of the preeminence of the historical-critical method of interpretation since the eighteenth century. He explains that "the rise of various forms of scientific exegesis from the eighteenth century forward has had a general effect of segregating professional biblical studies from the everyday interpretive practices characteristic of the church, and of disconnecting not only biblical scholarship but often the Bible itself from the theological enterprise" (4).

In response to this segregation, Green hopes to advance theological hermeneutics that understand the role that Christian scripture plays in the "faith and formation of persons and ecclesial communities" (4). He argues that biblical interpreters need not only to take the Bible seriously as a historical and a literary document but also as a source of "divine revelation and an essential partner in the task of theological reflection" (5).

Green organizes his work into four chapters. He first addresses the relationship between theological exegesis and Christian formation. He postulates that the Christian community, in order rightly to interpret the scriptures, must understand that the Word of God is addressed to them. This lies in contrast to the typical historical-grammatical model of understanding scripture to be solely addressed to the original audience. Green accurately highlights that we need to be "model readers" who are willing not only to hear, but be

shaped and formed by the text (18).

Second, Green inquires about the role of history and historical criticism in theological interpretation. Destroying the dichotomy between faith versus fact Green demonstrates that there is no such thing as an unbiased interpreter. As Christians, Green says, we ought to refuse to reduce the Bible to merely a collection of historical and literary documents, but instead read it as divine revelation (44).

Third, Green explores the relationship between exegesis and the rule of faith. Green argues that theological interpretation of scripture helps the reader to read scripture through the prism of the creeds and in coherence with the rule of faith. Interpretive skeptics have argued that you can make the Bible say whatever you want it to say, and unfortunately there are numerous historical and contemporary examples to support their claim. Therefore, Green's exhortation to read Christian scripture in a way that is distinctly Christian is needed as much today as ever.

Finally, Green points to John Wesley as an exemplar for reading the Bible theologically. He presents Wesley's biblical interpretation as a paradigmatic premodern interpretation of scripture. Wesley is probably not the perfect choice, since there seem to be better examples of precritical exegesis readily available. Green's examination of Wesley's interpretive model is nevertheless quite helpful in pointing a way forward for today's interpreters.

Green's efforts of providing a clear and understandable introduction to the theological interpretation of scripture are much appreciated. For the reader who is looking for an accessible and engaging introduction to the theological interpretation of scripture, Green's work will be greatly beneficial.

J. T. English
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