

THE GOSPEL OF LUKE:
THE PIETIES OF ITS SOURCES
AND AUTHOR.

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PH. D.

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1988.



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ABSTRACT.

Luke's Gospel is seen to consist of four blocks of source-material: the Infancy, the Marcan, the Sayings, and the special Lucan materials. The dissertation examines the hypothesis that each of these blocks has a distinctive piety not found in any other block and that Luke was aware of these pieties as belonging to disparate groups of Christians that he saw as in need of being united.

The dissertation also advances a secondary hypothesis that the Sayings Pool of material was originally part of a course of specialised training for an ascetic missionary order in the early church.

The examination of piety is carried out using a tool, Piety Analysis, whereby each block is examined for *prayers, pious practices* and *perspectives* pertaining to piety.

Each block of source-material does show a distinctive piety:

The main features of the piety of the Infancy source are: prayer in hymn-form; practices of traditional Temple-centred duty; and perspectives that value highly the O.T. roots of Jesus, surrounding him with characters modelled upon O.T. heroes and heroines.

The Marcan material shows prayers of petition to Jesus; practices involving free association with the synagogue; an interest in children and in Peter; and perspectives on Jesus that emphasise his role as healer, exorcist, and prophet, while according him titles such as The Holy One of God, Son of God, and Son of Man.

The Sayings material shows both formal community-prayer as well as personally-devised prayers of petition to God. Its life-situation accords with an ascetic practice of obedience, poverty and avoidance of family comforts. Its spirit is one of asperity both towards self, regarding its community as "babes" specially commissioned by Jesus in a direct line of authority from the Father, and towards Jews who have been indifferent or hostile to the message of the kingdom. There is a constant eye to the judgement of a fearful God.

The L community on the other hand is much more tolerant and expansive, being sensitive to feelings and showing a humour that stems from a joyful reliance on a God who takes the initiative in offering ready forgiveness and salvation *today*. Its principal prayer-forms are the giving of glory to God, an almost impudent familiarity in prayer of petition, and an intensely personal and sincere prayer for mercy based on a perception of sin as separation. Bodily gestures in prayer are among the pious practices mentioned in this material. The synagogue, Temple and Passover meal are areas in which this community operates quite naturally. It advocates a responsible use of riches. It sees Jesus as a great prophet who was innocently martyred and entered into glory according to the divine plan described in Moses and the prophets.

Luke's own piety was one that saw these sources as valuable but limited, since they were time-conditioned and fairly localised collections of tradition. By respecting these visions, by refusing to smooth out the differences in the pieties of these sources and make them conform to a common homogenised blend, he made it easier for these local churches to become part of a more tolerant and more universal church than any of them could have imagined. Luke was the tolerant, respectful bridge-builder.



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PAGE ORDER INACCURATE IN ORIGINAL

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PREFACE.

I wish to thank several people for their support while I carried out the research that follows. In particular I must express my gratitude and appreciation for the careful critical scholarship offered by Professor John C. O'Neill of New College, Edinburgh. His wisdom, enthusiasm and friendship were a constant inspiration for me during my last two years preparing this thesis. I wish also to thank Dr. David L. Mealand for all his help to me in the earlier stages of the work when I was, with some difficulty, trying to find my feet in this area of study. The faults that remain in the thesis are mine, but these two scholars have assisted me enormously in avoiding many pitfalls and I am most grateful to them for their help and friendship.

The particular object of my research, the piety to be found in Luke, required me to make frequent references to the commentaries on this Gospel. In particular I have made constant use of the works of I. Howard Marshall and Joseph A. Fitzmyer. I have tried to acknowledge these outstanding Lucan scholars throughout the thesis. But I have used their insights so frequently and that I can only hope I have not occasionally overlooked this acknowledgment.

Lastly I am deeply indebted to my family and relatives for much help: in particular to Chris Feetenby for his careful and patient sharing of expertise in the field of word-processing, and most of all to my long-suffering wife Kathleen for her constant support throughout this period of study.

INTRODUCTION TO THE RESEARCH.

The aim of this research is firstly to consider the hypothesis that each of the blocks of material found in Luke's gospel has a distinctive piety not found in any other block.

I also want to suggest that Luke was aware of these pieties as belonging to disparate groups which he saw as in need of being united.

I propose to approach these aims through a systematic examination of the prayers, the pious practices and the religious perspectives of the blocks of material under consideration. This tool of systematic examination which I will develop below can be labelled "Piety Analysis".

I wish to argue that the systematic examination of the prayers, the pious practices and the religious perspectives in the blocks of material will throw up distinctive pieties. Of course I have to reckon with the possibility that the author of the Gospel was responsible for even these differences but, *prima facie*, the existence of differences shows the author inherited material with different pieties. After all, those who argue for the pervasive influence of Luke throughout the Gospel usually plead as evidence the similarity of emphasis in all blocks of material. I also have to meet the objection that my method involves me in passing judgement on a large number of disputed questions of interpretation without sufficient discussion. I shall do my best to give brief arguments in support of my interpretations, but my method requires me to cover a large number of pericopes in a short space. My case rests partly on its comprehensiveness.

In examining the first hypothesis, namely that blocks of material in Luke have distinctive pieties, I wish to make it clear that here I am concerned neither with the broad sweep of an author's intentions in his total presentation, nor with a minute examination of

one or two individual pericopes. It is rather the intermediate area which concerns me, namely the collected material which is found in various places within Luke's gospel. More specifically, I will be studying four sections: the piety of the collection that makes up the first two chapters of the Gospel; the piety of the material that is common to Mark and Luke; the piety to be found in the group of passages where there is a close parallel between Matthew and Luke but which is not in Mark; and finally the piety of the L source. Furthermore it is the text itself which I will scrutinise in the first instance to reveal its inherent piety, rather than Luke's use of it.

When this systematic study of the text has been completed using Piety Analysis, the questions raised in the second hypothesis will be given attention: Why did Luke use these sources, with their distinctive pieties, in constructing his gospel? In this area I will now be concerned with traditions, with groups, with stages of development. As I wish to argue that Luke was aware of these pieties as belonging to disparate groups which he saw as in need of being united, I shall have to be concerned with the groups that assembled the traditions and with stages in development. This may reveal Luke's intention in bringing together into tighter unity the disparate and divergent groups he encountered on his travels.

INTRODUCTION

In this chapter of the thesis, I shall study Luke 1 and 2 to bring out the piety that seems to be assumed by the text. I shall leave till later the piety of the group which preserved this text. I shall also leave aside for the present the reasons Luke may have had in using this text.

The source(s) of these chapters can hardly be the creations of Luke himself as Fitzmyer would argue¹. There are too many inconsistencies to be found between chapters 1 and 2 to permit us to think that here we have free composition by one careful author. Chapter 2 hardly presupposes any feature of chapter 1: for example in 2:5 Mary is once more introduced as Joseph's betrothed despite the fact that she has already been described as such in 1:27. Furthermore, chapter 2 seems quite unaware of the first chapter's account of the virginal conception of Jesus, for in chapter 2 Mary refers to Joseph as "your father" in 2:48, and the writer speaks of Mary and Joseph as "his parents" in 2:41 and "his mother and father" in 2:33. We might also have expected a freely-composing yet consistent author to have extended into chapter 2 the step-parallelism between the Baptist and Jesus which runs throughout chapter 1. The steps are from the parents of John who are "upright in God's sight" 1:6 to the "favoured one" who is Mary; from events surrounding the old barren Elizabeth who conceives in an unusual but natural manner to the virginal conception and birth through Mary; and from the child John who will be great before the Lord 1:17 to the child Jesus who will be Great and rule as Davidic king for ever 1:32, and as Lord 2:11. In general the step-parallelism shows itself in the diptychs of annunciations of birth,

1. Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 309.

the canticles of Zechariah and Simeon, the births themselves, the namings, the circumcisions, the divine vocations and manifestations of each, and the various growth refrains. In chapter 2 there was plenty of opportunity to continue this step-pattern (e.g. in the angelophany at the birth, or in the purification scene in the Temple) and yet the chapter contains none of this.

Nevertheless, despite the apparent pluralism of sources for Luke 1 and 2, these chapters do seem to conform to a ^{fairly} consistent piety, a piety which I wish to argue reflects the piety of the group that selected, collected and preserved these stories.

I now present a piety analysis of each pericope in Luke 1 and 2. At the end of each analysis I will offer a summary of its inherent piety . At the end of the whole analysis for Luke 1 and 2, I intend to present an overview of the piety, with its style of prayer, pious practices and religious perspectives. I will use a similar technique and presentation when I examine Luke's Marcan, Sayings, and L materials, and attempt to give an answer to the question " Do these four sources show four distinct types of piety?"

Zechariah is described as a simple priest of the course of Abijah. Contrast the high-priestly rank given to him in the Protoevangelium of James 8:1-3. The phrase ἱερεὺς τις suggests that Zechariah was not particularly notable, nor was he a holder of any distinguished office.

This simplicity and lack of high status needs to be further examined, because these features may point towards the values of the collectors and preservers of the pericopes which deal with Zechariah and Elizabeth. In Zechariah we find a character with a certain aura: his very name has traditional as well as contemporaneous associations with a simple devotion to duty in God's service.

Etymologically the name Zechariah has been interpreted to mean "Yahweh has remembered" (Hebrew Zēcharyāh.) There is a pious resonance in the very name. Even in Hellenistic circles there was an interest in the Hebrew roots of a name, as the writings of Philo frequently demonstrate. The name Zechariah is one which conjures up images of duty, traditional fidelity to Yahweh, and humility with regard to status or wealth. There are eight references to this name in Chronicles: 1 Chr 9:21; 9:37; 15:18; 15:20; 15:24; 16:5; 24:25; and 26:14. These are connected with priestly duties, and are concerned with care and propriety regarding the cult rather than with political power or high status: guarding the Tent or Temple, acting as cantor or harpist, and playing the trumpet or lyre. There is one mention of a Zechariah who was a "shrewd counsellor". The Zechariah who was son of Jehoida the priest in 2 Chr 24:20 was a Spirit-filled martyr. The sixth-century prophet with the same name was concerned with the rebuilding of the Temple, with the recovery of the House of David (chapter 12 passim), with the expectation of a humble and gentle Messiah (9:9-10), and with a liturgical community centred in Jerusalem (14:16-21). The name Zechariah was one which conjured up images of duty and a fidelity to

Yahweh which was quite traditional. The name Zechariah occurs in a minor place in the lots-casting under David of the sons of Aaron: those chosen in this way were to take up duties in the Temple "in conformity to the traditional rule" 1 Chr 24:19,25.

When we look beyond the biblical sources to more contemporary texts, the associations connected with the name Zachariah are again edifying (as regards fidelity to the traditions of Yahweh's people) and focussed on Jerusalem and indeed often particularly connected with the Temple. In the writings of Josephus for example we find the following mentioned:

Zechariah, a prophetic spokesman for righteousness, a son of the High Priest, was stoned to death in the Temple at Jerusalem (Ant. ix, 168);

Zechariah the prophet, who encouraged the people of Jerusalem in their rebuilding of the Temple under the Persians (Ant. xi, 996, 106);

Zacharias, son of Baruch, who was eminent for his hatred of wickedness and love of liberty, and who was murdered by insurgent zealots and Idumeans in the middle of the Temple before the eyes of the court which had declared him innocent (War iv,335).

Two more minor characters bearing the name Zechariah are also mentioned in the writings of Josephus: the son of Ahaz, king of Jerusalem, slain by Amaziah (Ant. ix,(12) 247), and the son of Phalek who was of priestly descent (War iv,(4) 226).

The name Elizabeth has also good connections as Philo points out¹; in De Posteritate Caini 75-77 he says explicitly that Elizabeth, with Sarah, Rachel and Zipporah, represent good associations or connections. We may note further that this Elizabeth, the wife of Aaron is the only Elizabeth mentioned in the O.T. (Ex. 6:23). She too has priestly connections in so far as her husband is high priest and her brother Nashon is described in Numbers 2:3 and 7:12 as the leader of

1. cf. Philo, Loeb Classical Library, vol. II, p. 371.

the tribe of Judah who offered sacrifice at the Tabernacle. Furthermore in the marriage of Aaron and Elizabeth there is achieved a fusing of the traditions of Levi and Judah.

Apart from this priestly association it should be noted that the transformed barrenness of Elizabeth is another theme which connects Elizabeth with Sarah (Gen 16:1), Rebecca (Gen 25:21), Rachel (Gen 30:1), Manoah's wife, the mother of Samson (Judg 13:2) and Hannah (1 Sam 1-2) - all mothers of famous leaders in Israel's past. A special link may be noted with Sarah who was not only barren but was also too old for pregnancy.

John's priestly parents are models of O.T piety, observant in duties and imbued with a devotion which goes beyond the external: the couple are not just seen to be upright but are in fact so in God's eyes, as may be deduced from the combination of δίκαιοι with ἐναντίον τοῦ θεοῦ (1:6). The story is quite emphatic in its description of the pair: it is not sufficient to say in 1:6 that they were just before the Lord, but the writer adds that they both scrupulously observed all the commandments and observances of the Lord.

One result of Zechariah's execution of his priestly office in the Temple (1:8) would be familiarity with the various styles of prayer in the Psalms. These Psalms give an indication of the prayer-life of Zechariah: they would express attitudes of awe and adoration (rather than of easy familiarity with God), Psalm 33:6 or 95:6; of humility, Ps 139:1; of praise, Ps 104:24; of penitence, Ps 103:3; of thanksgiving, Ps 107:1; of longing for union, Ps 84:2, Ps 130:3,51; and of trust Ps 16:8. That prayer of petition formed part of Zechariah's prayer-life may be inferred from the angel's words that his prayer had been heard and would result in a child being born for the redemption of many of the sons of Israel (Lk 1:13, 16).

In Zechariah and Elizabeth we find a piety which is in firm continuity with the traditional values of the past (blameless, priestly Temple-centred observance of duty). Zechariah's leadership is one of service

(1:8) for the praying community (1:10) in the daily customary offering of incense rather than amidst the pomp of some great festival. And yet he is the type of person who is not afraid to question: in 1:18 he asks even Gabriel "How can I be sure of this?" just as the great Abraham before him had questioned Yahweh's purposes in Gen 15:8.

The piety of this section involves both individual prayer of petition and the daily practice of community prayer;
the devout practice of traditional, humble Temple duty in a context of scrupulous observance of all the commandments and observances of the Law;
reverence towards God combined with the self-reliance to seek further security by questioning the new plan outlined by God's messenger.

One may well ask at this point: Why was such a story preserved by the early church?

Perhaps now that the Temple had been destroyed, and the early church had experienced hostility from the priests in high office (Acts 4:1-3; 5:17; 23:2), these conservative values of piety-expression survived in a confused and questioning group of Christians, confused with regard to their identity and to their roots and to their future allegiance, and questioning whether or not they had any significance in God's plan of salvation in these unsettled times. As with Zechariah and Elizabeth, perhaps what was required was trust and fidelity: God would then continue to be creative over the barren in producing a leader for the occasion as he was in the case of another Nazirite, Samuel, and in Isaac whose parents Abraham and Sarah were also old like Zechariah and Elizabeth and where the annunciation was also made to the father.

The piety of the story under consideration is beginning to show affinities with what might be termed "Anawim-piety" - the piety of the poor remnant who remained faithful to the traditional values and expressions of devotion in Israel's past when threatened with change. It is already clear that Zechariah and Elizabeth are part of the scene of traditional Jewish piety. They fitted an ideal role for a group in the church, but did they really exist? Were they in fact poor?

Did Zechariah and Elizabeth really exist?

The question relates to stage one of the tradition; our text belongs to stage three. It could be argued that we ought to be agnostic about the facts of stage one, since we can neither prove nor disprove them by careful exegesis. This is the line which I detect in J. Fitzmyer¹. He also holds that Luke "freely composed" the material in chapters 1 and 2, but that he made use of a Baptist source². I agree with the last point, but I hesitate to say that Luke invented the characters of Zechariah and Elizabeth or that the Baptist source invented them: this is unnecessary. Luke's Prologue 1:1-4 tells us of his respect for the written sources he has discovered. His treatment of the Sayings Pool seems to me to show that he tends to be faithful to his source-material. Furthermore it will become clear shortly that there are signs of Zealot politics in chapter 1 which can be shown "by careful exegesis" to be rejected by Jesus during his ministry. I hardly think Luke is someone who would invent an Aunt Sally which he will later knock down. The tradition which tells us about the parents of the Baptist at least points to the existence of Zechariah and Elizabeth.

1. Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 342. He is referring to the virginal conception of Jesus here, but the principle is the same.

2. op cit 309; 316.

Would a Priest like Zechariah actually be Poor?

We always need caution in extrapolating backwards from second century Rabbinic material like the Mishnah for information regarding Judaism in first century Palestine. In particular we have to take into account the Pharisaic prejudices of these sources (especially those of the Pharisaic section which came under the influence of Johanan ben Zakkai) when seeking information on the priesthood. Priority in weighing the evidence should be given firstly to contemporary sources such as Josephus¹ and Philo², and of course to the N.T., 1Cor 9:13; 10:18; Heb 13:10. Nevertheless, the Mishnah is a "deposit of four centuries of Jewish religious and cultural activity in Palestine, beginning at some uncertain date, possibly during the earlier half of the second century BC and ending with the close of the second century AD." (Danby³), and we may expect it to give some help in our quest for reliable information about the priesthood in the first century.

There was a social gulf between the Temple-based clergy (the High Priest, the Chief Priests connected with the cultus and the custody and financial administration of the Temple) and the 7,200 country-based priests involved in the 24 weekly "courses" (each of these latter having four to nine daily courses.) The former constituted a wealthy priestly aristocracy⁴. The large house of Caiaphas in Matt 26:57 and par. was able to accommodate the Sanhedrin session cf. John 18:13, 15, 16; 18:26; Matt 26:71; T.Men. xiii:21.

1. Josephus, Ant. iii, 224-236. (Loeb ed, vol IV, p. 175.); Ant. iv, 69. (Loeb ed. vol. IV, p. 509.); Ant. iv, 240ff., (Loeb ed. vol. IV, p. 591.)
2. Philo, De Spec. Leg. I:131-136. (Loeb ed. vol VII, p. 175.)
3. Danby H., The Mishnah. Oxford, 1933, p xiii.
4. Jeremias J., Jerusalem in the Time of Jesus, SCM, 1969, 204.

The ordinary priests (kōhēn hedyōṭ) present us with a fairly wide spectrum of wealth, from Jerusalem-based priests who were quite well-to-do and educated and who had lived in the capital for generations at one end, like the family of Josephus, to those who lived in great poverty at the other end¹. We read in Philo of the poverty of the priests because dues were frequently not paid². In theory there were three areas of priestly income:

(a) some portion of the sacrificed victims:
cf 1 Cor 9:13; Heb 13:10; Lk 2:24; Josephus³;
M. Shab. xxiii:2 (on the casting of lots for the priests' share); b.Pes. 57a Bar (on the distribution of hides among the priests cf also b.Tem. 20b and b.B.K. 109a-110b);

(b) the first fruits brought in procession
(described in M.Bikk. iii.1-9);

(c) the tithes of Num 18:21-32 due on agricultural produce (cf Heb 7:5; Matt 23:23; Lk 11:42; 18:12; Josephus⁴);

But in practice a priest like Zechariah would come to the Temple for only two weeks in the year (apart from the three pilgrim festivals) and would have very little income from these dues which were often not paid anyway¹.

There was little in the way of priestly duties to be done at

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1. Josephus, Life 1ff; 274, 422; (Loeb ed. vol I, pp. 3ff.; 103; 155).
 2. Philo, De Spec. Leg. 1: 153ff; (Loeb vol. VII, p. 177).
 3. Josephus, Ant., iii: 230. (Loeb ed. vol. IV, p. 427).
 4. Josephus, Life, 63, 80; (Loeb ed. vol. I, pp. 27, 33).
 1. See p. 12

home ("declaring a leper clean" is mentioned as such a function in Matt 8:4; Lk 17:14; T.Neg viii 2:628). A priest had to increase his Temple income by professional or manual work - carpentry (Josephus Ant 15:390); working as a merchant (in oil Tos.Betz iii:8,205; cf b.Betz. 29a Bar.); as a butcher (M.Ket. ii:9; M.Eduy.viii:2 and M.Sot.v:1 where we find a Zechariah who was the son of a butcher); or as a stone-mason (T.Yom i.6, 180)²

Others were used as scribes (b.Yom 26a) or as readers and exponents of Law in the synagogues (cf. pp.73-75 above). Others were quite ignorant (Josephus War 2: 408ff.).

At the time of Jesus the number of priests and Levites is estimated at around 18,000 (Jeremias³) 20,000 (Büchler⁴) or 24,000 (Hertzfeld⁵). Priests had no "scarcity-value" which would allow them to become rich from the services they performed.

A further consideration when deciding about the wealth or otherwise of a priest like Zechariah would be the wide social and financial gulf between the section of the priesthood based in Jerusalem and that based in the country areas. (cf. "the hill country" of Lk 1:39). We know of complaints made of the tyranny and nepotism exercised by some Jerusalem-based priests (b. Pes. 57a, Bar.; T. Zeb. xi.16, 497). Josephus reports the violent plunder of tithes due to the priests by the servants of the high priest, who raided the farmers' threshing-floors⁶. It is interesting to note that it was the identification of the non-Jerusalem priests with the people at large which is apparent in Josephus' account of the anti-Roman revolt of 66 C.E.⁷: the leading

1. Jeremias J., Jerusalem in the Time of Jesus, SCM, 1969, 192 n.141.

2. Josephus, War: ii: 408ff; (Loeb ed. vol II, p. 483).

3. Jeremias J., op cit 204. He subdivides the total thus: priests 7,200; levites 9,600).

4. Büchler A., Die Priester und der Cultus im letzten Jahrzehnt des Jerusalemischen Tempels, Israel-theol.Lehranstalt, Vienna 1895, 49f..

5. Hertzfeld L., Geschichte des Volkes Israel III, Nordhausen 1857, 193.

6. Josephus, Ant., xx: 181, 206f..

7. Josephus, War, ii: 408ff..

wealthy priests threw in their lot with the Romans; the great mass of the non-aristocratic priests (with a few exceptional zealous priests belonging to the aristocracy) went along with the people in their political struggle.

In conclusion, if we bear the above in mind, namely that Zechariah would obtain temple-based income in only two weeks of the year, that his priestly duties at home would be only slight, that there were large numbers of priests around anyway which would deter local priests from charging highly for their services, and that Zechariah came from the country area where the priesthood was financially disadvantaged compared with the Jerusalem-based clergy, it becomes apparent that Zechariah would in fact be a poor man. (Later we will consider how the story about a man from the hill country who is poor and yet is significant in God's plan might well appeal to a group in the early church which was itself poor and in hope of significance in God's plan).

GABRIEL AND MARY. Lk 1:26-38.

In examining the piety of this pericope I intend to deal with the location, the characters and the words spoken.

The apparition of the angel takes place in Nazareth, an insignificant village of Galilee. The name Nazareth does not appear in the writings of Josephus or Philo. There is no reference to it in the Mishnah. It is mentioned however in an inscription of the twenty-four priestly courses found in 1962 in Caesarea Maritima¹. And yet it is precisely this small village which features in Luke's text as the location from which the birth of the son of the Most High is announced. Nazareth in Galilee will later be used as the platform from which Jesus will make manifest his public mission (4:16 ff), and from which he will be rejected 4:29. While Galilee is described by Josephus as a fruitful, well-populated region whose courageous inhabitants were accustomed to war from their infancy², Luke in Acts 9:31 describes

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1. cf Avi-Yonah M., "A List of Priestly Courses from Caesarea", Israel Exploration Journal 12, 1962, 137-9.
 2. Josephus, War, iii: 41ff.; (Loeb ed, vol. II, p. 587).

Galilee as a place in which the church was at peace. According to Luke this was also the state of things in Judaea and Samaria, and so we have to be wary: Galilee's so-called peace may well be a Lucan wish or tendency. On the other hand it is quite possible that the peace of the church could be due to its actual independence from the zealotry of some of the other inhabitants of Galilee. I hope to show that there were aspirations to Zealotry in the Galilean Christian community, that they had traditions connecting them to Jesus through the Baptist, and that Luke used these traditions because he wanted to restate them in a bid to bring this community into the wider church where he saw non-violence as the way ahead in the Gentile-dominated world. Certainly Josephus points to Galilee as being a hot-bed of Zealotry.¹ We shall now examine Luke's text to see if there are signs of Zealotry contained in it.

The first character in the pericope is the angel Gabriel. Gabriel is associated with violence and aggression towards evil, partly through the Hebrew roots of his name (*geber-el*, the warrior of God) and partly through his association with the resistance to Antiochus Epiphanes implied in the book of Daniel where he features at 8:16-26 and 9:21-27. Gabriel is known in 1 Enoch as the slayer of bastards, in Baba Bathra.74b as the slayer of Leviathan and in Sanh. 95b as the one who murders Sennacherib, King of Assyria. In 1 QM 15:14 he is involved in the preparations for the war at the end of time. Now in Luke 1:26 he appears to announce the birth of a new leader to be called Jesus (or Joshua in Hebrew/Aramaic) who will be a Davidic king and who will reign for ever. On the face of it, the context suggests a political and perhaps violent message.

1. Ant. XVIII,1,6. The leader of this movement, "the fourth philosophy", was Judas the Galilean. cf Acts 5:37.

The second character in this passage is Mary. The Hebrew roots of this name are uncertain. The meaning of the Hebrew *Miryam* can be understood as מִרְיָם "rebellion". Miriam, the sister of Moses and Aaron, spoke out against Moses for having married a Cushite woman, presumably Zipporah the Midianite of Ex 2:21. (Num 12:1 ff): "Has Yahweh spoken to Moses only? Has he not spoken to us too?". Another etymology would connect the name with מִרְיָם literally "to be fat". To the Semitic mind this quality was essential to beauty, and so the name could mean "beautiful one". A third possibility for the source of the name is a connection with the Aramaic מִרְיָם, "Lord". I suggest that all three concepts may be associated with the name, so that it can be understood as "the Lord's beautiful Rebel".

In chapter one of Luke's Gospel Mary is at the first stage of the marriage process where the dowry has been paid and she has formally agreed before witnesses to become the wife of Joseph. She would still be living in her family home. At the second stage, usually after about a year, she would be taken by Joseph to the new home. Joseph is of the line of David. Mary, through her kinship with Elizabeth, may have been like her of priestly descent. It is of course possible that one of her parents was of a priestly line while the other was descended from the royal line. This would remove one of the reasons sometimes given for Mary being "perplexed" that the angel should prophesy her son as a Davidic ruler while denying any passing on of the seed of Joseph. The recipient of the angel's visit seems to be an ordinary Jewish girl of traditional Jewish behaviour.

The words of Gabriel's greeting evoke the reaction one would expect in such an ordinary girl: she is perplexed at the lofty content of the greeting: she is specially favoured, and Yahweh is with her. She is said to ponder over what sort of greeting this might be. The same message κύριος μετὰ σοῦ has been given in Israel's past to the warrior Gideon in Judges 6:12 as he is sent to rescue Israel from the powers of Midian. The angel's words reinforce the political suspicions aroused: Mary will bear a son who is to be named Jesus (Heb. *Joshua*) and who will regain the Davidic kingship through God's help, ruling till

the end of time. There follows a switch from the political nature of the angel's word to the simplicity of the girl's question: How can this come about since I have no relations with man? The angel declares that the creative Spirit of the Most High will produce a holy child in her who will be called Son of God. He gives a sign that nothing is impossible with God by informing Mary of the barren Elizabeth's conception. Mary's response is both positive and optative: "let it be". Throughout this pericope as told by Luke Mary seems sheltered from the political dimension which is the realm of the war angel, Gabriel. She is the traditional pious Jewish girl, living a pure life in an obscure hamlet in Galilee, who is nevertheless significant in God's plan of salvation as the willing handmaid of the Lord, like Hannah (1 Sam 1:11).

The piety of the passage as regards practices shows the traditional Jewish marriage arrangement; in terms of perspectives or attitudes the piety shows a belief in angels and an eschatological hope for a Davidic restoration through the creative power of God; the piety which expresses itself in prayer is shown in this pericope in the prayer of fiat uttered by the slave of Yahweh. There is a strong suggestion in the presentation of Gabriel and his message that the piety which strives to follow the will of Yahweh will have political implications.

THE VISITATION Lk. 1:39-56.

In this pericope there is a development from the previous one: the political dimension is now becoming more apparent in the earthly characters, Mary and Elizabeth. Elizabeth's greeting "Blessed are you among women" is a phrase which occurs only twice in the O.T.: in Judges 5: 24 and Judith 13:18. Both occurrences refer to violent and nationalistic heroines, Jael and Judith: the former assassinated Sisera by driving a tent-peg into his skull; the latter seduced and decapitated with his own scimitar the drunken Holofernes. In the light of the utterances of Gabriel and Elizabeth the words of Mary in the Magnificat now seem to be much more revolutionary in comparison with the prayer of *fiat*.

The form of Elizabeth's inspired words is debated: some would have it as a canticle (A. Plummer calls it the "Song of Elizabeth") while others such as J. Fitzmyer maintain that her words lack the structured parallelism of the Magnificat and Benedictus.¹ I am interested in this debate since it involves the presence or otherwise of a canticle or hymn and the express use of a hymn would be a distinct piety, which is the object of my study. I think there is indeed a canticle here whose presence is obscured by the non-canticle material from a later layer of tradition.

1. Plummer A., St. Luke (International Critical Commentary), Edinburgh 1922^s, 27. Fitzmyer J., The Gospel According to Luke I-IX, New York, 358.

The unravelling of these traditions may be done as follows:

1. verses 42 and 45 contain some parallelism

Blest are you among women
And blest is the fruit of your womb.

Blessed is she who has trusted
For the Lord's word to her will come to completion.
I suggest that this canticle comes from the first layer of tradition.

2. Verses 43 and 44 seem to be intrusions into this song of motherhood: the parallelism stops and the word "lord" has a different meaning in 43 ("the mother of my lord") from that of 45. In the latter it refers to Yahweh whose creative word is reliable. In the former it is dealing with the result of this activity, namely the child, which Elizabeth tells us is now conceived in Mary: the word "lord" here could mean Yahweh but it is more likely to point to the child as "lord" in the sense of a leader or king, as Elizabeth filled with the Spirit prophesies in a loud voice. (cf. 2 Sam 24:21 "Why has my lord the king come to his servant?")

It seems as though one piety is piled on to another: at the first level there is a traditional Song of Motherhood; on top of this is imposed another level which makes explicit, for this particular domestic scene, the generalisation expressed in the hymn. A similar pattern will be seen later when we examine the Benedictus.

THE MAGNIFICAT.

Mary's response, the Magnificat, has strong revolutionary nationalist elements: God remembers his servant Israel by scattering the proud, exalting the lowly ones, deposing those enthroned in power, filling the hungry with good things and so on. If the Song of Mary is taken as a catena of LXX phrases and we explore the context of each phrase, the martial tone is even more apparent: for example

My soul proclaims the Lord's greatness
And my spirit exults in God my saviour. (Lk 1:46-47)

cf. Is.61: 10 I exult for joy in Yahweh

My soul rejoices in my God.

The chapter here is concerned with the setting free of the imprisoned, the rebuilding of ancient ruins, the enslavement of foreigners as ploughmen and vinedressers; the restored nationalist pride of Israel will be seen before the nations as a sign that Yahweh is saviour.

cf. also Ps 35:9. Then my soul will rejoice in Yahweh

exult that he has been my saviour.

The psalm sees Yahweh as a warrior with shield and buckler, lance and pike.

cf. also Habakkuk 3:18. But I will rejoice in Yahweh

I will exult in God my saviour.

Here again Yahweh is a warrior, who with anger blazing, comes with his horses and chariots, with his bow and his spear to defeat Israel's enemy.

cf. also Hannah's song in 1 Sam 2:1-10. My heart exults in Yahweh

My horn exalted in my God.

The song is concerned with the change in fortunes of the hungry the poor and the barren as Yahweh breaks the bows of the mighty and shatters the enemies of Israel.

There is no need to go on. The parallels to the remaining verses in the O.T. are similarly martial, and even without the O.T. parallels Luke's text is quite specific: God is the Mighty One (cf. Zeph 3:17; Ps 89:9), whose mighty arm scatters his enemies (cf. Ps 89:11; Exod 6:6; Deut 4:34; Isa 51:9f), who dethrones potentates (cf. Job 12:18f), and who, true to his Covenant, raises up the lowly and starving as he saves the race of Israel, the seed of Abraham.¹

I hope to show later that Luke presents Jesus as rejecting this martial view which he may have found in an early Christian group. cf. Luke 24:21 "We had hoped that he was the one to deliver Israel." cf. also Acts 1:6 "Lord, will you now restore the kingdom of Israel?"

The piety of the Visitation episode is one in which prayer of praise for Yahweh as saviour is expressed in hymn-form. The pious perspectives of the pericope highlight the important role of Spirit-filled and trusting women in this saving work for the race of Israel - a work which extends of necessity into the realm of social justice and politics.

1. Further development of this martial theme is to be seen in Jones, D., "The Background and Character of the Lukan Psalms", J.T.S. 19, 1968, 22.

Cross, F.M., "The Divine Warrior", in Biblical Motifs, Altmann A., ed., Cambridge Mass., 1966, 11-30.

Ford, J.M., My Enemy Is My Guest, Orbis Books, New York, 1984, chapter 2.

Winter, P., "Magnificat and Benedictus - Maccabean Psalms?", BJRL 37, 1954, 328.

In analysing the piety of this section I shall consider the practice of circumcision and naming, the prayer expressed in the Benedictus, and the pious mentality running through the whole pericope.

The circumcision of John has traditional as well as unconventional features. We find traditional piety in the circumcising of a male child eight days after birth; thereby, like Abraham, he receives the sign of the Covenant (Gen 17:11). He is now formally seen to be rooted in Judaism and is destined to be subject to the Law. It is the naming as John which is unconventional. According to tradition the child was named after his father, a feature mentioned in Josephus'. The alternative habit was to name a boy after his grandfather (1Macc 2:1-2) and this may be behind verse 61 "But no one in your family (συγγενείας) has that name".

There is a precedent for John in priestly families as we see from 1 Macc 2:1-2 and Neh 12: 13, 42. Although this is remote from the events of the story, it is nevertheless important as background since it connects religious zeal with political and sometimes violent action, a feature which seems to me to arise in the Baptist stories in Luke's first chapter.

What is more immediate and significant is the association of the name in contemporary Judaism with nationalist rebels of the first century. Josephus speaks of fourteen famous characters named John or Jonathan, many of whom were associated with resistance fighting. These include Jonathan the Maccabean Commander; John Gaddis his

1. Life 1; (Loeb ed. vol. I, p. 3); War v, 534; (Loeb ed. vol. III p. 367).

martyred brother; John the Essene, and John bar Sosas, who were leaders of freedom fighters; and the Jonathan who was the ringleader of the Sicarii. It does not require a great deal of imagination to guess at Zechariah's perception when told by Gabriel the Angel of War that the child's name should be John. There is surely a strong suggestion in the whole context of the message to Zechariah that the child, God's gift (Heb. *Yôṇāthān* the gift of God, or Heb. *Yôḥānān*, Yahweh has shown favour), will become a new resistance leader. Zechariah shows he is thinking in this way when he responds in prophecy (Lk 1:67) with the martial tones of the Benedictus.

The canticle is concerned with the saving work of the God of Israel. We may note that the priest Zechariah would be familiar with the phrase "God of Israel" from its occurrence in the Psalms at Pss 41:14; 72:18; 106:48. It also occurs in the Qumran War Scroll in the Hymn of Return from battle, 1QM 14:

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the enemy slain, and there they shall praise *the God of Israel*. Rejoicing together they shall bless His name, and speaking they shall say:

Blessed be the God of Israel
Who keeps mercy towards His Covenant.
And the appointed times of salvation
With the people He has delivered!

The phrase used by Zechariah has a nationalistic victory tone about it. The redemption with which Yahweh has visited his people is brought about by the raising up a of horn of salvation. The symbol of the horn recalls the power and strength of an animal engaged in battle. There is also a messianic dimension associated with it if we remember its use in the psalm which affirms God's covenant-loyalty to his people : "I will make a horn sprout for David" (Ps 132:17, cf. Jer. 23:5 "Behold the days are coming, says the Lord, when I will raise up for David a righteous

branch (ἀνατολή , sprout or shoot), and he shall reign as king"). There may also be an allusion in verse 69f to the prophetic word and action of Nathan recorded in 2 Sam 7:12-13, where the royal House of David is to be established for ever, which Zechariah now sees becoming fulfilled. The salvation which is coming is one which involves deliverance from the enemies of the nation, from the oppressors who hate them (vv 71 and 74). Those who now sit in darkness and the shadow of death (Ps 107:10) will be guided into a time of peace (v 79) when the sins of the past will be forgiven and Yahweh's people will be free to worship without fear. This worship will be "in His presence", a phrase which may indicate Temple-piety, that is, a piety which is centred on the cultic events celebrated in the Temple at Jerusalem.

In searching out the pious mentality of the Benedictus I have noted many features which also appear in the Qumran War Scroll. These features include the removal of fear, the opening of the mouth of the dumb, the blessings spoken by the Remnant, the rising light which conquers the sons of darkness, salvation, and redemption of the nation by the God of Israel who is true to His Covenant. This connection is important for my study since it relates to my second hypothesis. The reader will remember that besides investigating the piety of Luke's sources it is also my intention to show that Luke was aware of Christian groups with varying pieties which he saw as needing to be united. I am suggesting that some of the traditional material which Luke incorporated was intrinsically war-like whereas his own purpose was quite different: with some degree of tact he recognises the source and indeed honours it by incorporating it; but as will become apparent shortly, he subtly presents a Jesus who will be seen as someone who has gone well beyond this short-sighted war-like approach to salvation. Clearly it is relevant to my second hypothesis to notice at this juncture the points of contact between Zechariah's Benedictus and The Hymn of Return 1 QM 14.

Zechariah of course has been fearful (v. 12) and dumb (v.20); we read in 1 QM 14:6

He has lifted up in judgement the fearful of heart
And has opened the mouth of the dumb.

John's aging father has been instructed by the Warrior of God; we read in 1 QM 14:7

He has taught war [to the hand] of the feeble
And steadied the trembling knee.

Zechariah fits suitably into the mould of the poor and humble Remnant (Anawim) which is faithful to the Covenant promised to the fathers of old; it is the faithful Remnant which features in 1 QM 14:9

But we, the Remnant [of Thy people
Shall praise] Thy Name, O God of Mercies,
Who hast kept the Covenant with our fathers.
In all our generations Thou hast bestowed
Thy wonderful favours on the Remnant [of Thy people]
Under the dominion of Satan.
During all the mysteries of his malevolence
He has not made [us] stray from Thy Covenant.

Zechariah speaks of a Sun-rising from on High which will bring light to those who sit in darkness (v.78f); the Hymn of Return ends as follows:

Rise up, rise up, O God of gods,
Rise up in [Thy might]!
...all the sons of darkness.
The light of Thy greatness [shall shine forth].

Later in chapter 18 of The War Scroll it is the priests who will blow on the *horn* to rally the battle formations for the day of final conflict. At the end of that day, all are to *bless the God of Israel* for being faithful to the *Covenant* and bringing *salvation* and never-ending *redemption* to the nation. Once again there are resonances with the hymn of Zechariah such as priestly leadership, horn of salvation, Covenant-loyalty, and the God of Israel who brings everlasting redemption.

Arguments about the composition of the Benedictus abound among New Testament scholars. I find myself in agreement with the conclusions of Stephen Farris, but I agree for a slightly different reason. After

considering the studies in this area of J. Wragg, A. Vanhoye, P. Auffret, M. Gertner, D.R. Jones, and others who hold out for the unitary composition of the Hymn, and of H. Gunkel, P. Winter, J. Gnilka, P. Vielhauer, G. Lohfink and H. Schürmann who argue for the addition of vv. 76-79 to an original psalm which ended at v. 75, Farris goes on to review the work of R. Bultmann, M. Dibelius, P. Benoit, A. George and R. Brown suggesting that Luke inserted v. 76 or vv. 76-77 into a pre-existent hymn.¹ He outlines the Benedictus as follows:

Word of Praise	68a
Motive Clause	68b
Statements amplifying the Motive Clause	69-75
Prophecy concerning John	76-77
Recapitulation	78-79.

While I agree with the arguments which give rise to this structure, I hesitate to ascribe the insertion of vv. 76 and 77 to Luke. I see the Benedictus as a Hymn consisting of a formal song of praise for God's fidelity to the Covenant into which is inserted, at verses 76 and 77, a Birthday Song which particularises the generalities of the hymn of praise. This intrusion now addresses the baby boy instead of the God of Israel and announces in the hill-country of Judaea his future role as prophet of the Most High and priestly precursor of the Davidic Messiah promised in the hymn of praise. This is precisely the pious technique already noted on page 18 above where Elizabeth sings a Song of Motherhood from the tradition, but inserts into her song a phrase which links the song with the immediate domestic scene. (In a different context J. Jeremias argues for a similar facility for a freely formulated phrase of private prayer as a conclusion to the Lord's Prayer).² Of course it is possible that in this greeting of

1. Farris S., The Hymns of Luke's Infancy Narratives, JSNT Supplement Series 9, Sheffield 1985, 128-134.

2. Jeremias J., The Prayers of Jesus, ET, London, 1967, 106.

Elizabeth as well as in the Benedictus it is Luke who has done the inserting. But I think it is unlikely that a Gentile writer like Luke would alter both Songs from a Jewish culture; I prefer to argue that the intrusion conforms to a pattern detectable in the pious practice of "applying" a formal generalised prayer to the specific personal context of the person praying. This is what Luke has unwittingly recorded.

It may be going too far to say that the composer of the Zechariah story was familiar with the actual literature of Qumran; but it is clear that there are common themes which reflect the political and religious unrest of the historical scene. Holiness and Justice go hand in hand (Lk 1:75). This is of interest to me because it shows a piety imbued with a Holy War mentality in the New Testament, a vision which I suggest was encountered by Luke among certain Christians and which he showed to be firmly rejected by Jesus (Lk 20:22; 21:9; 21:20-24; 22:51; 23:14f, 34; 24:21, 36, 47).

The Galilean Zealots were noted for their rejection of two Roman directives: the census ordered by Augustus in AD 6, which was the direct cause of the founding of Zealotism, and the paying of the tribute. Now it is only Luke who mentions that the family of Jesus did in fact participate in the census (Lk 2:1). Further it is only Luke who stresses the political machinations behind the incident of the Tribute to Caesar (Lk 20: 20-26) where spies are sent, pretending to be sincere, but intent on holding on to the words of Jesus "in order to deliver him up to the authority and jurisdiction of the Governor". Luke alone adds at the end of the pericope "And they were not able in the presence of the people to catch him by what he said". There has been in Luke's view, a public and *highly political* confrontation on one of the principal tenets of Zealotry and a rejection of this by Jesus. The implications of this for the political stance of the church of Luke's day are very clear: do not become involved with violence against the State, for Jesus would not have it so.

The Zealots were also noted for their vigorous and violent movement for the liberation of the Temple from all foreign control.

Luke like Mark has Jesus predicting the annihilation of the Temple, but it is only Luke who uses the word "rebellions" (ἀχαστασίᾱς) in 21:9, a word which fits the first Revolt of AD 66-70, which was an obviously unsound and ill-founded approach to reform. In fact Luke's redaction of the Marcan purging of the Temple (Mk 11: 11,15-19) specifically eliminates any use of violence by Jesus or even any hint of this when he omits Mark's verse 19 : "and he would not allow anyone to carry anything through the Temple". Luke's point is that Jesus taught freely in the Temple and that it was this preaching which was the ultimate reason for his arrest by the leaders of the people.(Lk 19:45-48). The message to Luke's churches again is clear: violence and religious reform do not go hand in hand.

The liberation of Jerusalem by use of the sword was another Zealot ideal. In the pericope on the Desolation of Jerusalem (Lk. 21:20-24; Mk 13:14-20; Matt 24:15-22) it is only Luke who sets the whole scene in a context of armed conflict ("when you see Jerusalem surrounded by camps" v 20; "They will fall by the edge of the sword, and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are fulfilled" v 24). The message once more to Luke's churches is: it is pointless to become involved in armed rebellion against Rome, or even to look to Jerusalem as the permanent home of Christianity.(cf. 2:34, 13:34).

The short sword was the well-known weapon of the dagger-men, the Sicarii. Luke alone in 22: 35-38 tells of the need for the disciples to buy a sword and of the response "Look, Lord, here are two swords". At a superficial reading it appears that among the followers of Jesus there were to be found sword-carriers like the Sicarii and that Jesus supported this. But in fact the whole context argues against such an interpretation. The pericope forms part of the peculiarly Lucan Last Supper discourse which is an accumulation of areas of strife and misunderstanding among the disciples: verses 21-23 foretell the betrayal of Jesus presumably by Judas since he has not yet left them; the suspicions among the disciples are recounted in "They began to ask one another which of them it could be who would do that". Verses 24-30 which follow show the disciples as disputing who would be the greatest, and this at the time of crisis for Jesus. The occasion leads to Jesus

describing himself as the Servant. In verses 31-34 Jesus appeals to Peter to strengthen his fellow disciples and yet the episode ends with the prophecy of Peter's triple denial. Jesus is becoming more and more alone in his hour of crisis as his disciples are progressively displayed in these events as unreliable and lacking in understanding of the whole critical situation. The section on the Two Swords in vv 35-38 has as its focus the vision of Jesus where he clearly sees himself as the Suffering Servant of Isaiah 53:12 who was "reckoned with the transgressors". Jesus now says most solemnly that all that was written about him in Scripture is here becoming fulfilled. He is to be reckoned with the transgressors so his followers must be prepared for the age of persecution. It is in these circumstances that Luke presents the disciples as missing the whole significance of the words of Jesus. They have missed the symbolism in his instruction to be prepared for the final crisis. They have taken the literal sense and now interrupt Jesus by saying "Look, Lord, here are two swords." The supreme irony in Jesus' reply "It is enough!" should not be missed, as it forms the climax to the whole Last Supper discourse in Luke. It is very clear that Luke sees the carrying of swords to be a sign of utter misunderstanding by the foolhardy disciples, with which Jesus has no part, which Jesus counteracts on the Mount of Olives when he heals the high priest's servant, and which therefore should be out of the question for the Christians of Luke's churches. (Lk 22: 47-53).

Piety analysis of Luke 1: 56-80 shows the traditional practice of circumcision. But the tradition of naming the child after its forebears is set aside in favour of connecting the new name with the anticipated vocation.

The prayer-form of the Canticle or Hymn of Praise is apparent in the Benedictus. However the latter seems to have been adapted to the particular circumstances of the family by the inclusion of a Birthday Song. This shows a freedom in the expression of piety whereby a typical traditional prayer is adapted to the domestic scene.

The perspectives for piety include the awareness of the forgiveness of sins as a consequence of the tender mercy of God, and a knowledge of the concepts of redemption, salvation, and the Covenant-fidelity of God . Peace is seen as the opportunity for the fearless practice of Temple-piety, but this is a vision which will become a reality through the restoration of the House of David and the destruction of the hateful enemy. The piety has a strong flavour of nationalism and totally lacks any smack of universalism. Holiness and Justice go hand in hand and those who sing of their union would perhaps even be ready to engage in a Holy War.

The reader will remember of course that I am arguing that Luke can incorporate a piety with which he disagrees because his Gospel as a *whole* is able to keep within bounds this strand of opinion and even to convert it to his broader Christian vision. But one has only to scratch the surface of his text to become aware of raw tensions arising from within the early communities of the hill country.

THE BIRTH OF JESUS AND ITS EFFECT ON THE WITNESSES: Lk 2:1-20.

In undertaking the Piety Analysis of Luke 2:1-20 I have to be aware of two levels in the episode: firstly there is the story itself in which the Angel of the Lord announces to shepherds that Jesus is Messiah, Lord and Saviour and in which Jesus is born, is wrapped in swaddling clothes and is found lying in a manger. But I also need to keep in mind another factor, namely *Luke's* use of the story for his own purposes. It would be useful to distinguish between the piety of the story and the piety of Luke. To do this effectively I need to know which parts of the text belong to Luke's source and which are the creations of Luke himself. To acquire this information I would have to venture into an area which has become highly specialised with its own particular skills of philology and statistical analysis. The comprehensive nature of my present task makes it necessary for me simply to rely on the experts in this area and where possible to use their results for my own work of piety analysis. Since the experts often do not agree with one another in providing evidence to back up their speculations, I intend to begin by letting the sources speak for themselves and analysing their piety. It is the piety analysis of the sources themselves that is my principal concern throughout this dissertation. I will leave the more speculative discussion of Luke's own piety until chapter five.

The first point I wish to note is that this account of the birth of Jesus stands on its own: it has no detailed parallel with the birth of the Baptist (1:57-58). Indeed it lacks the parallels already seen throughout Luke 1. This account of the birth of Jesus assumes nothing from chapter one: Mary is introduced in 2:5 as Joseph's betrothed despite the fact that she has already been so described; there is no reference to the virginal conception of Jesus (1:35); and two of the titles used of the child, Messiah and Lord, seem to be introduced here for the first time as "news" brought by an angel, although they have already been implied in chapter one at 1:32-35 (Messiah) and 1:43 (Lord).

All of this seems to me to suggest that this story is not an invention by Luke. He receives the core of the story from the tradition and does not obviously edit it to present it as a smooth sequel to Luke 1. He respects his source. But he also uses it: as I hope to develop in chapter five, he puts it in his Gospel alongside other traditional materials with differing pious emphases, in a way that is typically Lucan.

The story itself runs from 2:6 to 2:16. The reader will be aware that the Piety Analysis I am developing in this work involves an examination of the practices, prayers and perspectives of piety. It will not always be possible to detect all of these within a particular pericope. In the present case there is little indication of pious practices unless we detect implications for pious practice arising from within the phrase "her *first-born*" such as we find in Exod 13:2; Num 3:12-13; 18:15-16; Deut 21:15-17. As the πρωτότοκος Jesus will be presented to the Lord in the following episode 2:22 ff.

The pious perspectives running through the source include the following:

Jesus is seen as Messiah, Lord and Saviour:

he is a Davidic Messiah, for he is manifested as a shepherd's child, being born in the city of David since Joseph was "of David's House" 2:5 and laid in a manger among his own in "the town of David" 2:5 and not as a passer-by who merely lodges at an inn;

he is Lord and therefore wise; he is wrapped in swaddling cloths as was that other son of David, the wise Solomon: "I was nursed with care in swaddling cloths" Ws 7:4;

he is Saviour, and this is Good News and a cause of great joy for all the people 2:10.

The perspectives may be summarised in this way: since the Saviour announced by God's messenger is Davidic, and is destined to belong to and to be at home among the lowly ones of society, he is a

cause for great joy The piety of the recipients of such Good News will be permeated with happiness and a degree of pride that the lowly ones of society are honoured by God in this way. There is no indication of any awareness of the responsibilities arising from this privilege.

The prayer expressed in the Gloria is interesting since it presents a sample of the prayer that is offered in heaven. Firstly it is *sung* prayer (2:13). Secondly the content of the Song has a double focus: on the one side we are directed to look to Yahweh the Lord of armies, to whom glory is due, a glory which is expressed by this same heavenly militia in their song of praise; on the other side we witness these very same legions praying either that there be peace among the men whom God favours, or that there be goodwill towards men, (depending on which variant reading we take). Furthermore the double-prayer could well stand on its own as it has no explicit reference to the birth of Jesus. It may be a model prayer for pacifists: "give glory to God; leave the warfaring to His heavenly armies; and let there be peace/favour shown among mankind!" I am not concerned here with the arguments regarding the variant readings and the structure of this Song. Whether or not εὐδοξία should be read in the nominative or the genitive, as has been argued at length, the piety, which is my concern, is unaffected. The prayer looks in two directions: to God and to mankind. It starts with God to whom glory is due; He is the source of grace and/or peace, men are the recipients. Whether the Song is structured with a three-membered rendering or with two-membered chiasmic parallelism the piety is unaffected: God is in charge; mankind is at the receiving-end of His good will¹. For piety analysis I regard

1. For a recent review of the work in this field see Fitzmyer J.A., The Gospel According to Luke I-IX, New York, 1983, 410-412 and Marshall I.H., The Gospel of Luke, The New International Greek Testament Commentary, Exeter 1978, 111-112.

the benevolence of God as the dominant perspective of the second half of the Song: peace could be one feature of this benevolence. J.C.O'Neill makes an interesting case for tightening up the parallelism by suggesting that εἰρήνη may be a gloss which was later copied into the text. I wonder if εἰρήνη may not simply be the rendering of the Hebrew greeting *Shalom*.¹ Both of these viewpoints would diminish any political implications of the Song, ruling out the notion of it being a pacifist's prayer as I suggested above. While acknowledging these possibilities, I will in the Piety Analysis of the source concentrate mainly on the reading which is more widely accepted by the experts in this field: "Glory to God in the Highest and Peace to men who enjoy his favour"(JB trans.).

Before concluding the Piety analysis of this section I wish to offer some comments on the faith-positions shown in the source. I will attempt to analyse the source's presentation of the faith shown by the Shepherds, by the Bethlehem witnesses and by Mary.

The faith of the shepherds is based on the revelation from the Lord. They react impulsively and go to Bethlehem in order to verify the message given in the vision. Their discipleship involves a public confessing of the Good News which has sufficient conviction to make the hearers "wonder". Their prayer is one of "glory and praise". Their faith is based on the surety of what they have "heard and seen". They are never heard of again. They provide examples of what may be called "signs- faith", a faith which is not only based on direct revelation but

1. O'Neill J.C., "Glory to God in the Highest. And on Earth?" in Biblical Studies. Essays in Honour of William Barclay, ed. by J.R.McKay and J.F.Miller, London, 1976, 172-177..

seeks to verify the sign before confessing its belief. We do not learn of any development of this immature faith, for the shepherds seem to disappear forever from the Lucan Gospel. And yet, within this rudimentary faith there is a beauty in the piety of the shepherds: they show a godly fear (2:9), are privileged to see into the choir of heaven (2:13), and eagerly respond "in haste" to the "word of the Lord" (2:15). In the presence of Mary, Joseph and the child we find an implication of the first worship being given in the presence of Jesus when the Shepherds proclaim that the baby is Messiah, Saviour and Lord as "they repeated what they had been told about him" (2:17). Their undoubting conviction in confessing Jesus as Messiah, Lord and Saviour brings about a reaction of profound astonishment in everyone who heard it (2:18). Finally we see them returning with their hearts and voices animated with the prayer which glorifies and praises God (2:20).

"And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them." (Lk 2:17-18). The audience for the shepherds' evangelisation were presumably the people of Bethlehem. Like the readers or hearers of the source, they have a much more difficult challenge to face: to believe on the word of others, without themselves seeing or hearing any divine sign. Like the bystanders at the Zechariah scenes, their reaction is to "wonder". (Lk 1:21,63). Faith has not yet reached the stage of repentance or of confessing with any conviction, but there is the possibility of a more mature faith than the signs-faith shown by the shepherds, because there is an honest deeper reflection in process.

The Infancy Source seems to present Mary as the one who believes and yet struggles to understand. The author has put on the lips of Elizabeth his belief that she is the first Christian to believe and Luke will build upon this in 8:21, 11:27f and Acts 1:14. But Mary's faith is not the impulsive shallow faith of the shepherds. She has difficulty in putting together (συμβάλλειν) two things: firstly the message of God's Warrior, the Angel Gabriel, with its Messianic promise, with perhaps a war-like expectation as a dimension to be

reckoned with; and secondly the news from the shepherds that the child will be a Saviour and that peace not violence is God's wish for mankind (if we take this variant reading). Her lack of understanding will be noted again at 2:50 when the boy Jesus says he is to be involved in the things of his Father. Her reaction is to struggle in weighing up things in her heart (συμβάλλουσα) 2:51. Later on in the Gospel, perhaps influenced by this source, Luke will differ from Mark in the association of Mary with those who see Jesus as out of his mind (Mk 3:21) and will present her as one of those "who hear the word of God and do it" Lk 8:21; cf. 11:28. Her faith is not one like that of the Shepherds which is based on the verification of signs. She ponders on the implications of the words of revelation and acts accordingly as the model Christian believer. It is worth noting that Mary's lack of understanding is not presented in a context which might suggest she is a dithering helpless woman. Quite the contrary is the case. The Infancy stories emphasise her dignity as a person: she is consulted by Gabriel, gives her consent without seeking permission from Joseph, takes the initiative in going to visit Elizabeth, is obviously active in bringing the child to birth and attending to wrapping him in strips of cloth and laying him in the manger (contrast Matthew's account), is the first to be mentioned in the meeting with the shepherds, is spoken of as someone who considers things thoughtfully (2:19 and 51), is specifically addressed by Simeon and is the one who forthrightly reprimands the boy Jesus in front of the learned doctors in the Temple.¹

In concluding the piety analysis of this pericope I will now as before give a summary of the piety of *the source* used by Luke. I am doing this because I think there will emerge a distinctive piety for each of his four sources, the Infancy Source, and the Marcan, Sayings and L materials. I will leave till later the piety of Luke himself which is becoming apparent through his particular use of his source materials.

1. This is developed by Rosemary Radford Ruether, Mary - The Feminine Face of the Church, SCM 1979, 28 ff.

Pious practices hardly come into this pericope unless one considers it appropriate to see some awareness of the status and privileges implied by the phrase "first-born". The practice of the prayer of giving praise and glory to God is present as we see the shepherds praying in this manner after the angelic revelations have been verified by their own observations 2:20.

The Gloria is a short hymn, capable of independent usage, which praises God and prays for humanity. It exemplifies the prayer-life of those in heaven. For those on earth it may be a model prayer for pacifist believers. In its present context it is sung by God's heavenly *combatants*; this may reinforce the idea that men are to be themselves peaceful while leaving any campaigning to the powers of God's providence.

The pious perspectives see Jesus as one who is at home among the lowly ones of society who have seen into heaven. The outcasts of society are the ones who are first privileged to learn that he is Saviour, wise Lord and Davidic Messiah. He is the effective sign of God's goodwill towards mankind. Dependent on one's reading of 2:14, his messianic style involves peace, not political upheaval. In any case the benevolence of God, shown in Jesus, is Good News and a cause for great joy.

THE CIRCUMCISION, PURIFICATION AND PRESENTATION. Lk 2:21-40.

The Source Material in 2:21-40.

In this section I will firstly make a brief statement about my overall approach to the source material; secondly I will attempt to analyse its piety in four main areas : the pious practices depicted, the characters of Simeon and of Anna, and finally the life-situation which may have produced the story. I will make the usual summary of the findings of piety-analysis at the end.

I intend to deal with this material as one complete block. It is true that writers such as Raymond Brown have pointed out that the paragraph reads smoothly if the *Nunc Dimittis* is left out and the passage is read omitting the words from v.27 to v.34, thereby allowing for the possibility of the late addition of the Hymn from another source by Luke at a secondary stage of writing¹. However the verses are still source material and so I will examine them together for their piety as "source" piety. Other scholars such as Joseph Fitzmyer² see the presentation story in verses 21-40 as a Lucan composition. I have difficulty with this view since I think that a consistent author would have avoided the references to the "parents" v.27b and "his father and mother" v.33 in the light of the virginal conception he has already established. I also find it strange that Luke has not even edited other features in the story he has received: he has not attempted to remove the reaction of astonishment in Mary and Joseph in verse 33 although he has just written about all the wonderful happenings and revelations in chapter one and in 2:1-20. To me this simply reinforces the view already expressed, namely that Luke respects his sources, even to the extent of respecting their apparent inconsistencies.

1. Brown R.E., The Birth of the Messiah, London, 1977, 446.

2. Fitzmyer J.A., The Gospel According to Luke I-IX, New York, 1983, 309.

The pious practices depicted in Lk 2:21-40.

In describing the circumcision of Jesus, the source is rooting Jesus in the covenanted people. It shows respect for the practices of the Law by having the infant Jesus conform to them.

Some difficulty arises in verses 22-24 which describe the coming to the Temple: "And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord (as is written in the Law of the Lord, 'Every male that opens the womb shall be called holy to the Lord') and to offer sacrifice according to what is said in the Law of the Lord, 'a pair of turtledoves, or two young pigeons'". The first difficulty concerns "their" purification. To whom does this refer? There was no law that explicitly required the purification of either the first-born or the father. Some manuscripts have ἀτῆς or αὐτοῦ in place of the *lectio difficilior* αὐτῶν which is by far the best attested reading. While the experts speculate and disagree with one another in this area, two points should be made: firstly no one in fact really knows the explanation of αὐτῶν, for very little is known of Jewish custom in this area at the time of Jesus; secondly the concern with the difficult word should not eclipse the positive aspect of the verses: within the space of a couple of lines of text Yahweh is mentioned four times and the Law three times. In this way we are being presented with superabundant evidence that the piety of the family of Jesus is true to the monotheism and faithful observance of the Law of Moses which is typical of traditional Judaism.

The second difficulty concerns the purpose of the visit to Jerusalem. Two things happen, according to the source: there is a purification ceremony and there is the presentation of Jesus to the Lord.

The Law required the mother to make a sin-offering and to offer a holocaust to be sacrificed by a priest who would then perform the rite of atonement over her so that "she may be purified from her flow of blood" Lev 12:2-8. This took place in the Temple. The source shows

Mary's pious fidelity to the traditional Law in her conforming to this practice. More specifically, in showing that she makes the offering of the poor, the source identifies Mary with the lowly ones of society, with those like the Shepherds who also lack status and power, with those who show the dependent attitude of the Anawim, the poor faithful remnant who are completely empty of self and open to the transforming power of the Almighty 1:48-49.¹

The Law also required the redeeming of the first-born male child, but I would maintain that this is not the concern of the source here. The legal redemption of the first-born was carried out by the payment of five shekels to a priest or his relative one month after the birth Exod 13:1-2; Num 3:47-48; 18:15-16. This could be done anywhere according to M. Ex. 13:2 (22b) and there was no need for the child to be present.² The source mentions none of these matters. In fact the source is not interested in the redemption of Jesus; it is the redemption of Jerusalem which is its secondary concern 2:38. Its principal interest is in the formal dedication of Jesus to the Lord in the manner of Samuel, the victorious leader in battles and the last of the Judges 1 Sam:1-2; 1 Sam 7:12. The location of the scene in the Temple, the absence of any redemption price, and the presence of the child all point to this being a scene of consecration rather than redemption of the first-born³. The piety of the author here is one which links Jesus with Samuel, the dedicated leader of traditional Israel. Indeed the source ends its account with a growth refrain that echoes the text of 1 Sam 2:26 : "Now the boy Samuel continued to grow both in stature and in favour with the Lord and with men".

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1. See short excursus on the Anawim p. 271 below.
 2. Marshall I.H., The Gospel of Luke, Exeter 1978, 117.
 3. *ibid.*

The piety behind the source's presentation of Simeon.

Simeon is introduced as a man who is in close touch with the Holy Spirit, and who is "righteous and devout" and "looking for the consolation of Israel". Simeon is a devout Jerusalemite who is especially filled with the Holy Spirit. The Spirit is mentioned three times in three consecutive verses.

Who was this Simeon? The style of the Greek introducing him points to an unknown person being introduced to the reader.¹ This rules out any identity with Simeon the son of Hillel and father of Rabban Gamaliel the Elder.² There is no suggestion in the text that Simeon was a priest, still less a High Priest, the successor of the Baptist's father Zechariah, as described in the Protoevangelium of James 24:3-4. His "blessing" in verse 34 may remind readers of the act of blessing of the aged priest Eli in 1 Sam 2:20 but this is no argument for considering Simeon to be a priest: Jesus and his disciples are, like Simeon, referred to in the Gospel as people who bless, but these are not Jewish priests 6:28; 9:16; 24:50,51. In conclusion, Simeon seems to be someone who lacks status or privilege: he is a humble pious man who is faithful to the traditions of the Law, is attracted to the Temple, and hopes for the "consolation" of Israel. The latter phrase lacks any hint of militant liberation of the subjugated nation. In fact, as we shall shortly see, the words he utters show a universalist outlook rather than a nationalist viewpoint. Simeon too, like Mary and to some extent the Shepherds, comes over as a representative of the humble trusting Anawim.

1. Brown R.E., The Birth of the Messiah, London, 1977, 454.

2. Fitzmyer J.A., The Gospel According to Luke I-IX, New York, 1983, 426.

The source highlights the name Simeon by making his name the climax to verse 25a: "Now there was a man in Jerusalem whose name was Simeon". Piety, it seems to me, thrives on the pictures and attitudes associated with an object or character. In this case the name Simeon will recall the famous people with this name in Israel's glorious traditions. Word-association with this name might well conjure up the figure of Simeon, son of Jacob Gen 29:33. But this Simeon is cursed in Gen 49:5 by the dying Jacob for his treachery following the rape of Dinah described in Gen 34. A more likely association would be with Simon of the Maccabees, a glorious figure of recent memory who captured the Akra, the Syrian citadel in Jerusalem and became commander, governor and High Priest of the Jews. Son of Mattathias, brother of Judas Maccabeus the guerilla commander who conquered the Greek Seleucid armies, and father of John Hyrcanus, Simon was a figure not likely to be forgotten in Jerusalem 1 Macc 2-16. There are four points in particular which form links with the scene in Luke 2:25ff. and may colour the telling of the story by the source:

Firstly the records of Simon were enscribed in bronze tablets in the "Temple precincts", precisely where Luke's Simeon meets the parents of Jesus i.e. in the outer courts of the women or the Gentiles, in contrast to the naos or inner sanctuary where Zechariah operated 1 Macc 14:48, Lk 2:27.

Secondly 1 Macc 13:51 speaks of the hymns and canticles of Simon. Simeon in Luke 2: 29 also expresses a canticle, one of several canticles in Luke which some scholars say are derived from Maccabean battle hymns.¹

1. Winter P., "Magnificat and Benedictus - Maccabean Psalms?" BJRL 37, 1954, 328.

Thirdly the eulogy of Simon in 1 Macc 14:14-15 is of interest: "he strengthened all the humble of his people; he sought out the Law, and did away with every lawless and wicked man. He made the sanctuary glorious." The themes of lowliness, observance of the Law and the centrality of the Temple are all present in the Simeon story in Luke 2: the offering of the poor is presented in 2:24, and the observance of the practices of the Law is stressed in 2:22, 23, 24, 27 (and 39).

Fourthly Luke's Simeon is a vehicle for the theme of peace and of future division 2:29, 35. Similarly Simon the Maccabean is spoken of in terms of peace and of future division: "the country was at peace throughout the days of Simon" 1 Macc 14:4, a phrase which is expanded in the eulogy which follows: "He established peace in the land, and Israel rejoiced with great joy." The theme of future division is introduced in 1 Macc 16:23 with the prospect of the disruptive wars which were to accompany Simon's successor, John Hyrcanus. In searching for the origins of the story of Luke 2:25ff it is perhaps significant that Simon gave rise to the Hasidean movement which in turn led to the formation of the Qumran sect with its emphasis on the purity of the cult, the true Temple and priesthood.

These arguments from word-association supplemented by textual investigations may have led us further into the perspectives of the composers and first users of the story in Luke 2: 25ff, beyond the stage where most commentators tend to stop viz. that Luke's Simeon is an Eli figure. There are common links in the spirituality of the Lucan and the Maccabean story. But there are significant differences too.

Perhaps the most obvious difference is the fact that Luke's figure is a humble, pious, and relatively unknown man of Jerusalem, totally lacking the status of military General or High Priest. Simeon is a δούλος of Yahweh cf. Mary in 1:38. Secondly we may note that for Simeon salvation has already arrived in the person of the Lord's Anointed, Jesus 2:26,30, whereas for the Maccabean leader the struggle must continue through political intrigue. Even more of a contrast is

the universalist dimension of Simeon's canticle: "My eyes have seen thy salvation which thou hast prepared in the presence of all the peoples, a light for the revelation of the Gentiles" 2:30-32. The Lucan source reflects the pictures in Isaiah:

"I will give you as a light to the nations,
that my salvation may reach to the end of the earth". 49:5.

"All the ends of the earth shall see
the salvation of our God". 52:10.

"And the glory of the Lord shall be revealed
and all flesh shall see it together". 40:5.

I would suggest that the source used by Luke, rather than being derived from the Maccabean literature has some loose affinity with the story of Judah, *the Jew*, depicted in Genesis 49. To this Patriarch in a special way is given the promise of a Messiah who will be "the expectation of the nations", προσδοκία ἔθνων Gen 49:10. The universalism here is an obvious link with what we have just been discussing. Furthermore in the Genesis story we have the reuniting of old Israel with Joseph, just as in the Lucan story we see old Israel in the person of Simeon meeting Joseph who is specifically mentioned in 2:33. But even in this Genesis story the links with Luke's source are blurred. An oracle is found in each and this is indeed a stylistic common link, but it is spoken by Simeon in Luke, but *over* Judah in Genesis 49:10. Both texts express a "Nunc Dimittis", but in Luke it is by Simeon while in Genesis it is by the old man Israel, after Judah has been instrumental in reuniting Israel with Joseph: "Now let me die, since I have seen your face" Gen 46:30, cf. also the expansion of this in Jubilees 45:3-4. I am not suggesting that there is any deliberate link that was concocted by the author of Luke's Infancy Source inventing a story based on Judah. That would be sheer speculation. But it does appear that the Lucan source has dipped into the Genesis story to paint its own picture and bring out the significance of the event. This picture is one which shows Jesus in the Temple at Jerusalem with a male and a female

representative of faithful Israel.¹ The link between Simeon and Judah the son of Israel, whose name means *the Jew is weak* and I think a stronger case exists for linking him with Jacob/Israel. But is some strength gained for the argument in favour of this symbolic presence by considering the links between Anna and Judith whose name means *the (typical) Jewess?*

The piety behind the source's presentation of Anna.

The source used by Luke takes care to describe the marital career of Anna: she is well-advanced in years, having lived with her husband for seven years after her virginity, and now being a widow ἕως ἐτῶν ὀγδοήκοντα τεσσάρων 2:37. The ἕως may mean that she was a widow for a period of 84 years or that she was now 84 years old. If the former were the case Anna would be around 104 years of age, which comes close to the 105 years of the Jewish heroine Judith. In any case the great age tends to incorporate Anna into the great and wise ones of the patriarchal era.

1. Because of the comprehensive nature of my overall task I must leave aside without giving arguments the possible association of the name Simeon with the following biblical characters: Simon, the brother of Menelaus 2 Mac. 3-4; Simon II, son of Onias II cf. Ben Sira 50:1ff; the apostle Peter; Simon the Zealot Lk 6:15; Acts 1:13; the kinsman of Jesus Mt 13:55 and Mk 6:3; Simon of Cyrene Lk 23:26; the father of Judas Iscariot Jn 6:71; Simon the leper Mt 26: 6-13 and Mk 14:3-9; Simon the Pharisee Lk 7:36-50; Simon the Tanner Acts 9:43; Simon the Magician Acts 8:9-24.

The Judith text provides interesting links with Anna. Judith is one who is devout and fears God: "she feared God with great devotion" Judith 8:8. She gives priority to the values of Temple and altar: "now therefore brethren, let us set an example to our brethren, for their lives depend upon us, and the sanctuary and the Temple and the altar depend upon us" 8:24. She has demonstrated wisdom for many years: "today is not the first time your wisdom has been shown, but from the beginning of your life all the people have recognised your understanding" 8:29. She is devout and prays to the Lord 8:29,31; 9:1. She is a widow 8:4; 9:5. Her father is Simeon to whom God gave the sword (ῥομφαία as in Luke 2:35) 9:2. Her prayer is "to God of the humble ones, the help of the oppressed, the support of the weak, the refuge of the forsaken, the saviour of the despairing" 9:11 which is the typical prayer of the humble dependent Anawim. She is devout (εὐσεβής) 8:31, and honours God "night and day" 1:17. She prays for Jerusalem 13:7. She fasts regularly 8:6. She acts like a prophetess 8:11-27. She proclaims victoriously *at the gate* 13:11. She praises God in thanksgiving 12:11,20. We have here assembled all the features of devout wise and active womanhood, the model Jewess who proclaims redemption prophetically in Jerusalem to all who were expecting it 8:25,34; 10:8. The links with Anna are clear: both are devout, prayerful, fasting Temple-centred aged widows who prophetically proclaim redemption to those of Israel who are expecting it.

The obvious difference between the two women just considered is that Judith is a nationalist leader who was noted for her violent act of removing the head of Holofernes, whereas Anna is not quite perceived as a typical nationalist rebel! But there may be just a hint of this spirit in the word used of the audience she addresses when "she spoke of him to all who were looking for the *redemption* (λύτρωσις) of Jerusalem". (The word crops up again with perhaps this same context of political liberation through self-sacrifice in Luke 24:21 on the road to Emmaus: "We had hoped that he was the one to *redeem* (λυτροῦσθαι) Israel". In Acts 7:35 it is used to describe Moses as the one who liberates Israel from the oppression of Egyptian rule.) There is a

contrast in the descriptions of the expectations involved with Simeon and Anna: Simeon is among those who looked for the *consolation* (παράκλησιν) of Israel; Anna speaks to those expecting the *redemption* (λύτωση) of Israel. In short there are political connotations surrounding the word used by Anna, so that the link with the nationalist Judith still stands.

The piety behind the structure of the Simeon and Anna pericope.

Before summarising the piety of these verses I would like to suggest that the structure of the whole pericope may show features which conform to the Jewish, and perhaps Jewish-Christian, liturgical scene. In 2:22-24 the Law of Moses is cited twice; this is followed by verses 25-38 which are imbued with prophetic motifs: the Samuel theme, the just and devout prophetic Simeon who is inspired with the Holy Spirit of God, and the aged prophetess Anna. This structure, pentateuchal citation followed by reference to the prophets, seems to convey the Jewish understanding of the prophets as commentators on the Law and to reflect the Synagogue practice of following the reading of the Law by a reading from the Prophets, followed in turn by a homily. The story in Luke's source may have been influenced by this Jewish synagogue practice, may have undergone the development of haggadic midrash on 1 Samuel, Genesis 46 and Judith to suit the Jewish-Christian scene, and may finally have been found by Luke in the house-church liturgies he encountered before he wrote his Gospel.¹ (We find a similar pattern, perhaps even a paradigm for the early liturgy, in the Emmaus story in Luke 24 where Jesus himself is said to have "unfolded the scriptures" before the Breaking of Bread Lk 24: 30,32.) Furthermore I suggest that the intertwining of the Simeon and Anna story with the canticle is so close - the canticle makes little

1. On the midrashic homiletic pattern and its relevance for John 6:51-59 see Borgen P. Bread from Heaven, SNT X, 1965, 59-98.

sense if detached from its context - that this liturgical setting would precede any of the alternative settings to be found in the literature.¹

The Piety of the Source Lk 2:21-40.

The source shows a respect for the practice of prayer, firstly by including the Hymn-form, the Nunc Dimittis, and secondly by stressing the total dedication to prayer in the life of Anna and in particular her prayer of thanks v.38.

The pious practices spoken of with approval in the source include the acts of blessing by the devout Simeon, the Temple-centred devotion of Simeon, Anna and the family of Jesus, and the dedication of Anna to the pious practice of fasting in a way which went well beyond normal.

1. e.g. the suggestions by D. Jones for the Sitz im Leben viz that the canticle was a liturgical response to the end of a service; or that it was spoken at the dismissal of soldiers after victory; or that it was used as a death-bed liturgy for the Christian who died before the return of the Lord. These possibilities - there is no evidence for the actual existence of these liturgies - all seem to me to be derivative from the original source and from its more likely life-setting in a house-liturgy which imitated Jewish synagogue practice, perhaps before celebrating the Breaking of Bread. Jones D., "The Background and Character of the Lukan Psalms", JTS, 19, 1968, 19 - 50.

The pious perspectives in the source show a respect for the traditional values of faithful Judaism with its Temple-centred piety, its love of prayer, its respect for the practices of the Law, and perhaps its admiration for the great figures of the past: Samuel, Judah and Judith. The source shows a respect for the prophetic movement. It also acknowledges the values of the lowly and frail ones of society who lack any priestly status. Pious aspirations include the "consolation" and the "redemption" of Israel, and there may be a tension here between those who see the initiative as coming from God who will console his lowly ones and those who still see the need for political insurgence on the part of the faithful. A similar tension in pious hopes may be detected between the universalist and eschatological outlook of Simeon for whom salvation has already begun, and the hopes of Anna who speaks only to those who looked forward for the redemption of Jerusalem. These are tensions within the source itself and reflect the questioning of the original author(s) and users of the source.

To enable the reader to take stock of the development in my presentation so far, I will make two points:

1. Throughout this dissertation I have been suggesting that Luke wishes to unite the groups which are behind the tensions just outlined. We will simply note this again here and take up the matter of Luke's piety in the concluding chapter.

2. With regard to the wider ordering of the pericopes so far encountered in the Gospel it seems that Luke has carefully presented the following:

a poor priestly witness in the Zechariah story;

a poor shepherdly witness to the Davidic and wise Messiah;

and a poor prophetic witness in this Simeon and Anna story.

This looks like a neat arrangement for the Lucan Infancy Drama. It looks like "an orderly account". The order could be that of the source itself, prior to Luke, or it could be Luke's own doing. Luke normally respects his source-material where this can be detected. But the problem here is that we do not know whether he is dealing with one source or with several. There are occasional pointers that the Infancy stories are not homogeneous as we have already noted e.g. the re-introduction of Mary as one betrothed to Joseph in Lk 2:5 cf. Lk 1:27; the mention of Joseph as "parent" 2:27, 43 and "father" 2:33 in spite of the emphasis on the virginal conception in 1:34f. Perhaps the stories were collected by Luke from groups in "the hill country", or around Bethlehem, or from conservative Jerusalemites, each with its own distinctive theological or political viewpoint; the stories may then have been selected by Luke because he felt the communities which preserved them were in need of being united; they were then arranged by Luke as "witnesses" around core material on the conception

of Jesus, material which has the strength of being a tradition common to Matthew and Luke and which presumably was widely acceptable. This common core material has been clearly listed by Raymond Brown and includes the following points:

a) The parents are to be Mary and Joseph who are legally engaged or married, but have not yet come to live together or have sexual relations (Matt 1:18; Luke 1:27,34).

b) Joseph is of Davidic descent (Matt 1:16,20; Luke 1:27,32; 2:4).

c) There is an angelic announcement of the forthcoming birth of the child (Matt 1:20-23; Luke 1:30-35).

d) The conception of the child by Mary is not through intercourse with her husband (Matt 1:20,23,25; Luke 1:34).

e) The conception is through the Holy Spirit (Matt 1:18,20; Luke 1:35).

The story used which expresses these points is a Nazareth tradition which, as we have seen, has clear political affinities with the "hill country" stories of Zechariah and Elizabeth.

But I realise that I am hazarding an opinion here in an area where facts are hard to find. And so in the absence of firm evidence I am inclined to take the text of Luke 1 and 2 as we find it and to extract the piety from this large block of Infancy text as my first priority. I hope to show that this is quite distinct from the piety of the communities that cradled Luke's other sources. It is in the joining of these large blocks into one Gospel that I will present Luke as a bridge-builder between communities.

1. Brown R.E., The Birth of the Messiah, London, 1977, 34.

In dealing with the piety analysis of this pericope I will firstly consider the question: which verses belong to Luke and which are derived from his source? Secondly I will analyse the piety of each of the story. Finally I will attempt to link the pericope with a group of early Christianity.

I have already described this story as "odd". It is remarkable amongst the Infancy Stories in the following combination of features:

it describes an event when Jesus is on the threshold of adult life; the other stories have been truly "Infancy" Narratives;

there is no parallelism with the Baptist stories of chapter one;

there is no awareness of the virginal conception: Mary and Joseph are referred to as Jesus' "parents" vv. 41, 43, 48 and v. 48 includes also the phrase "your father and I".

the Semitisms to be found here are far fewer than in the other stories of chapters one and two.¹

Within this unique block of material the following components are found: the setting for the story v. 41, the losing and finding of Jesus vv 43-48, the pronouncement by Jesus about being engaged in the things of his Father v. 49, and the three conclusions: the lack of understanding of the parents v. 50; the going down to Nazareth and obedience of Jesus v. 51; and the expanded growth refrain v. 52.

1. Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 435.



I will consider verses 41 - 50 as source material. Verses 51 and 52 I take to be Lucan. The phrase "every year" κατ' ἔτος in the setting of the story at v.41 occurs nowhere else in the Lucan text. This may point to source material. This suspicion is strengthened by the use of the phrase "his parents" in the same verse: Luke has made no attempt to harmonise this with the virginal conception of chapter one. He does indeed note the "supposed" fatherhood of Joseph in 3:23 later on but not here. Since Luke tends to be faithful to his source material, as we shall see in the study of the Sayings verses he uses, I take v. 41 as non-Lucan i.e. source material. It is possible that verses 44 and 47 are additions to an original story, as Van Iersel has argued.¹ This expansion would be in line with the general popular tendency to add corroborative detail such as we see in the Infancy Gospel of Thomas 19:2. It is the legendary quality of these verses which Van Iersel stresses in his argument. However I am not totally convinced that it is *Luke* who is responsible for the "legendary" verses. In any case verse 44 hardly affects the piety of the story, which is my own concern, and verse 47 does seem to me to be the core of the source-narrative: "All who heard him were amazed at his understanding and his answers", leading naturally to the contrast in the conclusion in v. 50: "And they did not understand the saying which he spoke to them". It sets up a contrast between the understanding of Jesus and the misunderstanding of his parents. Furthermore I am not convinced by E. Schweizer's argument, neat though it seems to be, that the structure of the story follows the pattern abc/cba and that the story runs more smoothly if v. 47 is omitted.² Schweizer suggests that Luke added v. 47 to an otherwise balanced story and added the new

1. Iersel B.M.F. van, "The Finding of Jesus in the Temple: some observations on the Original Form of Luke ii 41-51a," Nov T 4, 1960, 161-173.

2. Schweizer E., The Good News According to Luke., ET, London, 1984, 62.

theme of Wisdom "because divine sonship and wisdom go together (Wisd. 2:13,18)". I would say in response that it is equally possible that it was the original author of the story who saw this link, and I would point out that structurally the presence of verse 47 would present a chiasm: abc / d / cba which is equally neat for those scholars who are devotees of structural analysis. My own suspicions are that it is more likely that it is the christological theme of the divine Sonship in vv. 48 - 49 that is Lucan. It presents the first recorded words of Jesus and these are full of Lucan emphases:

the Temple as God's House in 19:46, 47;

the $\delta\epsilon\iota$ theme in 4:43, 9:22, 13:33, 17:25, 19:5, 21:9 22:37, 24:7, 24:26, 24:44, Acts 1:16, 1:21, 3:21, 4:12, 5:29, 9:6, 9:16, 14:22, 15:5, 16:30, 17:3, 19:21, 20:35, 23:11, 24:19, 25:10, and 27:24;

the rooting in a milieu of traditional Temple-piety the prayer-life of Jesus which he will develop in 4:16, 4:42-44, 11:1-13, 19:45, 22:39-46, 23:34-46;

we also find in verse 48 a possible editorial link with the sword of sorrow mentioned by Simeon: the word used to express the anguish of Mary is $\delta\delta\upsilon\nu\acute{\omega}\mu\epsilon\nu\omicron\iota$, a word which only appears in Luke amongst the N.T. writers and is found in 16:24, 16:25, and Acts 20:38;

finally there is the Son of God theme: the Angel had introduced the phrase in 1:35; there has been no explicit confirmation of it in the Shepherds Scene at 2:11; the present story now becomes a vehicle for this christology; it will be developed by Luke in the peculiarly Lucan description of the recognition of Jesus as Son of God by the demons in 4:41, and the Sanhedrin's questioning of Jesus as the Messiah who will sit on the throne of David and as the unique Son of God in 22: 67, 70 cf. 1:32,35; this is entirely in line with Luke's quotation from the Sayings Pool of material at 10:22: "All things have been delivered to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and any to whom the Son chooses to reveal him".

But these may simply be features which Luke found in the original story and which were in line with his own thinking. And so, in the absence of any firm evidence I am prepared here to accept the

whole pericope of vv. 41 - 50 as being source material which was suitable to Luke's purposes and therefore used by him in his overall arrangement of his Gospel.

Verse 51 may be Lucan editorial work, moving the family to their home in Nazareth in preparation for the setting of the public ministry, and tempering the outspokenness of the child Jesus in 49 by adding the new emphasis on his obedience to his parents. Verse 52 is based on 1 Sam 2:21, 26, echoes that used of the Baptist in 1:80 and of the infant Jesus in 2:40, and takes the growth forward from wisdom and favour into the appropriate development in stature.

The piety of the source now becomes easily identifiable. The pious setting for the story in the source is the major Jewish feast of Passover. The pomp and grandeur of the liturgical celebrations are totally ignored. What does emerge from the verses is the piety of the family of Jesus: they go beyond the minimum expectations of the Law in Deut 16:16, Exod 23:15d, Exod 34:23, whereby only male adults were required to make the pilgrimage to Jerusalem to offer sacrifice of a lamb and eat the festal meal. In the case we are considering the whole of Jesus' family attend although there was no statute requiring women and children to make the journey cf. *m.Hagiga* 1

Although the source does not describe the cultic activities associated with the visit to Jerusalem, we may deduce from this pericope and from the preceding one that the family exhibits Temple-piety " a quasi-technical term used to describe devout observance of the Law, coming to the Temple 'to see the face of God', offering gifts, taking part in the cult, and the recitation of the psalms."¹ These

1. Brown R.E., The Birth of the Messiah, London, 1977, 267, n. 13.

features serve as common links between the Presentation and the Finding in the Temple and so we may feel fairly confident in assigning both stories to a Jewish-Christian ambience. The wisdom of Jesus in this pericope gives us a link with another Infancy Narrative, the story of 2:7 where Mary wrapped Jesus in swaddling clothes like the wise Solomon (Wis 7:4).

The pious perspective of the source is one which sees the Temple as central for the presence of God cf. Ezek 43:4-8. It is here that the revelation is given about Jesus and by Jesus. The christology of the story clearly points to Jesus as the unique son of God, the Wise One who is at home in the Temple of Yahweh. At the same time the story reflects the difficulty of the early church in understanding the divinity of Jesus: even the parents of Jesus were astonished at his wisdom v. 47f and failed to understand his saying about his unique relationship with his Father.

The spirituality of the Passover feast was one in which Israel was renewed in the Covenant cf. 2 Kg 23:21-23, Wis 18:6-9 (possibly part of an Alexandrian haggadah); she was "at the ready", standing with staff in hand Exod 12:11, and full of hope for the coming activity of Yahweh her liberator. This spirituality continued to pervade the ritual although by the time of Jesus the practice of actually standing prepared for a sudden departure had given way to the act of reclining at table as a symbol of freedom: even the slaves were allowed to recline in this way for the Passover meal *m. Pesah. 10:1* cf further in the Gemara, *Pes.112a* that on Passover Eve not even the poorest Israelite should sup without reclining at the *triclinium* and drinking his four cups of wine. Possibly there lies behind our story the

tradition that the liberating Messiah was expected to arrive at Passover time in the Temple at Jerusalem' cf. Zech 9:9; 14:4f; Matt 21:1-9; Mk 11:1-10; Lk 19:28-40; Jn 12:12-19 and Malachi 3:1 : "The Lord whom you seek will suddenly come to his Temple; the messenger of the covenant in whom you delight, behold he is coming." See also *Pes.R 162a fin. - 162b:*

In the hour when the King Messiah is revealed, he will come and stand on the roof of the Temple, and proclaim to Israel saying: "Ye meek ones, the time for your redemption has come, and if ye believe not in me, look at my light which shines upon you" as it says "Arise, shine, for thy light has come, and the glory of the Lord is risen upon you" (Isa.51:1). And upon you alone has it risen and not upon the nations, for it says "For behold the darkness covers the earth, and gross darkness the peoples, but upon thee does the light shine" (*ib 2*). At that hour will God brighten the light of King Messiah and of Israel, so that all the nations who are in darkness and in gloom will walk in the light of the Messiah and of Israel, as it says "And the nations shall come to thy light."

1. Brown R.E., The Gospel According to John, New York, 1966, 265. I make the link between manna and the Feast of Unleavened Bread which is not explicitly mentioned by Brown.

cf. also 4Ezra 9:8; Pss Sol 17:1,38,51.

The piety analysis of the source reveals, as far as prayer is concerned, the regular participation in the community prayer of the Temple liturgy at the major pilgrim feast of Passover, with the offering of gifts, participation in the cult, and praying of the psalms.

The pious practices shown in this story include the devout fulfilment of the Law by the family of Jesus, going beyond the minimum requirements whereby only the adult male was required to participate in the pilgrimage and ritual. Moreover the family is mentioned as attending for the complete week of festivities i.e. for the seven or eight days of Passover- plus-Unleavened Bread, showing their scrupulous devotion. The regularity of the training of the young boy in the ways of the Law is apparent in the picture of family piety depicted in verse 41 "every year" and verse 42 "they went up as usual for the festival".

The pious perspectives of the source include a traditional Jewish piety which loves the Temple and apparently its teachers. It is happy to see Jesus as rooted in this tradition, as he is enthusiastically caught up in Temple matters, and as he genuinely learns from his elders. At the same time this traditional Jewish orientation of the source is aware of a quite startling christology: Jesus is the unique son of God. This is revealed in the traditional setting of the Temple, perhaps in fulfilment of the prophet Malachi.

The Group behind the Source.

I suspect that there may be an element of protest running behind this story and the previous one. In the critical times when the Jewish-Christian church experienced the opposition of Jewish officialdom, saw the destruction of the Temple, and became aware that the Gentile harvest was so amazingly unconventional and fruitful, I think it is inevitable and quite understandable that a questioning of one's identity as a *Jewish-Christian* should occur. In these circumstances it would be natural to take one's stance, as far as possible on the practices of the exemplar, Jesus himself, the unique Son of God, who was obviously rooted in faithful traditional Judaism. These stories could be preserved by such Jewish-Christians as a protest that in these critical times one should not throw away the Jewish roots of Christianity in order to accommodate the Gentile mission. Their preservation by Luke would suit Luke's idealism as a bridge-builder between Israel of old and the New Israel, and between the Jewish and Gentile communities of the early church which he encountered in his wide travels.

The pattern of synagogue practice which was no longer available to Jewish-Christians may also lie behind this story. As we have noted in the previous pericope also, the structure of the house-church liturgy would in all probability be built upon the only structure with which the participants were familiar: a reading of the Law and the Prophets followed by a homily which may well have taken the form of a haggadic midrash derived from the readings and showing their relevance to the Christian community. In this case readings such as the Law of Deut 16:16 or Exod 23:15 and 34:23 may have been commented upon by the prophet Mal 3:1 or 1 Sam 1:3,21; 2:19, and this may have been followed by a homily for the Christian congregation, a homily in the form of haggadic midrash which explored the significance of these texts in the light of the Resurrection. These stories are the results of this

process: they present christology; they do so however not in terms of abstract definitions but rather in the more easily- understandable terms of the familiar, painting pictures in order to convey the new revelation of truth, and doing so using the pigments of the Jewish scriptures.

SUMMARY OF THE PIETY ANALYSIS OF THE INFANCY NARRATIVES.

In piety analysis I have been trying to identify three components which I think constitute the essentials of such an an elusive subject as piety: the prayers used, the pious practices observed, and the religious perspectives or attitudes running through the stories.

The Prayer-forms of Luke 1 - 2.

The distinctive prayer-form in these chapters is the Hymn or Canticle, with its psalm-like OT thought-patterns. We have spent some time considering the Greeting of Mary by Elizabeth, the Magnificat, the Benedictus and the Nunc Dimittis. In three of these we have noticed the practice of inserting into the more formal prayer a phrase which personalises it e.g.

"And why is this granted to me
That the mother of my Lord should come to me?" Lk 1:43.

""For He has regarded the low estate of his handmaiden
For behold henceforth all generations will call me blessed". Lk
2:48.

"And you, child, will be called the prophet of the Most High;
For you will go before the Lord to prepare his ways,

To give knowledge of salvation to his people
in the forgiveness of their sins." Lk 1:76-77;

In the oracle of Simeon there is also an insertion:

"And a sword of sorrow will pierce through your own soul also".
Lk 2:35.

I think it is now obvious that formal prayer is not a detached perfunctory procedure but is imbued with a personal "application" which gives the prayer an earnest quality, a genuineness which is totally foreign to any mere mechanical "recitation" of prayer.

All of these canticles are in the singular. Other instances of the use of the singular in prayer may perhaps be detected in

- 1:38 Mary's prayer of *Fiat*;
- 2:19 and 2:52 Mary's meditative "pondering in her heart";
- 2:22 the parent's prayer of offering;
- 2:28 and 2:34 Simeon's prayers of blessing;
- 2:38 Anna's prayer of praise.

Community prayer too is mentioned in 1:10 where the whole congregation is outside the sanctuary "praying" as Zechariah burns the incense within. Later when he regains his speech the community "praised God" 1:64. The shepherds too "glorified and praised God for all they had seen" 2:20.

I suggest that we can summarise the style of both individual and community prayers in Luke 1 and 2 as prayers of blessing, praise and offering, with perhaps the prayer of acceptance of God's will in Mary's *Fiat* and her prayer of wondering meditation as she "ponders".

Pious Practices in Luke 1 - 2.

The Infancy Drama begins and ends in the Jerusalem Temple. Jesus and his family are presented as being very much at home with the traditional Temple-centred piety of faithful Judaism. We have seen that it is not the ritual of the great feasts which is significant for Luke's source, but rather the fidelity of the pious poor who, carrying out their religious duties, are seen to be fulfilling the requirements of the Law, sometimes going well beyond the minimum expected. There is no hint of bitterness towards Temple ritual or its priests and teachers, but on the contrary I think there is a very obvious love for its traditions. It is this setting which becomes the locus for the revelation in 2:49 where Jesus says of his Father what the Father will say of Jesus at his baptism.

I will list now the pious practices we have encountered in Luke 1 and 2:

- the offering of incense by Zechariah in the sanctuary;
- his period of duty;
- the naming and circumcision of John and Jesus;
- the purification in accordance with the law;
- the redemption/presentation of the first-born male;
- the lawful offering of a pair of doves or pigeons;
- the prayer and fasting of Anna;
- the pilgrimage at Passover to the Temple.

In summary, the practices of Luke's source in Lk. 1 and 2 show faithful models of traditional Jewish humble walking in the Law of Yahweh.

The Perspectives of Piety in Luke 1 and 2.

I have attempted to show that the piety behind the Infancy Narratives is one which breathes the air of the O.T. But it does so in order to express a very explicit christology from a firmly monotheistic setting.

I have tried to show how the colours used to depict the devout Zechariah and Elizabeth, Simeon and Anna, also recall the great heroes and heroines of Israel's past glories. The text reminds the reader of figures such as Abraham and Sarah, Judas Maccabeus, Simon son of Mattathias, Joshua, David, Samuel, Elkanah and Hannah, Judith and Solomon. We have seen that there is at least a hint of the nationalist Holy War mentality behind the texts in Chapter One of the Gospel, and that the role of women is by no means absent in this area: Elizabeth's greeting and Mary's Magnificat can be seen to have a political colouring. But this spirit is in the main repressed by the stories of Chapter Two, where the army of God's angels sing of peace on earth and Simeon presents a more universalist vision of salvation than has been apparent in the song of Zechariah. We have noticed that the nationalist spirit is not entirely absent in this chapter since Anna still has links with those who seek the liberation of Jerusalem. The universalist/nationalist tension is still around.

In addition to the O.T. literary background, we have also noted the love and respect for the devotional practices of traditional Judaism. There is a love for the Temple and its values, for its priests and its teachers. Furthermore the spirit of both chapters is clearly monotheistic: it is God who acts through his angels; it is God who is praised in the Canticles; it is God's prophetic spirit which activates people in Lk 1:15, 41, 67, 80; 2:25-27.

What is new and in contrast to this background but expressed through it, is the christology. God is at work in a unique manner in Jesus, who is Messiah, Lord, Saviour and the Son of God who is at

home in the Temple of Jerusalem. This is a very explicit post-resurrectional christology. The Infancy Narratives are the product of a good teacher who works from the known to the unknown, who presents in familiar O.T. colours and with an abundance of heavenly phenomena a christological vision which is stunning in its impact, presented as it is, not in terms of abstract definitions which would be foreign to the Jewish mind, but in the form of dramatical stories which can communicate to all age-groups and cultures.

This christology is presented as "good news" to the poor: to the barren wife, the lowly virgin, the outcast shepherds, the aged Simeon and the widowed Anna. The recipients of this christology may be seen to be representatives of the Anawim, the pious poor remnant of the true Israel which is open to the transforming power of Yahweh in Jesus the Saviour. This good news is a cause of "great joy" 1:14; 2:10; cf. 6:23; 8:13; 10:17; 15:7; 15:10; 24:41; 24:52.

CHAPTER TWO.

THE PIETY OF THE MATERIAL COMMON TO LUKE AND MARK.

CHAPTER TWO: THE PIETY OF THE MATERIAL COMMON TO LUKE AND MARK.

Introduction. I intend in this chapter to carry out a piety analysis of the material in Luke's Gospel that can also be found in Mark. Here I am not concerned with how Luke used Mark if indeed he did have a copy of Mark to work with. Neither am I interested in whether or not he had a longer or shorter version of the Mark we now possess. Nor am I considering any Lucan additions or modifications to a Marcan text. My task at the moment is simply to take the material common to Mark and Luke and to identify the piety I find there in those particular blocks of texts.

The Marcan material in Luke does indeed occur within large blocks of the Lucan text. These are five in number and are to be found in the following areas:

Block A: Luke 3:1 - 4:15 cf. Mark 1:1-15;

Block B: Luke 4:31 - 6:19 cf. Mark 1:21 - 3:19;

Block C: Luke 8:4 - 9:50 cf. Mark 4:1 - 9:40;

Block D: Luke 18:15 -21:33 cf. Mark 10:13 - 13:32;

Block E: Luke 22:1 - 24:12 cf. Mark 14:1 - 16:8.

This is a large amount of material, covering about 85 episodes by Fitzmyer's reckoning¹. The comprehensive nature of my task in this

1. Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 67.

thesis makes it necessary for me to move quickly through these episodes taking note only of those features which have a direct bearing on matters of piety. To assist the reader I will at the beginning of each block make a list of the episodes contained within it and then abstract from this material the practices, prayers and perspectives that show up the piety of the block.

Block A: Luke 3:1 - 4:15 = Mark 1:1-15.

The episodes in this block are as follows:

John the Baptist in the wilderness;
John's preaching;
The imprisonment of John;
The Baptism of Jesus;
The Temptation in the Desert.

Since there are no prayers to be found in this block of material, our piety analysis moves directly into an investigation of the pious practices.

Pious Practices in Block A.

The dominant feature in this area is the practice of baptism by John (Lk 3:3; Mk 1:4). Contemporary Judaism bears witness to the following water-rituals:

as a general background to the Jewish practice of ceremonial washings there is the evidence of the Law which made provision for ablutions concerned with ritual purification (e.g. Lev 15:5,8,13,16); (the baptism of Gentile converts e.g. in the Pool of Siloam as reported by Jeremias, while "easy indeed to imagine", does seem to go beyond the evidence afforded);

the sectarians at Qumran had baptismal ceremonials involving repentance upon entry into the new covenant (e.g. 1 QS 3:3-12; 4:20-21; 5:8,13; 15:13f.); it is not clear from these texts whether or not there was a distinct first sprinkling to be followed by the routine ceremonial of the daily washing: the phrase "enter the water" 1 QS 5:8 allows for both. Yet there does seem to be a particular significance attached to this first baptism in 1 QS 3:7-8: referring to the newcomer to the community the text says: "And when his flesh is sprinkled with purifying water and sanctified by cleansing water, it shall be made clean by the humble submission of his soul to all the precepts of God. Let him *then* order his steps to walk perfectly in all the ways commanded by God...and he shall be accepted...and it shall be to him a Covenant of the everlasting Community."

John's baptism was "preached" and was "a baptism of repentance for the forgiveness of sins". John was not content with the ritual of baptism: he proclaimed what it was about. His baptism was constituted of both word and sign: the word presumably made explicit the meaning of the sign. The mechanical practice of ritualism without inner conversion would be abhorrent to him. Indeed the phrase "a baptism of

1. Jeremias J., Jerusalem in the Time of Jesus, ET, London, 1969, 320.

repentance for the forgiveness of sins" suggests that repentance is the precondition and that forgiveness is the effect of the ceremony. Furthermore the rite was not reserved for some elite group but was open to all who repented and sought forgiveness.

The Baptist's message is one which preaches repentance for the forgiveness of sins (Lk 3:3; Mk 1:4). Sin is also a feature of the next episode where we learn that John is imprisoned for pointing out the sin of Herod (cf. Lev 20:21). By contrast Jesus is seen to be sinless in the following episodes: firstly when he is acclaimed by God: "Thou art my beloved Son: with thee I am well pleased" (Lk 3:22; Mk 1:11); and secondly when he resists the temptations given in the wilderness (Lk 4:2; Mk 1:12f.).

The Pious perspectives of Block A.

Two perspectives are particularly significant here; firstly there is the acute awareness of the reality of sin and evil powers; and secondly the episodes present important christological features.

Closely associated with the first perspective is the connection between the wilderness and the powers of evil. As we go through the Marcan material in Luke it will become evident that this source abounds in the phenomenological side of religion: devils, angels and miraculous events are commonplace as the kingdom of God arrives. Here we note only the belief in the devil (or Satan as Luke calls him) and the two-fold recognition of the wilderness as the haunt of evil spirits and as the location where God comes to save his people (Hos 2:14). Even God himself is described as Spirit in Lk. 3:22; Mk 1:10.

Lastly in this section we need to consider the perspective of the christology shown in these episodes.

The quotations from the Old Testament which originally referred to God are here applied to Jesus: when Malachi says "Behold I send my

messenger to prepare the way before me" Mal 3:1, the messenger is clearly going ahead of Yahweh. In the Marcan material the messenger is evidently the Baptist and the context plainly indicates that he is going ahead of Jesus cf. "Behold I send my messenger before thy face, who shall prepare thy way" Mk 1:2 and "Behold I send my messenger before thy face, who shall prepare thy way before thee" Lk 7:27. The christology implied is that Jesus is the locus of Yahweh's activity.

The same perspective is reinforced by the quotation from Isaiah: "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight" (Isa 40:3; Lk 3:4; Mk 1:3).

A second christological feature is the superiority of Jesus to the Baptist. The latter is not worthy even to be Jesus' slave.

A third aspect of the christology of the source is one we have already noticed, viz the sinlessness of Jesus. (Cf. p. 68 above).

A fourth factor which points to the christological understanding of Jesus by the source is contained in the divine affirmation of the role of Jesus, when the voice from heaven declares that Jesus is the Son of God: "Thou art my beloved Son; with thee I am well pleased." (Lk 3:22; Mk 1:11). There may be, in the latter half of the declaration, an allusion to the Servant Song in Isaiah 42:1.¹ If this is valid, then in addition to the role as Son, Jesus is now also expected by the reader to lead a role characterised by suffering and obedience. Coming as it does at the beginning of Jesus' public ministry, this would be a significant presentation of a profound overview of the role of Jesus as seen by this source.

1. For a brief review of the topic see Marshall I.H., The Gospel of Luke, Exeter 1978, 155-156 and Fitzmyer J.A., The Gospel According to Luke I-IX, New York, 1983, 485-486. For a thorough exploration of this text see Stendahl K., The School of Matthew, Philadelphia, 1968, 107-115.

Block A contains no formal prayers.

The source shows the practice of baptism in a manner which unites word and sign. This baptism is closely associated with repentance and the forgiveness of sin.

The source believes in the existence of devils and in the wilderness as the place where God's Spirit takes the initiative and comes down to begin the work of salvation. It is keenly aware of the existence of sin and of the need for sincere repentance which will be met with forgiveness. The christology sees Jesus as the divinely-appointed Son of God, perhaps in the role of the Suffering Servant of Isaiah. The source applies to Jesus texts which traditionally were used of Yahweh, thus indicating its view that Jesus is the locus of God's power.

BLOCK B: Lk 4:31 - 6:19; Mk 1:21 - 3:19.

The episodes in this block are:

Jesus' Teaching on the Sabbath;
The cure of the demoniac in the Synagogue;
Simon's mother-in-law;
Cures at sunset;
Departure from Capernaum;
Leper cleansed;
Cure of Paralytic;
Call of Levi; table-fellowship with tax-collectors;
Debate on Fasting; parables of the patch and of the wineskins;
Lord of the Sabbath;
Choice of the Twelve;
Crowds follow Jesus.

Rather than look at each episode in turn for its piety, I intend to examine the block as a whole: firstly I will look for any prayers contained in it; then I will move on to examine any pious practices I observe in this material; finally I will assemble the perspectives I find in the block that are significant for piety, noting in particular the christological perspectives therein.

Prayers in Block B. Only two pericopes contain examples of prayer: the Cleansing of the Leper Lk 5:12-16 / Mk 1:40-45, and the Cure of the Paralytic Lk 5:17-26 / Mk 2:1-12.

The prayer of the leper is simple: "If you will, you can make me clean." Since we find this written down in Stage III of the tradition it is reasonable to examine its significance for the readers during this period. They would be aware firstly of the reported external phenomena associated with Jesus' response to the man's prayer of petition by cleansing him of his illness. In evaluating the meaning of

1. Luke begins the prayer with the title "Lord". So does Matthew at 8:2. Marshall argues that since Luke rarely adds titles to his Marcan source, and here agrees with Matthew in the addition, there may be some influence from oral tradition here. But if we refer back to Block A for a moment we see that in fact at 4:41 Luke seems to have already transferred into a Marcan passage the title "Son of God" (perhaps from Mark 3:11) and has added the title "Christ" at the end of the same verse. Marshall I.H., The Gospel of Luke, Exeter 1978, 209. I agree that the title is part of the oral tradition but I do so for a different reason from that stated by Marshall: in the course of tradition the leper's prayer has become a Christian prayer to the risen "Lord".

the story for their own needs they would recognise in the leprosy the traditional sign of sin.¹ It is probable that they would then begin to use the prayer themselves in a transferred sense in asking the risen Jesus to cleanse them from their sinfulness and help to reinstate them in the community.²

The second occurrence of prayer in this Block is to be found in the Cure of the Paralytic. Firstly there is the prayer of faith of those who brought the paralytic on his bed to Jesus. Jesus does not make remarks about the drama of the scene as the man is lowered through the roof; what he specifically comments upon is their faith Lk 5:20; Mk 2:5. And it is upon this spiritual plane of faith that Jesus first responds by offering forgiveness of sins. Only in a secondary way does he concern himself with the physical healing, and he does this to assist the scribes' lack of faith in the authority of the Son of Man.

It is natural for us to reflect on the value of this prayer for the readers of Stage III of the tradition. On the level of community tradition, the story tells of Jesus' forgiveness of the sins of the paralytic in response to the prayer of faith. At the personal level of the reader, the story suggests that the one who comes in faith to the Son of Man can be forgiven and released from the paralysis of sin.

1. For leprosy as a divine judgement see e.g. the smiting of Miriam with the disease in Nu 12:10; the affliction of Gehazi in 2 K 5:27 and of Uzziah 2 K 15:5, 2 Ch 26:23, Jos. *Ant* IX. x. 4. cf. also *Erachin* 16; *Baba Bathra* 10.4; and *Midrash Rabba* on Lv 14. In Lv 13 the disease is mentioned with the prefix *nega'* to indicate that it was regarded as a "stroke from God".

.2. Chrysostom may be reflecting this tradition when in *Hom. iv. in Tim 2* he directly compares the defilement of sin to leprosy.

Pious Practices in Block B.

1. Practices associated with the synagogue:

It is difficult to be precise about synagogue-practice in the time of Jesus since most of our information comes from the Talmud.¹ An exhaustive study of the synagogue, based on the Talmud, may be found in W. Bacher's contribution to Hastings' Dictionary of the Bible.² For piety analysis we will simply note the following important features which are reported in the early rabbinical literature and probably go back to the first century:

The order of service on the Sabbath began with private prayer; the public recitation of the Shema and the Blessings associated with it (Dt. 6:4-9; 11:13-21). At the end of the first century the number of Blessings was fixed at eighteen. The first of these, which Billerbeck states is the oldest, can be translated "Blessed art Thou, Lord, the God of Abraham, the God of Isaac and the God of Jacob, most high God, master of heaven and earth, our shield and the shield of our fathers, Blessed be thou, God, the shield of Abraham."³ A delegate of the assembly would then be invited to stand before the sacred scrolls and lead the community in prayer. According to a Tannaite tradition the

1. Philo and Josephus do not describe the service but they do help us to see that the synagogue was not simply a community gathering which could have taken place in a private house, but that the word συναγωγή was in fact used to denote a building specially built for the religious needs of the community. cf. Philo Quod omnis probus liber sit 12 § 81; and Josephus, Wars 2.14,3 § 285.

2. Bacher W., Synagogue in Dictionary of the Bible ed Hastings J., Edinburgh 1902, IV, 636 ff. Bacher was Professor in the Landes-Rabbinerschule in Budapest at the turn of the century. The article on the synagogue in the more modern Encyclopaedia Judaica is much less useful.

3. SB IV 211 following Dalman G., Die Worte Jesus, I, Leipzig, 1898, 1909., 299. (English Trans. The Words of Jesus, Edinburgh, 1909.)

formula addressed to the person selected was not "Come and pray" but "Come and offer", since the uttering of prayer was seen to be similar to the offering of sacrifice¹. This was followed by the solemn readings from the Torah and the Prophets by members of the congregation. On Sabbath mornings the number of readings was seven, on feast days five, on the Day of Atonement six, at the New Moon and on the half-festival days of Passover and Tabernacles four, on the second and fifth days of the week (Mondays and Thursdays when the peasants came to the villages for the market) and on Sabbath afternoons three.

The reading was in Hebrew and so it was common to have the texts translated publicly into Aramaic. Since the synagogue was also used as a school, the targumist was frequently the teacher. The Mishnah tells us how this translation was done: the interpreter had to be a different person from the reader; for the reading of the Torah, each Hebrew verse was followed by its translation; for the reading from the Prophets, the translation followed every three verses of the Hebrew.² Certain texts that were to the disadvantage of Israel were read out in Hebrew without translation (e.g. the story of the Golden Calf Ex 32 or the sin of David 2 Sam 11:2-17).³ The reader had to read the text; he could not recite it from memory. The translation had to be done orally without the use of a written Aramaic text. The use of a written Targum was expressly forbidden. The reasons for this regulation differ according to the sources consulted: the Babylonian Talmud stresses the need to impress upon the congregation the superiority of the sacred written text of the Law to the interpreter's translation.⁴ The Palestinian Talmud on the other hand gives its reason in the form of a principle: the written Law should be transmitted through writing; the oral Law through oral means.⁵

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1. Jerus. *Berakh.* 8b 24.
 2. Meg. 4:4.
 3. Meg. 4:10.
 4. Meg. 32a.
 5. Meg. 4,1,74d, l 16. For further details on synagogue worship cf. McNamara M., Targum and Testament, Irish Univ. Press, Shannon, 1968, pp 36-53.

It is not until the fourth century that we find a source that tells of the use of a written Targum in the synagogue being used by the schoolmaster during the service.¹

A strong hint that these traditions may go back to the New Testament era lies in the observation that in the time of Jesus we find the disciples distinguishing between the sacred text and the scribal understanding of these words Mk 9:11; Matt 17:10. The written text is superior to the oral interpretation.

The synagogue readings were followed by a prayer and a homily. Philo describes the situation as follows:

"Innumerable schools of practical wisdom and self-control are opened every seventh day in all cities. In these schools the people sit decorously, keeping silence and listening with the utmost attention out of a thirst for refreshing discourse, while one of the best qualified stands up and instructs them in what is best and most conducive to welfare, things by which their whole life may be made better."²

Philo tells us further that the subject of this sermon was piety and holiness towards God, and humanity and justice towards men.³

1. Jerus. *Meg.* 74d 15.

2. Philo, De specialibus legibus II, 15, §§61-62 trans Moore G.F. in Judaism in the First Centuries of the Christian Era. The Age of the TannaimI, Cambridge Mass., 1927, 306. cf. slightly different translation in Loeb ed. vol VII, 345.

3. *ibid.* §63, Loeb edition.

It would appear that the decorous silence of the congregation does not always hold sway. In the fragment of Philo's *Hypothetica* we read:

"They always assemble and sit together, *most of them in silence, except when it is the practice to add something to signify their approval of what is read.* But some priest who is present or one of the elders reads the holy laws to them and expounds them point by point until about the late afternoon, when they depart, having gained both expert knowledge of the holy laws and considerable advance in piety."¹

From the section of this passage that I have put in italics it would appear that, when the time came for the teaching by priests or elders, then more took place than a monologue of exposition by the expert present to the silent recipients. There is a hint in the passage that there was scope in the meeting for dialogic exchange; this suggests to me that the synagogue could have provided a forum for discussion as well as for prayers, readings and homilies.

I am interested in this pious institution because it seems to me that the Marcan material in Luke has a respect for the synagogue as an institution and associates Jesus with it: Jesus was a regular participant there; and Jesus used this forum to present evidence for those who would witness his outstanding authority both in his teaching and in his powers of healing (Mk 1:21; 3:1; 6:2.) At the same time we must note Jesus' disapproval of some of the abuses to be found within this institution (cf. 12:39).

Synagogue piety has to be noted here since it may be a significant feature of the piety of the community behind this Marcan material.

1. Philo, *Hypothetica*, Loeb edition vol IX, 430-433.

2. Practices associated with leprosy.

The leper breaks the customary regulations (Lev 13:45) by coming to Jesus without warning. Jesus responds with humanity and with an authority which sets aside the Law when charity demands this; he touches him and thereby makes himself ritually unclean.

Nevertheless, having cured the leper in such circumstances, Jesus orders the man to show himself to the priest and make the offering commanded by Moses. The Mosaic regulations referred to are those of Lev 14:1-32. The source here emphasises the continuity between Jesus and his Mosaic roots. But there is some tension between a blind obedience to the Law and a discernment of the demands of love in this particular situation. Unreflecting obedience to the Law would have kept Jesus from touching the leper. But discernment of the situation leads Jesus to follow a Law that allows the man to return to the community: and so he sends the man to the priests to offer sacrifice and fulfil what Moses had laid down.

The attitude which emerges from these two actions of Jesus would be important for the source; it may be summarised thus: keep the regulations of the Jewish Law, but use discretion to set these aside if the situation requires it. We can describe this attitude in Stage III of the tradition as a *conditional* respect for its Jewish roots and regulations.

3. Table-fellowship.

Jesus and his disciples are criticised by the Pharisees for their practice of table-fellowship with tax-collectors and sinners Lk 5:30; Mk 2:16. Jesus' attitude is directly opposite to the separatist piety of the Pharisees. The latter were fearful that the pious ones might be offered food from which the tithes had not been properly separated.¹ And so we read, "The disciple of the learned must not sit at table in the company of the 'Am-ha-'Aretz".² Jesus does not recognise the "hedge

1. Manson W. The Gospel of Luke, London 1930, 55.

2. *Berakoth*, 43.

of the Law" with which pious Pharisaism surrounded the Law. In contrast to the Pharisaic idea of salvation by segregation, Jesus encourages the new missionary principle of salvation by association¹. His opponents are referred to with irony: "Those who are well have no need of a physician, but those who are sick." Lk 5:31; Mk 2:17.

It is likely that the controversy over table-fellowship was a matter of concern for the community behind the source in Stage III of the tradition. This concern was probably heightened by the fact that their table-fellowship was the life-setting for eucharistic celebration. The question must have arisen: should the ostracized classes be admitted to this celebration? Is there a place at this Table for the 'Am-ha'Aretz, the tax-collector, the Gentile, the soldier (cf. Lk 3:14) etc.? Ecumenical tensions surrounding the eucharist are not new in the Church! The response for this source seems to be one of positive acceptance: if Jesus practised table-fellowship with those on the fringes of the pious establishment, then so too should the followers associated with this source material.

4. Fasting.

The source tells us that the disciples of John and the Pharisees engaged in the practice of fasting. Presumably this means that they fasted more than was expected of the normal Jew. He would fast on the Day of Atonement in accordance with Lev 16:29ff: "On the tenth day of the seventh month you must fast and refrain from work, the native and the stranger who lives among you. For this is the day when the rite of atonement shall be performed over you, to purify you. Before Yahweh you will be clean of all your sins. It shall be a sabbath rest for you and you are to fast. This is a perpetual law." Individuals might fast for reasons of penitence (cf. 1 Kg 21:27; Joel 1:14; 2:15-27; Isa 58:1-9) or

1. Manson W., loc.cit.

of grief (1 Sam 31:13; Esth 4:3). The prophets warn against formalism and superstition in fasting where the external practice is not accompanied by sincerity and justice (Zec 7:5-12;8:16-19; Isa 58:3-7; Jer 14:10-12).

The Pharisees were known to practise fasting much more frequently than this. They undertook fasting on behalf of the Nation twice a week, on Mondays and Thursdays (cf. Lk 18:12), though this may have been confined to certain seasons of prayer such as the autumn drought¹. In the later Rabbinic writings we find the condemnation of excessive fasting; three reasons are given for this:

an individual is not permitted to afflict himself by fasting, for he might become dependent upon the public by reason of incapacity for work, and find no mercy on their part;²

a scholar is not allowed to impose fasts upon himself, because it makes him lessen his heavenly work;³

thirdly, and most pertinent to our present context, a man should not be allowed to inflict himself by fasting excessively because of the presence of the Holy One within him.⁴

The reason that Jesus gives for the lack of fasting by himself and his disciples is that the bridegroom is now present and it is therefore inappropriate to fast. This image of the Bridegroom may be the Messianic picture shown in Isaiah 61:1-10 and 62:5. If this is the context of Jesus' statement, then Jesus is virtually claiming to be this Bridegroom. We have here then an implicit christological claim of Messiahship. The natural reponse should be one of rejoicing, not fasting. This is in line with reason three above on the inappropriateness of fasting in the presence of the Holy One. The pious sentiments seem very similar.

1. Manson W., The Gospel of Luke, London, 1930, 56.

2. Babylonian Talmud, *Ta'an*. 22b.

3. *loc. cit.* 11b.

4. See comments on *Ta'an* 11a-11b in Montefiore C.G., and Loewe R., A Rabbinic Anthology, New York, 1974, 528.

It is difficult to use this gospel text to make any precise statement about the practice of fasting in the source's community. It may perhaps point to the reason for fasting in the early Church viz. that its fasting is motivated by grief at the "taking away" of the Bridegroom in violent death, but this is going beyond what the text actually says. All we can say is that if there was fasting that was motivated by grief at the cruel death of Jesus, then this would be in keeping with the Jewish practice of fasting for mourning. But I would suspect that the early church was much more moved by joy and surprise at the Resurrection of Jesus than by mourning over his death. The changing of the days of fast from Mondays and Thursdays to Tuesdays and Fridays which we find in the Didache 8:1 is noteworthy, but we have no means of linking this practice with the specific community of our source.

Pious Perspectives in Block B.

Under this heading I wish to consider four topics: exorcisms; cures; tensions regarding the Law; and christology.

Exorcisms: there are three or four examples of exorcism to be found in Luke's Gospel (Lk 9:38ff and 11:14 may both be in Mk 9:17). All of these are also in Mark. They are as follows:

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|--|--------------------------|
| the demoniac in the synagogue | Lk 4:33ff and Mk 1:23ff; |
| the Gerasene demoniac | Lk 8:26ff and Mk 5:1ff; |
| the demoniac the disciples could not cleanse | Lk 9:38ff and Mk 9:17; |
| the dumb demoniac | Lk 11:14ff and Mk 9:17. |

The interest in exorcism is a feature which seems to be significant for the community behind this source. It is even interested in the recognition of the exorcist who was an outsider to the group Lk 9:49f; Mk 9:38f. This group believes in the power of devils; it copes with the fear resulting from this belief by taking inspiration from the power which Jesus exercises over demons. To establish that this is a distinctive feature of this source only, we need to note here the

following three points:

Firstly, there is only one mention of the cure of a demoniac in the material from the Sayings Pool, Matt 12:22ff and Lk 11:14ff; the emphasis here is on the ensuing Beelzebul controversy about Jesus rather than on the exorcism. The other reference to exorcism in this Sayings Pool concerns the return of the unclean spirit in Lk 11:24ff and Matt 12:43ff; this is more of a parable or minatory saying than an event.

Secondly, the Infancy source shows no interest in demons.

Lastly, Luke's own special source L makes one reference only to exorcisms and this is treated with ambivalence: on the return of the seventy-two, Jesus tells them to rejoice not that the spirits are subject to them, but that their names are written in heaven Lk 10:17ff. Exorcism is a feature principally of the material common to Luke and Mark.

Cures: In this Block alone we find the cure of Simon's mother-in-law, the many cures at sunset, the cleansing of the leper, and the cure of the paralytic. The belief in miracles is an important perspective of this Block and indeed of the source as a whole. All together Luke's Gospel contains some eighteen miracles. One of these is from the Sayings Pool of material (the Centurion's Servant); six are peculiar to Luke's own special source L (the Catch of Fish; the Widow's Son at Nain; the Crippled Woman; The Man with Dropsy; the Ten Lepers; and the Ear of the High Priest's Slave). But by far the majority, in fact a total of eleven miracles are to be found in the material common to Luke and Mark. These are :

Cure of Demoniac in Capernaum synagogue	Lk 4:33ff; Mk 1:23ff;
Simon's Mother-in-law	Lk 4:38ff; Mk 1:30f;
Cures on the Sabbath evening	Lk 4:40f; Mk 1:32ff;
Cleansing of the Leper	Lk 5:12ff; Mk 1:40ff;
Cure of the Paralytic	Lk 5:17ff; Mk 2:1ff;
Calming of the Storm	Lk 8:22ff; Mk 4:35ff;
The Gerasene Demoniac	Lk 8:26ff; Mk 5:1;
The Woman with a Haemorrhage	Lk 8:43ff; Mk 5:25ff;
Raising of Jairus' Daughter	Lk 8:41ff; Mk 5:22ff;

Cure of the Epileptic Boy

Lk 9:37ff; Mk 9:17ff;

The Blind Man at Jericho

Lk 18:35ff; Mk 10:46ff.

The community which preserved this source saw as particularly significant the power of Jesus as a healer. His power was unlimited and was seen to be extended into all the possible areas of the miraculous: the storms of nature, the raising of the dead, the healing of the sick and the exorcism of demons.

Tensions regarding the Law:

The material in Block B shows a loyalty to the Law and Jewish tradition, but it is not an automatic unreflecting loyalty. There is a tension between Jesus' attitude to religious performance and that shown for example by the Pharisees. As a devout Jew, he takes part in synagogue worship; he respects the legal requirements of the Mosaic tradition for the leper's clean bill of health; he does not condemn the practice of fasting; he respects scripture and argues on its basis (Lk 6:3). On the other hand he questions the traditional practice of Sabbath-observance; he touches the leper and thus makes himself ritually unclean; he chooses not to follow the Pharisaic practice of fasting. In this questioning of tradition there is no harshness in the speech of Jesus: his normal practice is to follow the Jewish traditional pious practices of his day; but, when his judgement points to unconventional behaviour, he acts with deliberation and without bitter polemics. He follows the Law in the priorities that he judges are right.

This attitude of Jesus in the source suggests to me that the community that preserved this source had a similar pious perspective to that shown by Jesus. Loyalty to the traditional Jewish practice of the Law would be the norm. But when there were tensions between this tradition and the demands of Christianity then this norm could be set

aside without rancour.

Christology:

Block B is a rich source for information on christology. I intend to summarise this, and to do so under two headings: the authority of Jesus, and the titles given to Jesus.

Jesus is a figure of great authority:

as a synagogue teacher	Lk 4:32 ; Mk 1:22;
as an exorcist	Lk 4:33ff; Mk 1:23;
as a healer	Lk 4:38ff; Mk 1:29ff;
	Lk 4:40; Mk 1:32;
	Lk 5:12ff; Mk 1:40ff;
	Lk 5:18ff; Mk 2:2ff;
	Lk 6:6ff; Mk 3:1ff;
as the one who forgives sins	Lk 5:24; Mk 2:9.

Titles given to Jesus in this Block include:

The Holy One of God	Lk 4:34; Mk 1:24;
Son of God	Lk 4:41; Mk 3:11;
Son of Man	Lk 5:24; Mk 2:10;
	Lk 6:5; Mk 2:27;
The Bridegroom (perhaps)	Lk 5:34; Mk 2:19;
Lord of the Sabbath	Lk 6:5; Mk 2:27.

Conclusion to Piety Analysis of Block B:

The prayer-forms in this Block are prayers of petition. These are made to Jesus. Both prayers, the petition of the leper for cleansing and that of the paralytic for healing, can be associated in Stage III of the tradition with release from the bonds of sin.

The pious practices of particular note are the regular participation in synagogue worship and debate; the normal compliance with the Mosaic laws; the practice of table-fellowship with outsiders from traditional piety and the implications this would have for a eucharistic community in Stage III; and, without making a great issue of it, the practice of fasting in the early Church.

The perspectives of the source include a belief in demons and in the power from Jesus to exorcise these; a belief in miracles of all kinds; a perspective that goes deeper than the phenomenological and sees the symbolic reality healed by Jesus (e.g. the paralysis of sin); a normal following of the Jewish way of piety except when discrimination is required and the legal regulations are then set aside without rancour; a christology which is permeated by belief in the authority of the word and healing power of Jesus and by a use of the christological titles Holy One of God, Son of God, Son of Man and Lord of the Sabbath.

BLOCK C: Lk 8:4-9:50; Mk 4:1-9:40.

The episodes in this block are:¹

Parable of the Sowed Seed;
Why Jesus Spoke in Parables;
Explanation of the Parable;
Parable of the Lamp;
Mother and Brothers are Those who Hear and Obey;
Calming of the Storm;
Gerasene Demoniac;
Cure of Woman with Haemorrhage;
Raising of Jairus' Daughter;
Mission of the Twelve;
Herod's Reaction to Jesus' Reputation;
Return of Apostles and Feeding of Five Thousand;
Peter's Confession;
First Announcement of the Passion;
The Following of Jesus;
The Transfiguration;
Cure of the Epileptic Boy;
Second Announcement of the Passion;
Rivalry of the Disciples;
The Exorcist who was an Outsider.

1. Based on Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 139.

Prayers in Block C: There are no formal prayers in the twenty episodes of this Block. The nearest we come to a prayer occurs in Lk 9:16 / Mk 6:41. Here Jesus takes the five loaves and the two fish, looks up to heaven, blesses them and breaks them, and gives them to the disciples for distribution to the crowd. The gesture of looking up to heaven while praying was not common among the Jews but was a feature of Essene practice¹. The prayer of blessing refers to the normal practice of grace before meals but has heightened significance here in view of the powerful act of God which is to take place: the food is blessed in advance, with full confidence in what God can do with these meagre resources.

It is possible to see informal prayer in the appeal of the disciples to Jesus for deliverance from perishing in the storm on the lake in Lk 8:24; Mk 4:38. The readers in Stage III may well have applied this storm-prayer in a transferred sense to the distressing trials of their own life-situation. Within the text is the conviction that Jesus has the power to assist his followers in response to their prayer.

A similar approach can be made to the text of Lk 9:38; Mk 9:17: a man from the crowd, within a context that is weak in faith (Lk 9:41; Mk 9:19), seeks help for his dumb son. Arising from within the textual account of the cure of this lad is the knowledge that Jesus has the power to strengthen the faith of the Stage III follower and remove the demonic dumbness that inhibits the spreading of the Kingdom.

The reader of this thesis may question my approach to the last two examples of informal prayer since the perspective I offer goes beyond the surface of the pictures given in the gospel text. I would reply that this perspective, which I mention now since it is of immediate interest, is a feature of the common Marcan / Lucan material

1. Philo, De Vita Contemplata, 66; (Loeb ed. vol. IX, p. 153). See further in Marshall I.H., The Gospel of Luke, Exeter 1978, 362.

as the following six instances from Block C alone will show:

1. The principle of taking things to a deeper level is laid down by the conclusion to the Parable of the Sown Seed: "Whoever has ears to hear with, let him hear!" Lk 8:8 / Mk 4:9. Here the "hearers are summoned to hear at a deeper level than mere sense perception, to take hold of the meaning of the parable, to apply it to themselves, and thus ultimately to hear the word of God that can save *them*" (my italics)¹.

2. The story of the bodily cure of the woman with the haemorrhage concludes with a saying that goes much deeper than the physical cure: "Daughter, your faith has saved you!" Lk 8:48 / Mk 5:34. It is the text, not the interpreter, that takes the reader on to this deeper level and to the understanding of its significance.

3. In the story of the raising of Jairus' daughter, her death is described as a sleep Lk 8:52 / Mk 5:39. Jesus teaches that death is not final when God is involved: "Death is reinterpreted from the point of view of God, which is different from that of men."² Once again it is the text that points to a meaning for the reader that is deeper than the superficial appearances.

4. A similar perspective occurs in the text of Lk 9:23 / Mk 8:34. "If any man would come after me ... let him take up his cross .. and follow me". Jesus is not here pointing to the physical act of crucifixion, although this is not excluded. He is indicating an attitude necessary for the true follower, an attitude of dying to oneself and to the values of this world.³ The reader is invited to undertake this whether or not the opportunity for literal crucifixion presents itself. Once again it is the text itself that offers a deeper meaning, a

1. Marshall I.H., The Gospel of Luke, Exeter 1978, 320.

2. *ibid.* 347.

3. As the Lucan text makes clear (καθ' ἡμέραν).

metaphorical interpretation of taking up one's cross.

5. A considerable depth of understanding is required of the reader of Lk 9:24 / Mk 8:35 "For *whosoever* would save his life will lose it .." etc. The reader is challenged by the paradox in the text to look deeper than the surface statement and to see its practical relevance in the reader's own situation.

6. A deeper understanding, beyond that of of the common understanding of Messiahship, is indicated in the text which involves Peter's confession Lk 9:18-21 / Mk 8:27-30. The Messiahship proclaimed by Peter is not affirmed by Jesus; instead, the disciple is to understand that Jesus will resemble the *suffering* Son of Man. The reader is once again challenged by this surprise.

I could give other similar examples, but I think that what I have already done is sufficient to illustrate this perspective which looks beyond the surface "information" into its significance for the reader in Stage III (and beyond).

Pious Practices in Block C.

There is little in this section that can be described as pious practice. But there are several points involving piety in a peripheral way which indicate the behaviour that goes on behind the main actions described.

1. Ritual Uncleaness: The Gerasene Demoniac lived in pagan territory among the tombs Lk 8:27 / Mk 5:2. Contact with the dead made the unfortunate creature ritually unclean cf. Num 19:11,14,16; Ezek 39:11-15; 11QTemple 48:11-13; 49:5-21; 50:3-8. The possessing spirit is also "unclean" Lk 8:29 / Mk 5:2. The context then suggests, without directly saying so, that the "pious" Jew would not associate with the dead. Jesus sets aside such ritualism when charity to the outcast requires it.

2. Unclean Animals: the pigs in the same story Lk 8:32 / Mk 5:11 are "unclean" and are not to be eaten by Jews since they do not "chew the cud" cf. Lev 11:7 and Deut 14:8. It seems appropriate in the story that the unclean spirits enter the unclean animals by the word of Jesus. Although this is not the point of the story, it would appear that Jesus saw the pigs as unclean, from which we may deduce that he probably behaved as a typical Jew with regard to the food laws.

3. Uncleanness caused by Blood Loss: The woman with the twelve-year haemorrhage in Lk 8:43 / Mk 5:25 was ritually unclean and felt it necessary to approach Jesus secretly. The Law was quite clear on the matter: "If a woman has a flow of blood for several days outside the period, or if the period is prolonged, during the time this flow lasts she shall be in the same state of uncleanness as during her monthly periods" Lev 15:25 cf. Lev 19-30; 11Q Temple 48:16. She had to remain apart from Israel. Jesus is not embarrassed by the circumstances of the contact, which he learns about from the woman's confession Lk 8:47 / Mk 5:33. The ritualism does not bother him; but he affectionately addresses the woman as "Daughter" to reassure *her* that she is now restored to the community of Israel.

4. Contact with the Synagogue: We have seen in Block B (p.73 ff) that the Marcan material in Luke has a respect for the synagogue and associates Jesus with it. In Block C also we find Jesus connected with the synagogue. Here he encounters a Galilean synagogue ruler who seeks his help on behalf of his dying daughter Lk 8:41 / Mk 5:22. The ruler demonstrates great confidence in Jesus and respects him by humbly falling at his feet. Jesus responds whole-heartedly both in word ("Do not fear; only believe") and in powerful deed. Although it is not the main point of the story, the source shows Jesus being on good terms in his connection with the synagogue, in this case through its ruler. It is not difficult to deduce from this that the Christian community that was the home of this source had also a respect for the synagogue.

5. The Pious way of Life for the Missionaries: the ones whom Jesus sends out are to give all their attention to the work of preaching and healing Lk 9:2,6 / Mk 6:12,13. They are not to encumber themselves with material provisions, taking nothing for the journey, no bag, no money, not even two tunics. When they are offered hospitality they are to remain content there and not wander around seeking better accommodation. The missionary is not to be gratifying himself with creature comforts during the work; but neither should he be embarrassed by his dependence on the goodwill of those who welcome them.

6. Shaking off Dust as Testimony: Behind the instruction of Jesus in Lk 9:5 / Mk 6:11 there probably lies the Jewish practice of shaking off the ritually unclean dust of a Gentile city before returning to the Jewish homeland¹. But here Jesus ironically turns the ritual against Jews as well as Gentiles if they will not listen to the disciples cf. Acts 13:50f. As we have seen above, Jesus has little time for ritualism, the unthinking automatic imposition of religious meaning into amoral natural occurrences such as blood loss, leprosy or dead bodies. But Jesus is not against ritual *per se*; he discriminates. Here the ritual expresses real values. The symbolic shaking of dust which he enjoins is a solemn symbol: those who have stubbornly refused to listen are excluding themselves from the true Israel. This is a serious matter. The ritual is the solemn sign that the evidence (μαρτύριον) is clearly against them. They have been given their chance. The solemn sign has meaning for the disciples too: they need no longer worry about any responsibility to those who stubbornly refuse to listen. The sign is a symbol in bringing these two realities together (συνβάλλειν) in a dramatic way.

1. cf. further Cadbury H.J., "Dust and Garments", in Foakes-Jackson F.J. and Lake K., The Beginnings of Christianity, London, 1920-33, V 269-277.

7. The Freelance Exorcist: That there were Jewish exorcists at work in the first century of the Christian era is clear from Lk 11:19 / Matt 12:27 and Acts 19:13. I mention this dispute regarding the Freelance Exorcist in Lk 9:49f / Mk 9:38ff under the heading of pious practices because I think it says something about the authority structure within which early Christian piety operated. The Twelve have been given authority from the "author" himself, Jesus Lk:9:1 / Mk 6:6. The passage on the Exorcist follows directly on the heels of a dispute about who should be the greatest Lk 9:46 / Mk 9:34 to which Jesus responds by taking a child as his model representative. The further dispute about the exorcist who was not "following" along with this group of disciples seems to be a dispute about control. It seems to reflect a distorted vision of authority, deemed to be specially given to those who thereafter saw themselves as an inner core, and who jealously preserved this authority for the control of the Christian movement according to their way of seeing things. They are surprised by Jesus' quoting to them the proverb, "He that is not against you", ("us" in Mk), "is for you!" (or "us"). They must remain open to the outsider. He too is sealed with the authority of Jesus.

Pious perspectives in Block C:

There are three perspectives in Block C which need to be mentioned: the perspective that goes into the deeper meaning and relevance of a saying or event; the sense of being part of a spiritual family; and the perspective with which the material regards Jesus.

1. I have already described the perspective in this Block that searches for the deeper meaning behind a saying or event (pp. 86-88).

2. Another perspective which is found in this Block is the way of looking at the followers of Jesus as a spiritual family:

(a) In the episode where the mother and brothers of Jesus come to him, Mark and Luke bring out different emphases Lk 8:19-21 / Mk

3:31-35. But behind both accounts there is clearly the idea that response to the will of God makes one a member of the family of Jesus. This response establishes some kind of a spiritual kinship with Jesus. Presumably the community that housed this source saw itself in a similar way.

(b) In any family, spiritual or blood-related, children are important. In this Block we find children playing a significant role in the ministry of Jesus: an Epileptic Boy is healed by Jesus in Lk 9:37-43a / Mk 9:14-29; Jairus' twelve-year-old girl is raised from death in Lk 8:40-56 / Mk 5:21-43; finally, in Lk 9:46-48 / Mk 9:33-37, it is a child who is held up by Jesus to the disciples as a model for two reasons: firstly since the child is free of concern about status he serves as an example of humble relationships; for this reason he is very close to Jesus ("in his arms" Mk; "by his side" Lk). Secondly, children, who seem to be the weakest and least significant members of a community, are the very ones who are to be valued as God's emissaries. To receive a child in Jesus' name is to receive Jesus and the One who sent him.

(c) I have already mentioned the rivalry and the tensions regarding authority-structures within this spiritual family. Block C on several occasions gives significance to the witness of Peter. He is one of a special / privileged trio within the community: along with John and James we find Peter present at the raising of Jairus' daughter Lk 8:51 / Mk 5:37; the same three are the witnesses to the Transfiguration Lk 9:28 / Mk 9:2. From this trio it is Peter who is now the spokesman for the disciples in response to Jesus' question, "Who do you say I am?" Lk 9:20 / Mk 8:29. He has already featured in Block A as Simon, whose mother-in-law was cured by Jesus. The witness of Peter is important for this source and presumably for the community that housed it.

3. The christological perspective of the material can be summarised in this way: Jesus is

the One who is obeyed even by wind and sea Lk 8:25 / Mk 4:41;

the Son of the Most High God Lk 8:28 / Mk 5:7;

the Christ Lk 9:20 / Mk 8:29;

the suffering Son of Man Lk 9:22 / Mk8:31; Lk 9:44 / Mk 9:31;

My Son Lk 9:35 / Mk 9:7;

Jesus is also a figure of great power:

over the demons (the Gerasene demoniac and the Epileptic Boy),

life and death (Jairus's daughter),

illness (the woman with the haemorrhage),

and nature (the calming of the storm and the feeding of the five thousand).

He is the leader who not only teaches in parables and heals the sick but also commissions his followers with authority to teach and heal.

Finally, he is affirmed by God himself in the presence of the great prophets Moses and Elijah; he is God's representative in a unique way: whoever receives Jesus also receives the One who sent him.

Conclusion to Piety Analysis of Block C.

The prayers in this Block include the prayer of blessing before food accompanied by the gesture of looking up towards heaven. The prayers of petition for deliverance from storms and release from dumbness which we find in the text were probably used in a transferred but highly relevant way for the followers in Stage III of the tradition.

Practices include: the showing of respect for a synagogue leader; the missionaries' rigorous and dependent way of life; and the exercise of discrimination with regard to rituals (association with tombs, blood loss, pigs as unclean animals, the shaking off of dust). The practice of authority by an inner core must not exclude the freelance outsider.

Perspectives include the seeking for the deeper meaning and relevance of a saying or event; the sense of participation in a spiritual family: here the child's humility is the model for all; within this family Peter, and to some extent John and James, are respected for their particular witness. Jesus is seen as a figure of great power, the Son of the Most High God, the Christ, the suffering Son of Man, who teaches and heals with authority, has power over life and death, and who is to be received as God himself.

BLOCK D: Lk 18:15 - 21:33; Mk 10:13 - 13:32.

The episodes in this Block are':

Jesus Blesses the Children;

The Rich Young Man;

Riches and the Rewards of Discipleship;

Third Passion Announcement;

Healing of the Blind Man;

Entry into Temple;

Purging of Temple;

Leaders' Reaction to Jesus' Teaching;

Jesus' Authority is Questioned;

Parable of Wicked Tenant Farmers;

Tribute Due to God and to Caesar;

Question about Resurrection of the Dead;

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1. based on Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 140f, omitting his inclusion of the Parable of the Pounds Lk 19:11-27 and the Lament over Jerusalem Lk 19:41-44 which I take to be from the Sayings Pool and from L respectively.

Question about The Son of David;

Beware of the Scribes;

The Widow's Tiny Offering;

Fate of the Temple Foretold;

Signs before the End;

Admonitions for the Coming Persecution;

The Desolation of Jerusalem;

The Coming of the Son of Man;

Parable of the Leafy Fig Tree.

PRAYERS IN BLOCK D:

Under this heading I will consider three episodes connected with prayer:

(a) the so-called "Blessing" of the Children by Jesus Lk 18:15-17
/ Mk 10:13-15;

(b) the prayer of the Blind Man of Jericho Lk 18:35-43 / Mk
10:46-52; and

(c) the prayer of Blessing at the Entry to Jerusalem Lk 19:28-40
/ Mk 11:1-10.

(a) The so-called "Blessing" of the Children by Jesus: the commentaries normally refer to this episode as one in which the prayer and practice of blessing took place. Although Matthew at 19:13-15 and Mark at 10:16

both mention Jesus' act of blessing children, the text common to Luke and Mark, which is our present concern, does not mention specifically the act of blessing. Jesus may simply be eager to welcome all classes of people, children included. Jesus has already been concerned with children when he rebuked the rivalry of his disciples by presenting the child as their model and as his representative Lk 9:46-48 / Mk 9:34-37. There was no question of him blessing them on that occasion; there need not be any in this episode either.

Some commentators, basing their judgement partly on the work of Jeremias¹ and Strack-Billerbeck², report the practice of people bringing children to elders and scribes, on the evening of the Day of Atonement or perhaps on any fast day, for a prayer of blessing³. But, while I do not exclude the possibility of Jesus being involved in this way, I find nothing *in our text* to indicate this here. Marshall suggests in connection with Lk 18:15: "ἄπτομαι is used of the physical accompaniment of an act of blessing (5:13; cf. Gn. 48:14; SB I, 807f.)." This offers a possible *background* to the situation in Lk 18:15. But if we stick to the texts themselves we find firstly that while the Genesis passage does indeed refer to a blessing, nowhere does it use the verb ἄπτομαι. Ἐκτείνας δὲ Ἰσραὴλ τὴν χεῖρα τὴν δεξιάν, ἐπέβαλεν ἐπὶ τὴν κεφαλὴν Ἐφραὶμ, οὗτος δὲ ἦν ὁ νεώτερος, καὶ τὴν ἀριστερὰν ἐπὶ τὴν κεφαλὴν Μανασσῆ, ἐναλλάξ τὰς χεῖρας. Secondly, it seems to me that the emphasis in the other Lucan passage, Lk 5:13, is concerned with the *healing* touch that Jesus gives to the leper. In fact the verb ἄπτομαι is found 31 times in the synoptics. If we leave aside for the moment the present verse then we find that every other occasion is concerned with healing; there is never any suggestion of the act of blessing. I do not think there is any here either. But I admit that in the Matthean parallel to the touching of the children described in Lk 18:15 we find a quite different set of words and emphasis:

Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς

1. Jeremias J., Infant Baptism in the First Four Centuries, ET, London 1960, 49ff.

2. SB II, 138.

3. Marshall I.H., The Gospel of Luke, Exeter 1978, 682.

καὶ προσεύχεται Matt 19:13. Mark, however, is close to Luke: ἵνα αὐτῶν ἄψῃται Mk 10:13. (Later at 10:16 he says καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.) But the material that is common to Luke and Mark is found at Lk 18:15 and Mk 10:13 and this does not indicate an act of blessing. It is true that the Syriac Curetonian manuscript *interprets* ἄπι- as εὐλογ-. But a thorough search of the Greek texts of the Septuagint and the complete works of Philo and Josephus never shows the acts of touching and blessing joined together in the same verse. Touching is simply *not* associated with blessing in the Jewish-Greek literature that was contemporary with Luke¹. If I am to be rigorous in my use of sources then I cannot say that we have here any evidence for the pious practice of blessing children in this source.

(b) The prayers of the Blind Man of Jericho are

"Jesus, Son of David, have mercy on me!" Lk 18:37 / Mk 10:47;

"Son of David, have mercy on me!" Lk 18:39 / Mk 10: 48; and

"Lord ["Master" in Mk] that I may see!" Lk 18:41 / Mk 10: 51.

The prayers are set in a context that highlights faith: the faith of the man in coming to Jesus and acclaiming him; the response of Jesus: "Your faith has made you well!" Lk 18:42 / Mk 10:52. I think it most probable that in Stage III the prayers were used by individual Christians who saw the Blind Man as a model of faith for them, who prayed in his words to the Risen "Son of David", or "Lord", or "Master", for help in their spiritual blindness. Secondly, though with much more hesitation, I would suggest that these short prayers were appropriate for use in the mantra style of praying i.e. where a phrase is repeated

1. Using the Ibycus laser scanner to carry out a search-pattern.

many times in a rhythmic way, as a kind of sacred incantation to help produce mystical union. I see no reason for excluding this prayer-form from those responsible for this source. The mantra style of praying is not to be equated with "the many words of the pagans" that Jesus condemns in Matt 6:7. There are few words in a mantra, and the words cease to become important in themselves; they are not uttered "in order to be heard" Matt 6:7; but they become the vehicle, one that is directed towards a spiritual union that goes beyond mere words. (Of course this is not to be confused with the gift of tongues that Paul discusses in 1 Cor 14). A somewhat similar practice would have been experienced in early worship during the recitation of Psalm 136; here the phrase "his love is everlasting" is repeated some twenty-six times. It would be possible to concentrate on the actual words all twenty-six times; but it seems more probable to me that the words themselves would be merely the vehicle for immersing the participants in praise and thanksgiving to God. If such was indeed part of the established Jewish practice, then I see no reason for excluding the closely related mantra-style from the prayer life of our source, though of course I make this suggestion with considerable caution.

(c) The prayer at the entry of Jesus into Jerusalem is based on Psalm 118:26 (117:26): "Blessed is he who comes in the name of the Lord!" This prayer was the normal greeting made to pilgrims on their arrival at the Holy City. I would like to explore its value for Stage III of the tradition. It might possibly be used as a greeting between the Christians who used this source: indeed since customs often persist for a long time without being recorded, the text may have been used in this way until we find it actually recorded as a greeting for an emperor or

bishop¹.

Another use of the text was one that was directed to the Second Coming of Jesus at the end of time: we find this future sense in the memorial inscription on the portal of a Syrian mountain hypogeum².

A third setting for the Stage III use of this phrase might be the Eucharistic celebration, where the one greeted continued to be the same Jesus thus acclaimed in the gospel text. Hard evidence for this is difficult to find. If we argue that the Benedictus was always attached to the Sanctus⁴, then there are pointers to its use in the early liturgies e.g. that of Clement of Rome⁵. Both Origen and Tertullian allude to it⁶, though Hippolytus did not include it since apparently he wanted to leave aside everything from the Old Testament in his eucharistic prayer⁷. (The oriental liturgies insert a double phrase into their text: instead of the simple *qui venit*, they consider both the past and the future by singing "he who has come and who is to come"³).

1. cf. Peregrinatio Silviae, ed. Gamurrini, 59-60, not available to me but quoted and discussed in Atchley C., Ordo Romanus Primus, London, 1905, 90-95. Atchley thinks that the Benedictus verses were originally an acclamation to the celebrating bishop and that they were only later directed towards the Eucharistic species.

2. Kaufmann, C.M., Handbuch der christlichen Archaeologie, 3rd ed., Paderborn, 1912, 148.

3. Hanssens J.M., Institutiones liturgicae de ritibus orientalibus, III, 394f.

4. "at a very early date, in Palestine itself" Baumstark, A., "Trishagion und Qeduscha", J.L., 3, 1923, 18-32. For *contra* see Jungmann J.A., The Mass of the Roman Rite, New York, 1955, 132f n.26.

5. Clement of Rome, Ad Corinth., c.34; cf Kleist J.A., The Epistles of St. Clement of Rome and St. Ignatius of Antioch, Ancient Christian Writers, 1; Westminster, 1946, 30.

6. Tertullian, De or., 3 (CSEL, 20, 182); and Origen, De princ., I,3,4; IV, 3, 14 (GGS, Orig., V, 52f., 346). cf comments of Dix G., in "Primitive Consecration Prayer", Theology, 37, 1938, 261-283.

7. Jungmann J., The Early Liturgy, London, 1959, 71.

In Stage III this exclamation of blessing would thus apply firstly as a greeting to those missionaries who come in his name, secondly to the coming of the Lord in the eucharist, and finally to his coming at the end of time in the parousia.

The phrase "in the name of the Lord" or "in my name" is a favourite expression for this source. It crops up frequently e.g. children are to be received "in my name" Lk 9:48 / Mk 9:37; demons are cast out "in his name" Lk 9:49 / Mk 9:38; Jesus uses the phrase in speaking of the many deceivers who "will come in my name" Lk 21:8 / Mk 13:6; he says later that his followers will be hated "for my name's sake" Lk 21:17 / Mk 13:13. The L source uses the expression only twice, at Lk 10:17 and 24:47; the Sayings Pool uses it once and this is in a quotation of Psalm 118:26 (117:27) at Lk 13:35; and the Infancy Source does not use it at all.

Pious practices in Block D.

I find only three episodes in this Block that have a bearing on pious practices: one does so in a negative way: "Beware of the Scribes"; a second, the pious Widow's Tiny Offering, looks deeper than the surface appearances into the hidden values; the third, the Rich Man, offers a challenge to piety.

"Beware of the Scribes": The text, Lk 20:45-47 / Mk 12:37b-40, is quite clear: social justice and true piety go hand in hand. Those scribes will be condemned who on the one hand "devour widows' houses" while on the other they make a pretense of piety by composing long prayers, wearing long robes, taking pleasure in public salutations and in having the best seats in the synagogues and at feasts. The disciples are not to imitate the professional teachers in their ostentatious pretense of piety.

The Widow's Tiny Offering Lk 21:1-4 / Mk 12:41-44: It was not lawful to give less than two *perutahs*, so the widow was making the smallest offering possible¹. But Jesus warns that piety is not to be judged by external appearances. What matters in making a pious offering is the true cost to the giver. The widow gives all she has to the service of God.

The Rich Man Lk 18:18-23 / Mk 10:17-22: The pious way of life that is advocated by Jesus is the traditional one of keeping the Commandments. Note that Jesus quotes to the Rich Man those parts of the Decalogue that refer to relations with one's neighbour: the four prohibitions against adultery, murder, stealth and bearing false witness, and the positive command to honour one's parents. Fidelity to the Commandments is sufficient to attain eternal life. But it is possible to go beyond this minimum behaviour and reward and to lay up "treasure in heaven" by accepting a further and much more positive challenge: this consists, for this Rich Man, in selling his possessions, giving to the poor, and following Jesus. The pious way of life for the disciple requires a total commitment that goes beyond the minimal criteria of behaviour laid down by the Decalogue.

1. Plummer A., Gospel According to S. Luke, Edinburgh, fifth ed. 1922, 475.

PIOUS PERSPECTIVES IN BLOCK D.

By this stage in the investigation of the piety of the Marcan/Lucan material the reader will be noticing that the source is beginning to show perspectives that are unmatched in the other sources. I will begin this new section with a short summary of the perspectives in Block D that have already surfaced in the other Blocks of Marcan/Lucan material. Then I will move on to describe three areas that particularly emerge from Block D, namely the use of reward-language, the respect for the Old Testament, and the christological perspectives which are found here, particularly the presentation of Jesus as a Prophet and Debater.

Perspectives in Block D already noted in other Blocks: Three areas of interest can be noted briefly once more: the interest in children, in Peter as a spokesman, and concern for the synagogue.

In Lk 18:15-17 / Mk 10:13-16 Jesus welcomes the children in spite of his disciples' rebuke and holds them up as examples: "whoever does not receive the kingdom of God like a child shall not enter it". We have already noticed in Block C, p. 92 above, how the source showed Jesus' interest in children viz. his setting up of a child as a model for his disciples Lk 9:46-48 / Mk 9:33-37, and his healing of Jairus' girl and the Epileptic Boy.

In the examples just given, the children have been in the centre of the stage. Less significantly, there are five other references to children in Block D: the disciples have left their children to follow Jesus Lk 18:29 / Mk 10:30; and the Sadduceean debate mentions children four times Lk 20:28 (twice),29,31 / Mk 12:19 (twice),20,22. If we leave aside the Infancy Source as a special case, with its interest only in the child Jesus, no other source in Luke can match this interest in children. The Sayings Pool speaks of the children in the market-place Lk 7:32 / Matt 11:16 and of parents giving good gifts to children Lk 11:13 / Matt 7:11. In the Lament over Jerusalem, it speaks of Jesus' yearning to gather her children together as a mother hen gathers her brood Lk

13:34 / Matt 23:37. The L material mentions children on only three occasions: it tells us of the father disturbed by his importunate friend while in bed with his children Lk 11:7; when Jesus weeps over Jerusalem he speaks of the days that are coming when "you and your children within you" will be dashed to the ground Lk 19:44; lastly in Lk 23:28 the L source tells of Jesus addressing the Daughters of Jerusalem to "weep for yourselves and for your children." In none of these passages are the children at the centre of the stage.

I think it is quite clear that the Marcan/Lucan material tends much more than the other sources to put children in the centre stage position; it seems to have a particular interest in showing the significance of children for Jesus.

Peter as a spokesman: We have already noted the witness of Peter given in this Marcan/Lucan material cf. p. 92 above. In Block D also we find Peter as the spokesman. Here he asks about rewards Lk 18:28 / Mk 10:28. At the end of our examination of the next Block I will list the thirteen instances where Peter is mentioned in this source. For the moment we can simply note the pattern that is emerging: the Marcan/Lucan source relies on the witness of Peter much more than the other sources in this Gospel: the L material or Lucan editing mentions Simon or Peter three times only; the Sayings Pool, and of course the Infancy Source, not at all.

Interest in the Synagogue: Block D continues the interest in the Jewish central institutions. Jesus does not approve of the distortion of synagogue piety by scribes who take up the front seats for ostentatious purposes Lk 20:46 / Mk 12:39 cf. Lk 11:43 (source debated). The present Block takes the interest in Jewish institutions beyond the synagogue and into the Temple itself: Jesus is anxious to reform abuses here and to have it used as a place for prayer and teaching Lk 19:45-46 / Mk 11:15-17. Eventually the disciples are warned that not only their own families but also the very synagogues may rise against them in persecution Lk 21:12 / Mk 13:9.

The Use of Reward-language: The interest in rewards for service enters this Marcan/Lucan material at Lk 18:18-23 / Mk 10:17-22. The Young Man is concerned with inheriting eternal life. Jesus then addresses him with a challenge that will lead to treasure in heaven. A similar reward that applies to alms-giving occurs in the Sayings Pool Lk 12:33 / Matt 6:20 cf. Tob 4:8f; 1 En 38:2; 2 En 50:5 for similar teaching. This episode leads to a warning about riches and to Peter's question about the rewards that the disciples will receive Lk 18:24 / Mk 10:23-31. Here Jesus does not promise the disciples any treasure in heaven; they will receive in this life much more than they have given up, and in the life to come they will secure eternal life. Reward-language clearly does occur in the Marcan/Lucan source, but not to any great extent. Where it does occur, the reward is both here and hereafter. When we come to examine the piety of the Sayings Pool we will find a far greater emphasis on rewards for service, and these rewards are heavenly ones only.

Respect for the Old Testament: Block D shows a much more explicit emphasis on the Old Testament than we find in the other sources in Luke:

Jesus affirms the Decalogue to the Young man Lk 18:18;

Jesus' Entry to Jerusalem is greeted with the Psalm quotation Lk 19:28;

Jesus purges the Temple quoting Isa 56:7 and Jer 7:11 at Lk 19:46;

Jesus' parable of the Tenant Farmers quotes Ps 118:22-23 and Isa 5:2; *Lk 20:9-19*

Jesus' debate on the Son of David quotes Ps 110:1 in Lk 20:41;

In the Signs before the End Jesus seems to quote Dan 2:28 in Lk 21:9.

Christological Perspectives: In Block D we find the features already noticed in this material viz. that Jesus is a powerful healer Lk 18:35-43 / Mk 10:46-52 and a figure of authority. The particular emphasis emerging at this section is the authority of Jesus as a Teacher and Prophet.

Jesus is the Teacher who corrects superficial impressions and requires one to look deeper for values:

the children are to come forward, for they are significant Lk 18:15-17 / Mk 10:13-16;

the Young Man is invited to go beyond the minimum legal observances Lk 18:18-23 / Mk 10:17-22;

the Son of Man will be mocked, scourged and killed Lk 18:31-34 / Mk 10:32-34;

he teaches that the expectations regarding the Vineyard will be upset by the replacement of the Tenant Farmers Lk 20:9-19 / Mk 12:1-12;

the superficial parade of scribal piety is false Lk 20:45-47 / Mk 12:37b-40;

the Poor Widow's offering is greater than first appears Lk 21:1-4 / Mk 12:41-44;

the apparently magnificent stability of the Temple will not last Lk 21:5-6 / Mk 13:1-2.

Jesus is also the competent debater who can handle in the Temple the controversies raised by the professional teachers of his day:

he rejects the challenge to his own authority by the Temple authorities Lk 20:1-8 / Mk 11:27-33;

he avoids both the Zealot and the Pharisaic solutions to the question of Tribute to Caesar Lk 20:20-26 / Mk 12:15-22;

he successfully argues with the Sadducees regarding the resurrection of the dead Lk 20:27-40 / Mk 12:18-27;

he puzzles the scriptural authorities by asking them about the Messiah being addressed as "Lord" by David Lk 20:41-44 / Mk 12:35-37a;

he challenges the supporters of the *status quo* with a parable about the Tenant Farmers being replaced; Lk 20:9-19 / Mk 12:1-12;

in the hearing of all the people he is not afraid to criticise the scribes for their pretence of piety Lk 20:45-47 / Mk 12:37b-40.

Jesus is also presented as a Prophet, without the actual title being given to him:

he makes a prophet-like protest at the abuses in the Temple and synagogue Lk 19:45-46 / Mk 11:15-17 and Lk 20:45-47 / Mk 12:37b-40;

he speaks forthrightly of the doom ahead for the Temple Lk 21:5-6 / Mk 13:1-2;

he points to the End, giving signs to his followers Lk 21:7-11 / Mk 13:3-8;

he warns of the persecution ahead Lk 21:12-19 / Mk 13:9-13;

he speaks solemnly about the coming of the Son of Man upon the clouds in great power and glory; Lk 21:27 / Mk 13:26;

he gives the parabolic sign of the Leafy Fig Tree, adding that his Word will never pass away Lk 21:29-33 / Mk 13:28-32.

Lastly in this review of christological perspectives I will present some of the titles used by the source for Jesus in this Block:

"The Son of Man" who will suffer Lk 18:31-34 / Mk 10:32-34;

"Son of David", by the Blind Man of Jericho Lk 18:35-43 / Mk 10:46-52; the multitude refers to Jesus only as "Jesus of Nazareth".

"My son", by the owner of the vineyard Lk 20:9-19 / Mk 12:1-12; cf. the same title given after the Baptism Lk 3:22 / Mk 1:11 and at the Transfiguration Lk 9:35 / Mk 9:7.

SUMMARY OF PIETY ANALYSIS OF BLOCK D.

The prayers in this Block include the short petitions of the Blind Man of Jericho, which perhaps became mantras for the followers in Stage III, and the greeting prayer of Blessing from Psalm 118:26 (117:26).

The practice of piety involves three episodes: the condemnation of ostentatious piety as shown by the scribes; the hidden dedication of the Poor Widow; and the challenge of becoming poor as a way of life.

The perspectives in this Block show the source's interest in children, its appreciation of the witness of Peter, its concern for the Jewish institutions, its respect for the Old Testament text, and its limited and peculiar use of reward-language. The perspectives on Jesus himself are seen in the source's presentation of him as healer, teacher, debater and prophet. His titles include (suffering) Son of Man, Son of David, and "My son".

PIETY ANALYSIS OF BLOCK E: Lk 22:1 - 24:12 / Mk 14:1 - 16:8.

The episodes in this Block which contain some material common to Luke and Mark are:

The Conspiracy of the Leaders;

The Betrayal of Jesus by Judas;

Preparation for the Passover Meal;

The Last Supper;

Jesus Foretells his Betrayal;

Rivalry and Places in the Kingdom;

Peter's Denial Foretold;

Prayers on the Mount of Olives;

The Arrest of Jesus;

Peter's Denials; Jesus before the Council;

Jesus Delivered to Pilate; the Trial;

Jesus Handed over to be Crucified;

The Road to the Cross;

The Crucifixion;

The Burial of Jesus;

The Women at the Empty Tomb.

Piety Analysis of the Prayers in Block E: The common text to Luke and Mark in this Block refers to prayer only in the episode about the Mount of Olives Lk 22:39-46 / Mk 14:32-42. Here we find two allusions to our topic: firstly Jesus asks his disciples to pray for themselves that they will not succumb to temptation Lk 22:46 / Mk 14:38. Secondly Jesus engages in prayer of petition for himself, that the cup of suffering be removed from him. But he sets his prayer clearly subject to the will of the Father (πάτερ in Lk: Ἀββᾶ in Mk). It is petition intertwined with affirmation of the Father's will. Nothing must interfere with God's plan of salvation.¹

Pious Practices in Block E: There is only one pious practice that emerges from the text common to Luke and Mark in this Block. This is the Passover Meal Lk 22:7-20 / Mk 14:12-25. The comprehensive nature of my particular task does not allow me to engage in the minutiae of textual analysis here; this has already been done by scholars specialising in this field². My interest rather lies in the use of the text on the Last Supper by the infant church that preserved this text. Seven points seem to me of importance:

1. It is obvious that the text uses a Passover setting for the Lord's Supper. It does this quite happily, without any signs of tension with the Jewishness of the celebration. This relaxed usage of the practices of established Judaism is a feature we have already noted with other aspects of the Lucan / Marcan texts.

1. Jesus has already pointed out that he is among his disciples as one who serves Lk 22:26 / Mk 10:43f. Now the Servant's prayer of *fiat* echoes that of the handmaid, Mary, in Lk 1:38.

2. e.g. Schürmann H., Das Paschamahlbericht, Münster, 1953, 76-104.

2. At the centre of Jewish life was this cultic practice of the Passover Meal, by means of which the pious Jew became caught up in the saving events of the Exodus and kept in continuity with them. This perspective of continuity is also important for the infant church in its Passover celebrations.

3. Our text shows the paradigm for Christian liturgical practice, the Last Supper. This depicts Jesus and the disciples celebrating the annual festival meal of the Passover. The text mentions four times that it is a Passover celebration (Lk 22:7-13 / Mk 14:12-16). By this participation they were obviously regarding themselves as being in essential continuity with God's people and the saving events experienced in the Exodus.

4. Moreover this celebration was a regular event, part of a cycle of liturgical practice. If this were the case in Jewish life, then its celebration would also be an annual event for Jewish-Christians when they continued the practice.'

5. But there is also a new significance given to this celebration since it has now become the setting for the institution of the eucharist. There is both continuity with Israel's past and the possibility of future continuity with Jesus for the Christian community in a new and characteristic way which did not abolish the old ways but fulfilled them. The old covenant becomes enfleshed in a new and tangible way in the blessed bread and cup which Jesus identifies with himself and which is to be shared by his disciples.

1. This is not to suggest that the eucharistic celebration was confined to once a year. No Christian group is known to have confined it in this way. See further O'Neill, J.C., Messiah: Six Lectures on the Ministry of Jesus, Cambridge, 1980, Chapter 5.

6. This sense of participating in the covenant is an obvious but essential pious perspective of the community that preserved this source and read it regularly at its assemblies. It is most probable that the reading of such a text in public worship and its celebration in liturgical practice in accordance with Jesus' command, took place at the annual anniversary of the Passion, Death and Resurrection of Jesus. In due course the sacrificial lamb of the old covenant was deemed to be replaced by the body and blood of Jesus, but I imagine that for a time the roast lamb, herbs etc of the Jewish ritual co-existed with the eucharistic participation in the new covenant. The text suggests that the Christian viewpoint before the hostilities with Judaism became embittered was "both-and" rather than "either-or".

7. The precise steps between the Last Supper and the Lord's Supper cannot be documented. It is likely that the celebration of Passover continued in the infant Church, but with the new significance already discussed at point 5 above. At the heart of this Passover celebration is a perspective to which Paul gives the name anamnesis. This perspective is important for piety analysis. It consists in the understanding that in the liturgical celebration the barriers of space and time are broken down. The participants are caught up into the saving event of God's dealings with his people. In the liturgy, the participant is immersed into that event and relationship, becoming actively permeated by both. It is this basic pious perspective and its practice that also makes the link between the Last Supper and the Lord's Supper in Stages II and III of the tradition. I agree with Fitzmyer when he writes: "What steps intervened in the development between the Last Supper and the Lord's Supper is a matter of speculation and deduction; it is scarcely possible to reconstruct that development with accuracy today."¹

1. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1985, 1391.

Pious perspectives in Block E:

These can be dealt with briefly since there is little that is new here. It has been necessary to mention the perspective of anamnesis while examining the Passover Meal and Last/Lord's Supper above. I will here mention two other significant perspectives : the respect for the witness of Peter¹, and the christological titles presented in the Block.

Peter's denial is foretold by Jesus in Lk 22:31-34 / Mk 14:26-31. Later, when Jesus is set before the Sanhedrin, Peter follows at a distance and then denies Jesus Lk 22:54-71 / Mk 14:53-65. His remorse is portrayed by the common text as it shows Peter weeping at his lack of fidelity Lk 22:62 / Mk 14:72.

The christological perspectives in this Block show nothing that is new to the common material: Jesus is still the Teacher who instructs his disciples as they rival with one another Lk 22:24-30 / Mk 10:41-45 cf. Lk 9:46-48 / Mk 9:33-37. They are to follow the example he gives: he is among them as one who serves. He still acts in a prophetic way as he sees the approaching denials of Peter and the betrayal by Judas. In a mocking way his persecutors call on him to prophecy while he is blindfolded Lk 22:54-71 / Mk 14:65. The title that continues to be used of him is still "Son of Man" Lk 22:22 / Mk 14:21; Lk 22:68 / Mk 14:62. The title "King of the Jews" comes only from his persecutors: in a question from Pilate Lk 23:3 / Mk 15:2; in the soldiers' mockery Lk 23:37 / Mk 15:18; and in the inscription over the cross Lk 23:38 / Mk 15:26.

1. Peter's name is mentioned as witness thirteen times in the Lucan/Marcan material in Lk 6:14; 8:51; 9:20; 9:28; 9:33; 18:28; 22:34, 54, 55, 58, 60, 61, 62.

SUMMARY OF THE PIETY ANALYSIS OF BLOCK E.

The prayers in this Block are prayers of petition: for deliverance of the disciples in the time of temptation and for the removal of the cup of suffering if such is in accord with God's plan of salvation.

The pious practice found here is the celebration of the passover meal. The insit^tution of the eucharist in this setting suggests the annual celebration[^] of both by the community behind this common source. At the heart of both is the sense of anamnesis.

The pious perspectives continue to show an interest in the witness of Peter and in the presentation of Jesus as Teacher, Prophet and as "Son of Man".

SUMMARY OF THE PIETY ANALYSIS OF THE MATERIAL COMMON TO MARK AND LUKE.

The Prayer-forms in the Marcan/Lucan material:

There is little to be found in this area. The following points have been mentioned:

the prayer of blessing before food which Jesus demonstrates in Lk 9:16 / Mk 6:41;

and the prayer of petition for deliverance from the storm in Lk 8:24 / Mk 4:38 (p. 86), from blindness Lk 18:37 / Mk 10:47 (p. 98), and from temptation Lk 22:39-46 / Mk 14:32-42 (p. 110). It is important to note that this prayer of petition is made sometimes to Yahweh and sometimes to Jesus.

Pious Practices in the Marcan/Lucan material:

Six practices may be observed:

Baptism, that is both performed and "preached" (p. 67);

Forgiveness of sins through repentance and Baptism (p. 68);

Synagogue practice respected (p. 76);

Passover practices observed (p. 110-113);

Exorcism is practised (p. 80);

Practices associated with ritual uncleanness are
observed (p. 88f.).

Pious perspectives in the Marcan/Lucan material:

The following have been noted:

belief in angels and devils (p. 80);

belief in ritual uncleanness (p. 88f.);

respectful use of the O.T. (p.105f.);

synagogue respected (p. 104);

respect for Jewish passover (p. 110-113);

conditional respect for the Law (p. 88f.);

children as important (p. 92; 96f.);

Peter as a spokesman (p.104);

salvation promoted through association, not segregation (p. 77f.);

emphasis on Jesus as

Prophet (p. 107; 113);

Healer (p. 81f.);

Teacher (p. 106);

Debater (p. 106f.);

Someone with special titles:

Holy One of God; Son of David; Son of God;

(suffering) Son of Man (p.108); Bridegroom;

Lord of the Sabbath (p. 83);

use of the phrase "in my name" (p. 101);

openness to outsiders (p.91);

a perception of the deeper meaning: from information to significance (p. 86-88).

CHAPTER THREE.

THE PIETY OF THE SAYINGS POOL OF MATERIAL.

CHAPTER THREE.

THE SAYINGS POOL OF MATERIAL.

I now wish to identify the piety of the material that is common to Luke and Matthew but absent from Mark. Some authorities refer to this as "Q" material and suggest that this was a written source that was used by Luke and Matthew when they composed their gospels. I am not concerned in this thesis with the theory as such. My interest is much more simple: does this material have a distinctive piety? If it does, then I will have further evidence that Luke saw the need for bridge-building in the early church, and therefore wrote his gospel with the conviction that the piety authorised by Jesus was wider than the individual pieties expressed by the various communities Luke came across in his travels. He collected his material from "ministers of the word" (note how this plural allows for pluralism in his sources), and wrote "an ordered account" 1:2. My task is to use Piety Analysis to dissect his finished product and obtain a clearer picture of the piety of the early communities from which Luke received his information. In this chapter I am particularly interested in the piety of the material common to Luke and Matthew but absent from Mark. I will call this the Sayings Pool of material.

It is important to determine as precisely as possible what I mean by this Sayings Pool. I do *not* mean Q: firstly Q itself, if it existed, seems to be incapable of precise definition cf. the amazingly diverse lists of so-called Q materials that have been assembled in

Moffat's scholarly introduction to the literature of the New Testament'. Secondly it is quite possible that the hypothetical Q would be wider than the material common to Luke and Matthew (but absent from Mark): Luke could have used Q material that Matthew left out and vice versa. Thirdly, we cannot be sure that Q material cannot be found also in Mark. Finally, there could have been a number of versions or editions of this Q as it became a written source and was copied for communities of varying needs.

In the face of all this insecurity I will simply confine myself to the Sayings Pool of material that I find in Luke. I will examine this Sayings Pool on a conservative basis: I will carry out a piety analysis only on those Lucan verses in which ideas are clearly shared by Luke and Matthew. When there is doubt, I will leave these verses aside. The comprehensive nature of my task will still allow me to arrive at an overall picture of the piety of the source under examination.

Notice that I am interested in common ideas as well as precise literary agreement. I am using the written texts of Luke and Matthew as my basic material, but I do so with an interest in the communities prior to Luke's text at the stage in which a bridging of oral and written tradition took place; the stage I refer to might be described as the overlapping of the end of Stage II and the start of Stage III of the tradition. It is of course too simplistic to assume that Stage III began the day after Stage II ended!² Therefore it seems to me quite reasonable to allow for some degree of flexibility in the actual words used by Luke or Matthew to express what was ultimately an oral source of teaching material. I do not know if Luke had a written or an oral source for the Sayings Pool. But the piety of this material should be

1. Moffat J., An Introduction to the Literature of the New Testament, 3rd ed., Edinburgh, 1918, 194-204.

2. As E.R. Dodds observed "There are no periods in history, only in historians". cf. Metzger B., The Canon of the New Testament, Oxford, 1987, v.

the same whether Luke's source is oral or written, and it is in the piety that my interest lies. In following this policy of flexibility I realise that I may be blunting the tool of Piety Analysis for future use when I need to analyse Luke's own piety. Nevertheless the alternative of sticking to precise textual agreement would put valuable materials like the Beatitudes and the Lord's Prayer into a no-man's land beyond the reach of piety analysis. In dealing with such specific topics I will examine them on a conservative basis, concentrating on the minimum area of agreement between Luke and Matthew, but remaining open to common ideas as well as texts.

As a working basis I will normally use the headings for this material that are given in a modern standard commentary¹. When I disagree with the author's title of a pericope or with his allocation of verses to a particular source, I shall indicate this by an asterisk. I will group the headings into manageable Blocks of material, provide these Blocks with titles that summarise their content, and then analyse the Blocks for prayers, practices and perspectives of piety.

1. Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 77-79.

Material mainly from the "Little Interpolation": Lk 6:20 - 8:2.

Block 1: A Primer of Basic Teaching:

Beatitudes Lk 6:20-23 / Matt 5:3,6,4,11-12.
Love of enemies A Lk 6:27-33 / Matt 5:44,
39-42,42,46-47.
Love of enemies B Lk 6:35b-36 / Matt 5:45-48.
On judging A Lk 6:37a, 38b / Matt 7:1-2.
On judging B Lk 6:39bc / Matt 15:14b.
On judging C Lk 6:40-42 / Matt 10:24-25; 7:3-5.
Test of goodness Lk 6:43-45 / Matt 7:16-20.
Hearers and doers of the word Lk 6:46-49 / Matt 7:21,24-27.
Cure of Centurion's servant Lk 7:1b-10 / Matt 8:5-10,13.

Block 2: Suggested Perspectives on the Baptist and his Followers:

The Baptist's preaching A Lk 3:7-9 / Matt 3:7b-10.
The Baptist's preaching B Lk 3:16b-17 / Matt 3:11-12.
The Baptist's question Lk 7:18-23 / Matt 11:2-6.
Jesus' testimony to Baptist Lk 7:24-28 / Matt 11:7-11.
Judgement of Jesus' generation Lk 7:31-35 / Matt 11:16-19.

Material from the "Big Interpolation": Lk 9:51 - 18:14.

Block 3: Material for Discipleship on the Initial Mission:

Three would-be followers Lk 9:57-60 / Matt 8:19-22.
Mission of the seventy Lk 10:2-12 / Matt 9:37f;10:7-16.
Woes on Galilean towns Lk 10:13-15 / Matt 11:21-23.
Disciples as representatives Lk 10:16 / Matt 10:40.

Block 4: Prayer and the Disciple:

Praise of the Father Lk 10:20-21 / Matt 11:25-27.
Blessedness of the disciples Lk 10:23-24 / Matt 13:16-17.
"Our Father" Lk 11:2-4 / Matt 6:9-13.
Efficacy of prayer Lk 11:9-13 / Matt 7:7-11.

Block 5: Opposition to the Mission:

Beelzebul controversy Lk 11:14-23 / Matt 12:22-30.
Return of the evil spirit Lk 11:24-26 / Matt 13:43-45.
Sign of Jonah Lk 11:29-32 / Matt 12:38-42.
The sound eye * Lk 11:34-36 / Matt 6:22-23.
Sayings against Pharisees Lk 11:39-40, / Matt 23:25-26,
 42--44, / 23, 6-7, 4,
 46-52; / 29-30, 34-35, 13;
 12:2-3 / 10:26-27.

Block 6: Rewards for Fidelity:

Fearless confessing rewarded * Lk 12:4-9 / Matt 10:28-33.
Worry about earthly things Lk 12:22b-31 / Matt 6:25-33.
Treasure in heaven Lk 12:33b-d, / Matt 6:19-21.
 34.
Vigilance and fidelity Lk 12:39-40, / Matt 24:43-51.
 42b-46.
Enigma of Jesus' mission Lk 12:51,53 / Matt 10:34-36.
Avoiding magistrates * Lk 12:58-59 / Matt 5:25-26.

Block 7: The Challenge of the Kingdom:

Mustard seed and yeast Lk 13:18-21 / Matt 13:31-33.
Reception and rejection Lk 13:24-29 / Matt 7:13-14;
25:10-12; 7:22f; 8:11f.
Lament over Jerusalem Lk 13:34-35 / Matt 23:37-39.
The Great Dinner Lk 14:16-21 / Matt 22:2-10.
Conditions of discipleship Lk 14:26-27 / Matt 10:37-38.
Parable of the Salt Lk 14:34-35 / Matt 5:13.
Servants and Masters Lk 16:13 / Matt 6:24.
Sayings about the Law Lk 16:16-17 / Matt 11:12f; 5:18.
On Forgiveness Lk 17:3b-4 / Matt 18:21-22.
On Faith like a mustard seed Lk 17:5-6 / Matt 17:20.

Block 8: The Approaching Day of Judgement:

Days of the Son of Man A Lk 17:23-24 / Matt 24:26-27.
B Lk 17:26-27 / Matt 24:37-38.
C Lk 17:33 / Matt 10:39.
D Lk 17:34-35 / Matt 24:40-41.
E Lk 17:37b / Matt 24:28.
Parable of the Pounds Lk 19:13, / Matt 25:14-30.
15b-24,
26.
Final reward of disciples * Lk 22:28b, / Matt 19:28.
30b.

Systematic Analysis of the Sayings Pool.

Introduction: Before undertaking the detailed analysis of the texts I have listed above, I will first suggest a life-situation for the material in the Sayings Pool. I am doing this now rather than later because I wish to explain the titles that I have just given to the Blocks. I also want to develop my reasoning for suggesting this life-situation as I make my Piety Analysis of the material: the piety is my principal concern, but I see it as the piety of real people in the early church rather than the piety of a "book" that was somehow produced as a mere exercise in literary creativity. In other words, I am making a provisional minor hypothesis in suggesting a life-situation for the material; the process of piety analysis will enable me to investigate the credibility of this hypothesis. But more importantly, I will be establishing the principle that the piety and life-situation of a source are interdependent. These may not be identical: it is reasonable to expect the piety of the community to contain elements that are not recalled in the source; but I would expect all the source's piety to be upheld by the community behind it.

The advancing of a hypothetical life-situation is in line with a current need in Lucan studies. At the end of a contemporary review of the history of criticism of the Gospel of Luke, O. Lamar Cope writes¹: "Still to be accomplished, however, is a clear reading of the setting of the writer. For, as R. Karris has observed, when we ask what we know of Luke's specific *Sitz im Leben*, the answer is, 'not much'². That leaves a major task ahead in Synoptic studies."

1. O. Lamar Cope, "On the History of Criticism of the Gospel of Luke", Union Seminary Quarterly Review, 1988, 61.

2. Karris, R.J., "Poor and Rich: The Lucan *Sitz im Leben*," in Perspectives in Luke-Acts, ed. by C.H. Talbert, Association of Baptist Professors of Religion, Special Studies No. 5., Danville VA, 1978, p. 112.

The titles I have given to the eight Blocks show my thinking on the life-situation that I will shortly define:

- Block 1. A Primer of Basic Teaching.
- Block 2. Suggested Perspectives on the Baptist and his Followers.
- Block 3. Material for Discipleship in the Initial Mission.
- Block 4. Prayer and the Disciple.
- Block 5. Opposition in the Mission.
- Block 6. Rewards for Fidelity.
- Block 7. The Challenge of the Kingdom.
- Block 8. The Approaching Day of Judgement.

The titles I have given to the eight Blocks of material point to this source as being a specialist course of training for the work of mission. Such training would require a way of life that was noted for its single-minded dedication and its characteristic spirituality. With this in mind I propose that the material was a course used in the specialised training of a missionary order in the early church. As we move through the Blocks the reader will judge whether or not this hypothesis is admitted by the evidence. The material when viewed in this way (now will) show a purpose with a clearly ordered sequence of presentation. Furthermore its very simple purpose is one that is bound to have arisen from a very practical need in the early church, viz. the training of missionaries. I would expect any missionary order to have a distinctive spirit, a special vision of its Founder, that would characterise its relationships with God, with one another and with those contacted in the apostolate. Piety Analysis might reveal such a unity of spirit. I will therefore examine the material's piety to see if it has such a distinctive spirit.

Block 1: A Primer of Basic Teaching:

Beatitudes Lk 6:20-23 / Matt 5:3,6,4,11-12.
Love of enemies A Lk 6:27-33 / Matt 5:44,
39-42,42,46-47.
Love of enemies B Lk 6:35b-36 / Matt 5:45-48.
On judging A Lk 6:37a, 38b / Matt 7:1-2.
On judging B Lk 6:39bc / Matt 15:14b.
On judging C Lk 6:40-42 / Matt 10:24-25; 7:3-5.
Test of goodness Lk 6:43-45 / Matt 7:16-20.
Hearers and doers of the word Lk 6:46-49 / Matt 7:21,24-27.
Cure of Centurion's servant Lk 7:1b-10 / Matt 8:5-10,13.

There are no formal prayers or pious practices in this Block. What we do find are perspectives for piety. I am inclined to see these as implied in seven Basic Principles provided for a school of missionaries. This basic teaching with its inherent perspectives may be stated as follows:

The First Principle to be learned establishes the identity of the missionary disciple and assures him that God gives his blessing to the work now and will undoubtedly reverse his hard lot in due course. We find this theme in The Beatitudes: Lk 6:20-23 / Matt 5:3,6,4,11-12. The disciples are themselves socially deprived: they are destitute, hungry, grieving and excluded for the sake of Jesus, the Founder. Their poverty should give them confidence since it is among the poor that the kingdom of God is to be found. Therefore they are to be aware of themselves as the poor ones to whom this Good News is given and as the modern prophets who must endure persecution for a great reward in heaven. I realise that most commentators take the Beatitudes to be directed to all Christians. But Lk 6:23 / Matt 5:12 is a clear indication that they are addressed to a small group like the prophets, who are capable of preaching in environments that might be hostile. We might summarise this Block of teaching in this way: *Have some self-esteem in*

spite of the outward appearances of poverty and rejection: to you has been entrusted the mission! Be assured that endurance in suffering will meet with rewards when God will reverse the poverty, pain and injustice you now encounter .

The Second and Third Basic Principles apply to future behaviour on the mission: Lk 6:27-33,35b-36 / Matt 5:44,39-42,46-47,45,48. The pious way of life that the disciple is required to follow is determined by two basic principles: love your enemies and pray for them. The first involves the practical side of life amid hostile company; the other concerns the prayer-life of the disciple: this must make room for prayer of petition for those who treat the disciple unjustly. The same principles are to be found in the Didache 1:2-5. Finally we may notice that once again there is an eye to the reward or punishment that lies ahead; the ultimate reward is to become "Sons of the Most High" Lk 6:35 (Matt 5:45 has "Sons of your Father who is in heaven"). The Block of teaching may be summarised in this way: *A basic duty in order to receive the final reward is to be generous to one's opponents both in prayer and practice.*

A Fourth Basic Principle also applies to behaviour on the mission: Lk 6:37a,38b / Matt 7:1-2. The phrase "Judge not, and you will not be judged" contains the theological passive, implying that the disciple will not be judged by God if he himself avoids being judgemental. Since God is involved in the second part of the verse by implication, and since there is an obvious balance in the ideas present, it is likely that God is to be implied in the first half also, so that the full understanding could be expressed in this way: "Do not make severe judgements, usurping the place of God; in this way you will not be judged severely by God when your turn comes". For the missionary disciple, the emphasis must be on love rather than on censorious fault-finding. And of course what is true for the missionfield also holds good for relationships within the order! Note also that once again there is an eye to the coming judgement of God; there is a strand of prudential morality running through this source. We might summarise

this maxim as follows: *Do not judge others: the consequences are bad for you. Your own measure is the measure you get back!* .

A Fifth Principle applies to the life within the missionary novice-house itself: Lk 6:39bc / Matt 15:14b ; Lk 6:40-42 / Matt 10:24-25; 7:3-5 may be paraphrased as the following two maxims: *Learn the facts properly: we cannot have the blind leading the blind! Moreover the pupil must keep his own place in the order of things, respecting his masters since they know the source.*

A Sixth Principle in this basic course is given in Lk 6:43-45 / Matt 7:16-20 and Lk 6:46-49 / Matt 7:21,24-27. It is directed to the inner life of the would-be disciple and may be paraphrased thus: *Good trees will be needed to produce good fruit. Therefore get yourselves organised on to firm foundations: in your own personal life you must integrate hearing and doing, teaching and practice.*

The Seventh Principle completes (in Jewish thinking seven is a perfect number)¹ the Basic Course with a story that looks forward to the mission ahead Lk 7:1b-10 / Matt 8:5-10,13. Although it concerns the healing of a Centurion's servant, the emphasis is not on the cure but on Jesus' dialogue with the Gentile leader: Jesus sets aside any consideration of the worthiness (ἀξιός Lk 7:4 / Matt 8:8) of the man and praises his faith. For our hypothetical life-situation the point of the story may be summarised like this: *When you are prepared, you must consider the mission to the Gentiles, who will often be rich, unlike yourselves; but in this connection you must remember that a candidate's faith is more important than his good works.*

1. Being the Day in which God rested cf. also in Revelation the seven bowls, churches of Asia, seals, letters, spirits, stars and trumpets. cf. also Matthew's seven parables of the Kingdom in Matt 13 and his seven parables of the parousia in Matt 24:32-25:46. cf. Philo, *De Spec. Leg.* II, 59; (Loeb ed. vol. VII. p. 345). Cf. 139, 167, 178, 183.

Block 2: Basic Perspectives on the Baptist and his Followers:

The Baptist's preaching A	Lk 3:7-9 / Matt 3:7b-10.
The Baptist's preaching B	Lk 3:16b-17 / Matt 3:11-12.
The Baptist's question	Lk 7:18-23 / Matt 11:2-6.
Jesus' testimony to Baptist	Lk 7:24-28 / Matt 11:7-11.
Judgement of Jesus' generation	Lk 7:31-35 / Matt 11:16-19.

Introduction to Block 2.

In this Block I have gathered together the material from the Sayings Pool that pertains to the Baptist. There are three main components to this Block: the reported teaching of the Baptist; the Baptist's own interest in Jesus; and Jesus' affirmation of the role of the Baptist in God's plan of salvation. These verses provide the future missionary with the "official line", the basic perspectives, that the Order wished to be maintained towards followers of the Baptist.

The Baptist's teaching is clear: repent and bear fruits of repentance; do not rely on belonging to Abraham's family for your delivery from the wrath to come; the axe is already poised to destroy the fruitless trees. The question arises: how did this material make its way into the Sayings Pool? Surely the most likely route is through the transmitted experience of followers of the Baptist who became Christians.

There is abundant evidence that some of the Baptist's followers were directed towards Jesus and eventually became converted to Christianity. The Fourth Gospel says that Jesus made his first disciples from two who were already disciples of the Baptist, namely Andrew and Simon Peter, Jn 1:35-42. It is the Baptist himself who directs his disciples in this Gospel towards Jesus, Jn 1:36f. In the Sayings Pool also we find John directing his disciples to question Jesus on his behalf Lk 7:19 / Matt 11:2f. Furthermore, Acts tells us that the Christian leader Apollos had been baptised by John, Acts 18:25, and that Paul received about twelve Baptist followers into Christianity at Ephesus, Acts 19:1-7. The Sayings Pool, Lk 7:29-30 /

Matt 11:31-32, tells us of the opposition of the Scribes and Pharisees, who were *not* baptised by John, and of the positive response to repentance by those who were considered as social outcasts by the Jewish religious establishment.

It is clear from all of this that the Baptist followers offered a very promising field for further mission. Indeed it was probably the best area in which new missionaries could first engage: not only were Baptist converts expected to be open to growth in the fruits of repentance, but the Christian movement itself already contained former members of the movement who no doubt acted as tutors to the missionaries preparing for this field of action. I am suggesting in this chapter of the thesis that the Sayings Pool is a training course for missionaries. It seems clear to me that Block 2 gives basic perspectives for this mission to the Baptist's followers: it equips the prospective missionary with the necessary background on the teaching and spirit of the Baptist; it shows an esteem for Jesus by the very leader of the Baptists, a fact that would be valuable ammunition in any missionary task force in its approach to his followers; and it presents Jesus' own affirmation of the Baptist, in which he acknowledges John's unique role in God's plan of salvation, a role that was nevertheless subordinate to that of Jesus.

The Piety of Block 2.

There are no prayers in this section, unless we include the Beatitude of Jesus: "Blessed is he who takes no offense at me." Lk 7:23 / Matt 11:6. This I take to be a declaration, a judgement of Jesus, rather than a prayer.

There is one pious practice in the Block: the practice of Baptism by John. The study of the water-rituals in Judaism is a specialised area¹; here I will only note that this practice of water-immersion was expected to be an outward sign of an inner disposition of repentance. Mere ritualism was condemned both by John, Lk 3:7 / Matt 3:7, and by the Essenes at Qumran: "They shall not enter the water to share in the pure meal of the saints, *for they shall not be cleansed unless they turn from their evil-doing*", 1QS 5:15f.

A further point follows from the fact that these baptisms took place away from the Temple: since cleansing was presumably a cleansing from sin, it would appear that Baptism offered an alternative to the

1. e.g. For a study of the various forms of ritual washings practised by Essenes, the Baptist and his followers, Jesus and his disciples, the Ebionites and the Gnostics see Thomas J., Le mouvement baptiste en Palestine, Gembloux, 1935.

It is doubtful if John's baptism can be seen as derived from the Jewish baptism of proselytes as Jeremias would have it: Robinson and Taylor maintain that such proselyte baptism cannot be securely traced back even to the first century AD:

Jeremias J., "Proselytentaufe und Neues Testament", TZ, 5, 1949, 418-428.

Robinson, J.A.T., "The Baptism of John and the Qumran Community", HTR, 50, 1957, 175-191.

Taylor, T.M., "The Beginnings of Jewish Proselyte Baptism", NTS, 3, 1955-56, 193-198.

formalities involved in the offering of sacrifice for this purpose, as was prescribed by the Jewish Law in Lev 5:5ff. This alternative procedure would obviously appeal to those who were inclined to dissociate themselves from the established decorum of the Temple cult. I intend shortly to show more fully that the spirit of the Sayings Pool is one that rejects formal Judaism. At the other end of the spectrum there are Jews and Jewish-Christians who express their piety quite happily through the Temple practices cf. the piety analysis of Luke 1 and 2 and the use of the Temple by the disciples in Luke 24:53 and Acts 2:46; 3:1ff; 5:20f.; 21:26; 21:29; 22:17; 24:11,12,17,18; 25:8; 26:21. In the middle position there are Jews who criticise the Temple e.g. the Essenes and perhaps the followers of the Baptist: I have suggested that their practice of water-rituals to accompany their purification from sin seems to be an *alternative* ritual to that of sacrificing sin-offerings in the Temple. For some people this of course could have been done *in addition to* Temple-offerings. Indeed we find a mention in Josephus that the Qumran sectaries did send up offerings to the Temple, even though they regarded it as being temporarily defiled. This position seems to be a half-way house between regular usage of the Temple and total rejection: "when they send what they have dedicated to God into the Temple, they do not offer sacrifices because they have more pure lustrations of their own; on which account they are excluded from the common court of the Temple, but offer their sacrifices themselves"¹. The meaning of this text is not quite clear: but it does at least show a lack of harmony between Qumran and the present Temple regime. The Essene position is one of criticism but not one of final rejection. This position - total rejection - is to be found in the attitude of the Christian missionaries of the Sayings Pool. In a later chapter we will see how Luke tried to join together the Christian communities at opposite ends of this spectrum into one universal church. But for the moment we might note two points arising from a consideration of Block 2: first, this practice of decentralised ritual as an alternative to Temple-centred and Temple-controlled formalities offers a common perspective, a useful starting point for dialogue between the

1. Josephus, Ant. 18: 1.5. See notes on the debated negative in this text: Loeb ed. vol IX, pp. 16 and 17.

missionaries of the Sayings Pool and those Jews who were in sympathy with the Essene movement in general and with the Baptist in particular; the second point gives a shared reason for this suspicion of formal Judaism: its liturgical show of repentance was not producing appropriate changes in attitude and behaviour. According to the Baptist there were people who smugly put their trust for salvation in having a parentage derived from Abraham, without caring about bearing fruits of repentance. The Baptist has no time for this Lk 3:8 / Matt 3:9. Neither has Jesus: he approves of the Baptist's prophetic work Lk 7:26 / Matt 11:9. Like the Baptist he disapproves of the ritualism of mob conversions. We know this when we see him proclaiming a Beatitude that is couched in the singular: "Blessed is he who takes no offence at me" Lk 7:23 / Matt 11:6. Each *individual* has to judge on the evidence of what he has seen and heard. It is the individual who must respond to the call to conversion. And real conversion has implications of bearing fruits of repentance in a changed way of life.

The pious perspectives of this Block are threefold:

(1). Once again there is an eye to the approaching judgement, but on this occasion the emphasis is not upon reward but upon the wrath that is to come. The end-times are upon us; and so there is an urgency for sincere repentance to take place before it is too late. The language used is vivid and ominous and therefore memorable: the crowds are addressed as a brood of vipers; the axe is already laid to the root of the fruitless trees; the harvest time has come, and so the winnowing fork is raised for action and the unquenchable fires are ready for the chaff. Fear of punishing judgement is the motivation for repentance.

(2). The second perspective concerns the phrase "he who is least in the kingdom of God" Lk 7:28 / Matt 11:11. While acknowledging that there is considerable debate about the meaning of this passage,

particularly about applying the phrase ὁ μικρότερος to Jesus himself¹, I prefer to see it as referring to the missionary disciple. This interpretation would give the lowly disciple some self-esteem and confidence in the debate with Baptists. The disciple is, on the Lord's word, greater even than John who had been declared the greatest among those born of woman.² This interpretation, with its intention of promoting self-respect among the disciples, would make the purpose of the phrase consistent with the general missionary function I have suggested for the rest of the material in this Block. Furthermore the phrase mentions "the kingdom of God" (or "of Heaven" Matt). This phrase is found another 20 times in Luke. In none of these is there any breath of debate about Jesus being in this kingdom: this is presumed without question. God's kingdom is something that has to be entered into by the disciple and his mission converts.

(3). A third perspective, closely related to the second, is the interest of this Block in particular and of the the Sayings Pool in general in "the kingdom of God" (or "of Heaven" in Matthew). This phrase occurs 21 times in Luke. Two of these are found in editorial summarising passages (Lk 8:1 / Matt 9:35, and Lk 9:11) which may be creations of the evangelists. Since I am concerned only with "safe"

1. For the Fathers who held that the phrase referred to Jesus see e.g. Tertullian, Adversus Marcionem, 4.18,8; and John Chrysostom Hom xxxvii in Matt 11. For ὁ μικρότερος as Jesus see Leaney A.R.C., The Gospel according to St. Luke, Black's N.T. Commentaries, London, 1958, 58. For surveys of the debate among more modern scholars such as Dibelius, Friedrich, Cullmann, Hoffmann and Michel cf. Marshall I.H., The Gospel of Luke, Exeter 1978, 297 and Fitzmyer J.A., The Gospel According to Luke I-IX, New York, 1983, 675.

2. This of course does not exclude the possibility of John entering the kingdom and also *becoming* great. cf. O'Neill, J.C., Messiah: Six Lectures on the ministry of Jesus, Cochrane Press Cambridge, 1980, 8-12.

passages in the Sayings Pool, I will leave these aside. Of the remaining 19, a further three have their source in question - either the Sayings Pool or L - and I therefore pass over these also (Lk 9:60,62; 14:15). This leaves the following break-down of occurrences:

In Luke:

"the kingdom of God" 16 occurrences (Lk 6:20; 7:28; 8:10;
9:2; 9:27; 10:9,11;
11:20; 13:18; 13:20;
13:28; 13:29; 16:16;
17:20 *bis*,21.

From Mark:

2 occurrences (Lk 8:10; 9:27).

From Luke's Special Source L:

3 occurrences in one location
Lk 17:20 *bis*,21.

From the Sayings Pool:

11 occurrences Lk 6:20; 7:28; 9:2;
10:9,11; 11:20;
13:18,20,28,29;
16:16.

Bearing in mind that Mark may have contained material from the Sayings Pool, it becomes obvious that the phrase "the kingdom of God" is an important idea and piece of vocabulary for the Sayings Pool. Indeed I would say that the phrase sums up the goal of the missionary school.

(4). The fourth perspective concerns the use of scripture to discern the roles of John and Jesus in God's plan of salvation. Beneath the apparent mutual affirmation there is clearly portrayed in the Sayings Pool text the opinion that John "got it wrong" in his understanding of Jesus. First of all John apparently cast Jesus in the role of a fiery reformer like Elijah; Jesus, John thinks, is the one who is to come, ὁ ἐρχόμενος, who will be sent from God "before the great and terrible Day of the Lord" Mal. 3:23. Jesus rejects John's use of Mal 3 which he

has interpreted as pointing to Jesus as Elijah *redivivus*. The messenger that God sends to fulfil the text of Mal 3.1ff is *John*, says Jesus, Lk 7:27. It is *John* who fills the role of the fiery reformer Elijah. Secondly John was wrong in pointing to Jesus as the judge who now comes with his winnowing fork to save the fruitful and burn the chaff in everlasting flames. Jesus maintains that his own role is best seen by looking to the promises in the text of Isaiah (61:1; 35:5; 26:19); he sees himself as a bringer of blessings to those in need: to the blind, the lame, the lepers, the deaf, the dead, and the poor. But there is no dispute for John's view that Jesus is ὁ ἰσχυρότερος, thereby admitting his subordination to Jesus.

This perspective on the roles of Jesus and John is important for the Christian missionary for two reasons. First he needs to be well-instructed on the differing view points on these roles maintained by Baptists and Christians, and to be quite clear about the "official line" offered in the Sayings text. Secondly, while respecting the Baptist as "the greatest born of woman" Lk 7:29 / Matt 11:11, he must hold on to the fact that the Baptist himself pointed out that Jesus was mightier than he Lk 3:16 / Matt 3:11. There is also a hint of pride running through the Block that portrays Jesus as a better scriptural exegete than the man of the wilderness, John! The debate for conversions from one repentant movement to the other which surely took place would not have been easy, since *both* sides would have seen themselves as repentant followers of God's will. But the dialogue would in part hinge on arguments based on how one interprets the working out of God's plan as shown in the ancient scripture. No doubt both sides had their vision; but when it came to tactics I would maintain that the Christians were better organised for mission, one such manoeuvre being the institution of a training school for missionaries that was based on an authoritative, clear, purpose-built body of teaching, the Sayings Pool.

Summary of Piety Analysis of Block 2.

There are no formal prayers in this Block.

The piety of Block 2 seems to show an interest in ritual practice that was removed from Temple control viz. Baptism in the wilderness as a sign of repentance for sin.

The perspectives are four-fold: there is an eye to the rapidly approaching judgement that gives an urgency to the showing of repentance and the fruits that signify its sincerity.

In spite of outward appearances, the disciple should have some self-esteem as one who is destined for the kingdom of God.

The goal of missionary work is to enter "the kingdom of God". As well as being a goal in the forefront of the mind, this phrase is a piece of common vocabulary and is often on the lips of the disciple.

The christological perspective is one that sees the activity of God in Jesus who brings the blessings promised in Isaiah. The eschatological Judge is still the God of the OT, not Jesus.

PIETY ANALYSIS OF BLOCK 3.

We now move on to the

Material from the "Big Interpolation": Lk 9:51 - 18:14.

Block 3: Material for Discipleship on the Initial Mission:

Two would-be followers Lk 9:57-59 / Matt 8:19-22.

Mission of the seventy Lk 10:2-12 / Matt 9:37f;10:7-16.

Woes on Galilean towns Lk 10:13-15 / Matt 11:21-23.

Disciples as representatives Lk 10:16 / Matt 10:40.

Introduction. The material of Block 3 prepares the novice for the practicalities of discipleship in the mission field. It begins with an introductory section on the seriousness of the task of the disciple: the following of Jesus is not for the dabbling dilettante! (Lk 9:57-59). The life ahead is one that will involve self-sacrifice and a total lack of security for food and shelter.

The disciple who is serious about the work of mission is then given a set of practical ground rules for his guidance in this new enterprise. This sector begins with the commissioning of the missionary by Jesus. Next he is given his field-orders; these appear in a seven-

fold structure, perhaps as a memory-aid. (We have already noticed this favourite Jewish number on page 128 n.1 above.) The following structure emerges:

Introduction: The Solemn Commissioning by Jesus:

"Go! I send you." Lk 10:3 Matt 10:16.

Field Orders:

1. Travel light: no bag etc. Lk 10:4 Matt 10:9f.
2. Salute no one on the way.¹ Lk 10:4
3. Greet a household with "Peace!" Lk 10:5 Matt 10:12.
4. A labourer deserves food / shelter. Lk 10:7 Matt 10:10b.
5. Heal the sick. Lk 10:9 Matt 10:8.
6. Preach "The Kingdom has come near!" Lk 10:9 Matt 10:8.
7. If rejected, shake off dust. Lk 10:11 Matt 10:14.

1. I realise that this saying is absent from Matthew and that I am not following my general rule to take only a conservative basis for the Sayings Pool; but I agree with I.H. Marshall that Matthew probably omitted this saying. The surrounding material certainly belongs to this Pool; the order to dispense with greetings is so unusual that it rings true. Marshall I.H., The Gospel of Luke, Exeter 1978, 418.

Clearly, the missionary's task is the positive one of preaching and healing; but in the face of rejection he may have to shake the dust from his feet as a gesture that the opportunity for salvation has been presented and rejected; the woeful judgement is then left to God (Lk 10:2-12 / Matt 9:37f; 10:7-16).

The Block continues with a set of woes on the Galilean towns that reject the work of mission, a passage that is intended, by its use of the theological passive, to assure the disciples that God is with them in this task and that in the end his judgement will fall upon those who do not listen. The missionary is to see himself as an essential link in a chain of authority that goes from the disciple to Jesus and on to God himself (Lk 10:13-16 / Matt 11:21-23; 10:40).

The whole section is a practical one that gives basic rules for the mission and builds up morale and a sense of responsibility in the disciple who is to be engaged in a task in which God too is very much involved. (Block 4 will continue this theme of God's involvement and the disciple's need to be aware of this through the practice of prayer.)

As we now move on to the actual piety analysis of the Block, it is clear that there are no formal prayers in this material. But the novices are asked to engage in prayer of petition to God for the recruitment of "vocations" to the missionary order, who will work as reapers in the Lord's harvest field. Lk 10:2 / Matt 9:38.

Pious practices would include consideration of

(a) the burial of one's father Lk 9:59-60a / Matt 8:21;

(b) the pious form of greeting Lk 10:4-6 / Matt 10:12;

(c) the reference to sackcloth and ashes as a sign of repentance Lk 10:13 / Matt 11:21; and

(d) the practice of shaking off dust as a testimony against someone Lk 10:11 / Matt 10:14.

(a) Jesus' refusal to allow the would-be follower to bury his father is quite shocking; it goes directly against traditional piety and the sacred Law and Writings of Judaism. Even the Pharaoh had respected this matter in his dealings with Joseph (Gen 50:5). The Jews also had the example of Tobit, who on his death-bed had commanded his son to give him an "honourable" burial (Tob 4:3). Even someone involved with the holiest of Temple rituals, the High Priest, was permitted to set aside the rules of defilement from a corpse if it were that of his dead father (Lev 21:1-3). The disturbing harshness of the saying of Jesus should not be avoided by suggesting that he was merely repeating a proverb, or that he was speaking metaphorically of the "spiritually dead" i.e. those who rejected his message. The rigour of his statement, if taken literally, fits in with the rest of the Sayings Material in this section: the following of Jesus in the task of discipleship is a matter of extreme urgency. The niceties of family ties or of polite, (oriental, and therefore lengthy) greetings must give way to the compelling work of the kingdom, something that requires total commitment and immediate attention. The missionary is not to be concerned with any planning to ensure a secure supply of food or change of lodging, nor even to worry about earning his keep (cf. 1 Cor 9:14). He is to eat and drink whatever is set before him. The repetition of this instruction in succeeding verses may suggest that the disciples are not to be scrupulous about the food laws: at the time of the harvest, which would include contact with Gentile households (Isa 27:12-13), such fastidiousness is irrelevant (cf. 1 Cor 10:27). New tactics are needed, for these are new times with momentous opportunities for preaching as emissaries of Jesus in a context of fast-approaching judgement. There is to be no soft sentiment or preoccupation with the scruples of religious observance in this new style of piety: rigorous uncomplicated commitment to the preaching of the kingdom of God is to be the unchallenged focus for the missionary disciple of the Sayings Pool.

(b) The command to avoid the pious form of greeting to passers-by has already been mentioned in (a) as part of the urgency of the missionary scene. This cool detachment from outsiders may have been a feature of the Essenes that was copied, perhaps unconsciously, by the disciples on missionary work: "No man shall consort with him [the man who has not entered the Qumran Covenant] with regard to his work or property lest he be burdoned with the guilt of his sin. He shall indeed keep away from him in all things; as it is written, *Keep away from all that is false* (Exod xxiii, 7). No member of the Community shall follow them in matters of doctrine and justice, or eat or drink anything of theirs, or take anything from them except for a price; as it is written, *Keep away from the man in whose nostrils is breath, for wherein is he counted?* (Isa ii,22). For all those not reckoned in the Covenant are to be set apart, together with all that is theirs....All their deeds are defilement before Him, and all their possessions unclean." 1 QS 5:14-20. However there would be a difference in motivation between the apparently aloof Essene and the Christian missionary: the Essene is concerned about defilement¹; the disciple is reserved because he is concentrating on his urgent task as a harvest-labourer with a mission that is to be presented not in a time-consuming way to passers-by but to gatherings in "households" and "towns". But when he arrives he will utter greetings like "Peace be to this house!" and "The Kingdom of God has come near!"

1. Even from junior members in the Community: cf. Josephus Wars, 2.8,10: "Now after the time of their preparatory trial is over, they are parted into four classes; and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves, *as if they had intermixed themselves with the company of a foreigner*".

(c) The reference to sackcloth and ashes as a sign of repentance (Lk 10:13 / Matt 11:21) recalls the traditional practice associated with repentance. Once again we have mention of a religious practice that was a personal response, one that did not need the centralised control and formalism of the Temple authorities. The practice is mentioned in Jonah 3:6 LXX; Job 2:8; Isa 58:5; Esth 4:1-3 LXX; Dan 9:3 LXX.¹ But since the phrase occurs in the Sayings Pool in a hypothetical situation and refers to a past age, we cannot be sure from this text if the practice actually persisted into the time of Jesus and beyond. But there is no hint of criticism or rejection of this traditional practice; neither is there any doubt about the condemnation to Hades for those who will not listen to God's message. Indeed the whole flavour of the Block of material is tainted more with a strong seasoning of sin and fear of damnation than with the joy of salvation!

(d) Block 3 also speaks of the practice of shaking off dust as a testimony against someone Lk 10:11 / Matt 10:14. I cannot find any clear evidence of this as a current practice in contemporary sources. But it does occur here in the Sayings Pool where the context suggests it is a gesture to make it plain to the inhabitants of a town that the guilt is entirely theirs when they reject the words of the missionary. W.Manson says that the Jews considered that the soil under the feet of Gentiles, was considered polluted by the Gentile way of life. "Hence the gesture '*Shake off the very dust from your feet*' may be a token that

1. cf Josephus Wars ii 237; (Loeb ed. vol. II, p. 417); Ant. v 37; (Loeb ed. vol. V, p. 19).

Israelites unfriendly to the Kingdom are no better than heathen".¹ Perhaps. This suggestion, if true, does help us to understand the text but does then seem to limit the disciples' mission to fellow-Israelites. I expect that such a sign would convey little to unheeding Gentiles whom I believe were a significant part of the target-audience. However, what such a sign would indicate would be that the missionaries were themselves Jewish-Christians. The sign would then be between these disciples and God, indicating that they had done all that was required of them as missionaries: the rejection (mentioned four times in Lk 10:16) meant that all ties were now being severed. The towns have had their opportunity and are now being left to the judgement of God. In effect it was a formal sign of exclusion from the kingdom, perhaps prefiguring the later practice of excommunication.

The Pious Perspectives of Block 3 have already emerged in the foregoing and need only be summarised here:

the eschatological tone continues from the earlier Blocks: there is an urgency for preaching the Kingdom, for the harvest-time has come. The disciples see themselves as employees of the Lord of the harvest. They have a responsibility for the task of mission since they have been given a direct mandate from Jesus. Moreover they possess authority for this work since they are now his representatives, forming part of a chain of authority that goes back through Jesus to God himself. "*He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects Him who sent me*".

This urgency and authority enable the missionary to dispense with time-consuming greetings and perhaps with the food laws. Even traditional filial duties, such as the burying of one's father, must be left to others, so pressing are the demands of the present harvest situation. Unsentimental dedication to the rigours of the mission comes first. Those who do not listen must face up to the threat of Hades at the coming judgement. The spirit of this Missionary Order is severe. Joy and tolerance are not much in evidence.

1. Manson W., The Gospel of Luke, London, 1930, 100.

Summary of the Piety of Block 3.

The Block encourages prayer of petition. This is directed to God so that vocations may be provided for the Order.

The pious practices of the Block include the use of sack-cloth and ashes as a sign of repentance, and the shaking-off of dust as a sign calling God's judgement on those who have rejected the Kingdom. In a negative way the Block condemns for the disciple the practice of burying one's father and of greeting passers-by with good wishes for peace.

Pious perspectives include a self-awareness that as a disciple one is commissioned by Jesus himself: he is the ambassador of Jesus and of God, empowered with divine authority to heal and to preach. The eschatological feature of previous material is here also: the harvest-time has come; judgement is near; the woeful prospect of Hades for those rejecting the message of the missionary is made evident. There is an air of urgency in the essential matter of repentance. Therefore there is a positive disdain for worldly comforts and probably a lack of scruples about food laws. The spirit of the Block is quite grim and foreboding.

Block 4: Prayer and the Disciple:

Praise of the Father Lk 10:20-21 / Matt 11:25-27.

Blessedness of the disciples Lk 10:23-24 / Matt 13:16-17.

"Our Father" Lk 11:2-4 / Matt 6:9-13.

Efficacy of prayer Lk 11:9-13 / Matt 7:7-11.

Introduction:

As we systematically move through the Sayings Pool in the Lucan order, we come upon this Block on Prayer and the Disciple. When I have attempted to carry out a Piety Analysis of other sections of this Gospel it has been fairly easy to identify practices and perspectives of piety; but material on prayer has been scarce. Now, quite suddenly, we come across in this Block an abundance of teaching on prayer. If we bear in mind the scattered distribution of this same material in Matthew, then it seems as if the present Block consists of a gathering together of the traditional tenets regarding prayer. The question immediately arises, Why would anyone want to assemble this teaching in this way? I am inclined to see the purpose of this collection as one of pedagogy in prayer, an important matter for all disciples, and an essential area in the spiritual training of those particularly destined for missionary work.

I am not saying that this Block is intended to teach missionaries to teach others about prayer. What I am suggesting is that the material was used to develop prayer in the missionary himself. To achieve this purpose the Block presents a systematic programme. It begins with the model of Jesus himself praying to the Father, the Lord of heaven and earth. It continues by presenting a Beatitude that puts the disciple clearly into God's cosmic plan of revelation. With such a task ahead for

the disciple, certain things will be essential ingredients in his prayer: respect for the Father of the new community; submission to his will; petition for divine help for the necessities of life, for forgiveness, and for deliverance in times of trial. To help him in these matters the disciple is next given a formal community prayer from Jesus, The Lord's Prayer. Formal community prayer is only one aspect of worship; and so the Block finishes with a section on the efficacy of simple personal prayer that involves asking, searching and knocking. The disciple is assured that this type of prayer will be rewarded by a donation, a discovery, an opportunity. There is a logical development right through this Block that makes it a piece of good pedagogy for the training in spirituality of the future missionary. Furthermore, while admitting that this pedagogy might indeed suit other life-settings, my interpretation here fits perfectly into the overall pattern I have been suggesting for the rest of the Sayings Pool: that it is a specialist course for the training of future missionaries.

The Piety Analysis of Block 4:

There are no pious practices, apart from prayer, in this section. The analysis therefore falls into two sections: the material on prayer and the pious perspectives. To some extent these will overlap.

Prayer in Block 4:

We need to consider three items: the prayer of Jesus to his Father; the prayer he gives to his disciples; and the teaching on prayer that requires asking, seeking and knocking.

The prayer of Jesus to his Father Lk 10:21 / Matt 11:25:

Jesus' own personal prayer is one of thankful praise: "I thank (ἐξομολογῶμαι) thee, Father, Lord of heaven and earth, that thou hast

hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will" Lk 10:21 / Matt 11:25f. The form of his prayer follows a familiar Jewish pattern: God is first addressed by the individual who is praying, and then thanked for a reason that is stated'. In this traditional form of prayer there is a one-to-one relationship between a superior Lord and an inferior servant.

But if the form of Jesus' prayer is familiar, the content is unusual:

First we may notice that Jesus addresses God as "Father, Lord of heaven and earth": here we have a combination of intimacy and immensity: the intimacy of a child speaking familiarly to his father (Aram. *ʾAbbā*), and the immensity of this same God as an Almighty Being, the "Lord of heaven and earth." Jeremias has been criticised for claiming that "there is not a single instance of God being addressed as *abba* in Jewish prayers."² There have been instances in Israel's past where God has been described as "Father" e.g. Jeremiah 3:4 and 3:19. And Jeremias himself recalls the story of Hanin ha-Nebha where the school-children cry out to God: "Daddy, daddy, give us rain (*abba, abba habh lan miṭra*)"³ But Jesus' use of the term is unusual in its frequency (23 times in the Gospels). Moreover, he commands his disciples to reserve the use of this term for their heavenly Father Matt. 23:9. But what is not just unusual but unique about Lk 10:21 / Matt. 11:25 is the combination of familiarity of address and intimate knowledge of the divine will. Jesus is the Son who is at home in the knowledge of his almighty Father's will. It is this combination of familiarity and knowledge of the divine will that makes his relationship to God different from the traditional pattern.

Secondly the content of the prayer is revelatory; the prayer makes known something new: it is to the little ones, the babes, not to the

1. Pss 18:50; 30:13; 35:18; 52:11; 57:10; 71:22; 86:12; 108:5; 118:21; 1QH 2:20,31; 3:19,37; 4:5; 7:26.

2. Jeremias J., The Prayers of Jesus, SCM, 1967, 11-65.

3. *op. cit.* 61. See further: Barr, J., " 'Abbā isn't 'Daddy' ", J.T.S., 39, 1988, 28 - 47.

wise and understanding, that God's revelation is to be freely given. The following verse restates the content of the prayer in dogmatic form: not only is there an authoritative chain of command from God through Jesus and on through the commissioned disciples, as we have already seen in Block 3 (p. 140); there is also a planned channel of revelation that essentially involves God, Jesus, and the simple disciple. Astonishing as this appears, Jesus insists that the disciples too are unique: they are the final recipients of the revelation of the Father and the Son, the eye-witnesses of the final show-down so long desired by the prophets of old. Not only are they eye-witnesses to this final revelation, but they are privileged to be caught up into Jesus' task of revealing it to others. They are not simply the audience: they are on stage themselves, active participants in the unfolding of this final act of the heavenly and earthly drama. Jesus has chosen them, in accordance with the Father's will Lk 10:21f. / Matt 11:26f. This prayer and statement of Jesus show the heavenly basis for the commissioning of the disciples in Lk 10:3, 16 / Matt 10:16, 40. They too are part of the plan. In the following verses they receive further revelation: they too can address God intimately as "Father"; they are given a formal community prayer in which to express this special family relationship.

The Lord's Prayer

All of Luke's material on the Lord's Prayer appears in Matthew. Since I am working on a conservative basis for the Sayings Pool I will make the Piety Analysis on Luke's text, leaving aside that of Matthew and all the debate as to which Gospel contains the original form or the original words. The common ideas are clear enough: God's name is to be hallowed; may his kingdom come; petitions are made for daily bread, forgiveness, and protection in time of need. These are the subject of my analysis.

It is frequently assumed that the Lord's Prayer, like the Beatitudes, was delivered by Jesus to any of his followers who happened

to be listening. I have already suggested an alternative audience when I discussed the Beatitudes on page 126 above. Now I wish to offer a similar life-setting for the Lord's prayer: while admitting that it is of course a central prayer for all Christians, I would invite the reader to see it as ideally suitable for a community of missionaries and perhaps claimed by them as their special community prayer. As the special recipients of revelation, they are the ones who are privileged to address God intimately as *Abba*, a name that is to be hallowed, kept sacred and precious (ἁγιασθήτω). There follows a prayerful wish for the arrival of God's kingdom. We have already seen the eschatological interest of the Sayings Pool and noted its particular concern for "the kingdom" as the goal of the missionary school (page 134f.). The following three petitions may be interpreted in a similar way: the prayer for bread, for essential subsistence both in the noviciate and on the mission-field, is surely an important matter of concern. Of course the interpretation of this text as referring to some sort of spiritual or eschatological "bread" has covered many pages of the commentaries. But I would hold that a petition for the food needed for basic survival would be a more immediate concern of the poor and hungry missionary than a petition that somehow transferred the meaning into pious allegory. The next petition is a plea for forgiveness, an acknowledgement of one's sinfulness. There is a realism behind this: the disciple did not find his sinful tendencies suddenly removed the day he was converted. He might be a novice but that did not mean he had no vices. The final petition asks for divine support for the disciple with sinful tendencies when he comes to face the final test of apostasy.

I am aware that for hundreds of years every word and phrase of the Lord's Prayer has been interpreted in a variety of ways. What I have just offered does, I hope, provide a coherent sequence, both in itself as a prayer, and also in the overall pattern of the training course for mission. This interpretation is consistent with the life-setting I have proposed for the rest of the Sayings Pool and reflects what must have been a real need in the early days of the church.

I finish this analysis with a cautious coda: each phrase of the Lord's Prayer could be used as a mantra chant or as a frequently-repeated and thoughtful pious utterance e.g. "Abba!"; "hallowed be Thy Name!"; "Thy kingdom come!" etc. I see no reason to exclude this possibility from the prayer-life of the community or of the individual missionary, whether as a novice in the training school, or out on the journey (when he might be wrapped in prayer and therefore greeting no one by the way!)

Teaching on Prayer: Asking, Seeking, Knocking Lk 11:9-13 / Matt 7:7-11:

This section continues on the theme of prayer of petition. The Lord's Prayer has contained several petitions. Now the disciple is encouraged to believe in the efficacy of prayer of petition. He has simply to ask, seek and knock. The passive voice of the second half of each phrase indicates that it is God who will respond. There follows the argument that if sinful fathers can give good gifts to their children, then how much more bountiful will the heavenly Father be, provided his children ask.

Prayer of petition is important for any disciple. But the specialist vocabulary used here - asking, seeking and knocking - is particularly appropriate for the disciple who is struggling with the sheer practicalities of survival on the mission-field. As the labourer who is worthy of his hire (Lk 10:7 / Matt 10:10b), he will need to ask for freely-given bread (cf. Lk 11:3 / Matt 6:11); as a lamb sent out amongst wolves (Lk 10:3 / Matt 10:16), he will need to seek out a safe shelter; as a missionary he will be required to knock at closed doors where he will be welcomed or rejected (Lk 10:5-11 / Matt 10:11-14). He needs to be assured that God is with him through all of this and that

he must keep on asking, seeking and knocking. The present imperative conveys this sense of continuing to ask etc.¹ Perseverance in prayer of petition will surely meet with the reward of God's response.

It would appear that this type of prayer has two features I have not yet mentioned: firstly, a "formula" is not given, and so it looks as though it needs to be personally-devised by the individual; secondly we are given no hint as to whether this was restricted to private prayer or not. It could have been personally-devised but then publicly presented as a prayer of intercession in the presence of the assembled community, somewhat akin to the practice of announcing Bidding Prayers.

Pious perspectives in Block 4:

I find six important perspectives here. Since they have been integral to the prayers just discussed and have been mentioned while dealing with my understanding of these prayers, I will now mention them only briefly.

1. Jesus is understood as one who has a unique relationship with the Father. His personal prayer to his Father shows his disciples his intimate knowledge of the Almighty. Three times in one verse he speaks of himself as "the Son" Lk 10:22 / Matt 11:27. He is the only one who can pass on the revelation of the Father. He is unique.

1. Plummer A., St. Luke, Edinburgh, 1969^s, 299.

2. The disciples see themselves as "babes", in contrast to "the wise and understanding". God's saving plan does not require the missionaries to spend years equipping themselves with scholarly competence. This perspective is in harmony with the urgency already noted elsewhere in the Sayings Pool (cf. page 141f.).

3. At the same time, these simple "babes" see themselves as being significantly involved in God's cosmic plan of revelation. They are linked in a chain of authority that has its origin in the Father, is uniquely channelled through the Son, and is extended to the disciples as a result of the specific choice of Jesus. These "babes" have an important divine mission.

4. Since the disciples are so chosen, they are given the privilege of addressing God as *Abba*.

5. Their task is to assist in the coming of God's kingdom; the prayer frequently on their lips is "Thy kingdom come!" The eschatological interest of the Sayings Pool is here again. The final times are near; there is urgency in the air; there is also the fear that in view of their own sinful past they may fall into apostasy in the final test.

6. But they must be assured that God is with them: they have only to ask, seek, and knock, even if this requires long habitual perseverance in prayer.

SUMMARY OF THE PIETY OF BLOCK 4.

Three examples of prayer are given: the personal and unique prayer of Jesus to his Father; the formal community prayer, the Lord's Prayer; and the prayers of petition where the disciple has only to ask, seek and knock. The habitual practice of persevering in prayer may have been hinted at here.

Apart from prayer, there are no pious practices to report here. But the material does suggest two ways of using prayer: firstly there is formal community prayer; secondly there is the personally-devised prayer of petition. This petitionary prayer could be simply delivered in private; but it could also resemble the modern public practice of announcing Bidding Prayers for intercession in the presence of the assembly.

The pious perspectives are as follows: Jesus is the unique Son; the disciples are simple "babes"; nevertheless they are chosen by Jesus to participate in the divine plan of revelation, forming as they do an important link in a chain that goes back through Jesus to God himself; they are privileged to call God *Abba*; in the urgency of the final days where personal sin and apostasy are actual possibilities, the disciple has to be assured that persevering prayer of petition is really effective.

Block 5: Opposition to the Mission:

Beelzebul controversy	Lk 11:14-23 / Matt 12:22-30.
Return of the evil spirit	Lk 11:24-26 / Matt 13:43-45.
Sign of Jonah	Lk 11:29-32 / Matt 12:38-42.
The sound eye	* Lk 11:34-36 / Matt 6:22-23.
Sayings against Pharisees	Lk 11:39-40 / Matt 23:25-26; 42-44 / 23, 6-7, 4; 46-52 / 29-30, 34-35, 13; 12:2-3 / 10:26-27.

Introduction:

At first sight this material is an accumulation of minatory sayings of Jesus in the face of the opposition he encountered during his ministry. The material seems to be loosely interconnected around the topic of controversy. But once again the question arises, Why was this material put together in the first place? What life-situation in the early church brought it about? Was there a general need for an authoritative collection of all the sayings of Jesus? Was Block 5 merely one result of an editorial job upon this broad area of tradition, during which catch-words and associated ideas almost sub-consciously led the composer to make this collection as he put together material for general teaching about Jesus? Perhaps. But the overall pattern of the Sayings Pool that I am presenting in this chapter suggests to me that there was a far more pressing situation that sharply focussed the minds of the post-resurrection community. After the initial burst of Pentecostal enthusiasm the early church had to deal with the grim facts of sustained opposition to the new preaching; the disciple was now becoming perplexed and despondent in face of the apathy and disbelief

of many of his Jewish contemporaries . A second phase of mission therefore arose for which specialist training was undertaken; this training was systematic and endeavoured to equip dedicated specialists with the basic information, spirituality, tactics, and skills in argument that would be appropriate to the long haul ahead. I am suggesting that the Sayings Pool material is tailor-made for this purpose. It may be helpful to the reader if I recall briefly my perception of the unfolding of this material so far.

The first Block has given information on the seven basic principles for the missionary's way of life, a Block that might be described as a primitive "Rule" for the Order. The second Block gave basic perspectives on the Baptist and his followers, presenting guidance for the work of mission in an area suitable for beginners. The third Block has established the authority of the missionary as a representative of Jesus and has provided him with seven basic Field Orders as he is formally commissioned for the work ahead. The last of these Orders briefly tells the missionary what to do when his preaching is rejected. This leads quite naturally into the fourth Block, material on prayer; the inner life of prayer will be essential in the face of rejection. This fourth Block gives the disciple the assurance that God is ready to support him, particularly in the testing time of temptation. The fifth Block now takes this matter forward and, using specific examples, gives a systematic treatment of how to deal with the trials that are in store for the disciple who is engaged in the missionary work of evangelisation: there will be opposition from the crowd at large, from roaming evil spirits, from "this generation" with its insistence on signs from heaven as evidence, and from the learned and pious leaders of traditional piety, the Pharisees. The disciple learns how to deal with these situations by referring back to the constant yardstick, the teaching and behaviour of Jesus as he faced up to the very same difficulties. Rather than imagine that the material of Block 5 arose as a casual literary exercise, I would say that it was deliberately assembled for this specific purpose. This perception allows the Block to fit neatly into the systematic development of the whole Sayings Pool that I have presented so far. Whether this view-point can

be sustained throughout the whole Sayings Pool remains to be seen. If it can be, then my interpretation will have offered the reader a coherent structure, a systematic development, and a realistic life-situation for the material of the Sayings Pool.

My primary task is of course the Piety Analysis of the Block. I now return to this. But it will be obvious, I hope, that piety does not exist in a vacuum: it concerns individuals and communities. It is with this in mind that I put forward my provisional hypothesis of a life-setting for the piety that I am extracting from the text.

The Piety of Block 4:

There are no prayers in this Block.

Pious practices include the ritual washings of oneself and of utensils; the offering of tithes; the observance of protocol in the synagogue and in public salutations; the ritual defilement associated with graves; and perhaps the honouring of the tombs of prophets.

It is not my intention to explore here the background to these practices. This can be found in any good commentary. I wish simply to make three points that are specifically relevant to the piety of the source:

Firstly it is clear that the source opposes any piety that sets its priorities on the minutiae of ritualistic practices, while ignoring the greater demands of the Law. This attitude fits in with the earlier comments I have made on the food laws on page 144 above, where the urgency of the mission, in view of the approaching end, necessitated different priorities from those of traditional Jewish practice. But here I wish to remind the reader that the criticisms Jesus now makes against certain Pharisees are the same criticisms that any good Pharisee would also make. Unfortunately our source does not say this.

The source picks on the criticisms directed against certain Pharisees and uses them to reject all Pharisees.

A second point is the criticism of the synagogue: it is presented as a place where the ostentation of those who took the best seats called in question the whole value of synagogue worship. There are two points to be made here: first, the style of argument is the same as in the criticism of the Pharisees above viz. the whole is rejected because of the misdemeanors within a part of the system i.e. argument from the particular to the general; second, this particular source, the Sayings Pool, has a distinctly negative attitude to the Jewish establishment and its institutions. The Marcan material on the other hand, as we have seen, has a relaxed attitude to the synagogue that is quite unlike that of the Sayings Pool. I get the impression that the users of our present source have written off the synagogue as a place where good practice in piety is to be found, and that they themselves no longer use it for worship.

A third point is the source's idiosyncratic respect for the Law, the Prophets and Wisdom. Firstly, it does respect the scriptures: the lawyers are condemned for not observing the Law they teach to others Lk 11:45 / Matt 23:27-28; the source respects the prophets too, and it condemns those who say that the only good prophets are dead ones, while they heap building materials on top of their tombs to make sure they stay dead Lk 11:47-48 / Matt 23:29-32. Wisdom too is respected by the source: the text criticises those who are trained in the theory of Wisdom but do not put it into practice themselves or allow their training to be used for others: "The third woe against the lawyers reveals the sad plight of these learned men. The key of knowledge was given to them, the key to unlock the knowledge of God and his will in the Torah and its traditions; it was the key to the house that wisdom built (Prov 9:1). They have not entered that house themselves and have

prevented others from entering it. Their neglect is thus castigated." This brings me to my second point, the idiosyncratic nature of the source's respect for the scriptures: there is a strand of anti-intellectualism here within the source as its "babes" over-confidently and sweepingly criticise the acknowledged experts in Jewish spirituality. This is in line with the self-image of the disciples we have already noted when we discussed the prayer of Jesus on page 147 ff.: true knowledge had been revealed to the "babes" and hidden from the "wise and understanding" Lk 10:21 / Matt 11:25. And yet, at the same time, there is clearly a respect for the Law, the Prophets, and the Wisdom of the scriptures. This combination of anti-intellectualism and respect for scripture suggests to me an attitude to scripture that lacked the subtleties of rabbinic exegesis.

Pious perspectives in Block 4:

It appears to me that there are six perspectives here. Some of these have already been touched upon as we looked at pious practices in this Block, and there will be some overlap with themes from previous Blocks. This is unavoidable in analysing what I see as a dynamic and developing system for the training of missionaries.

1. The principal perspective is one in which the Source has to accept completely the fact that there will certainly be opposition, particularly from within Judaism. The crowd at large will question the disciple's authority, as it did with Jesus: the missionary will need to be able to respond to the accusation that he derives his authority from Beelzebul. He will also need to reckon with a sustained opposition from evil spirits; he must be convinced that he should never be smug at

1. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1985, 946.

temporary success in this war: one evil spirit can return with seven others. (The number seven recurs in the source, indicating the Jewish perception of completeness or totality, as we have noted previously on page 128.) A third area of opposition will arise in established Judaism, its synagogue and pious leaders, and also in "this generation" which seeks signs from heaven as a proof of the preacher's authority. In the past, on the one hand the Jews had not listened to the preaching of Jonah, while on the other the Gentiles of Nineve did repent and were spared the judgement of God. Now today the sons of Israel will not listen to the prophetic preaching of those who follow in the footsteps of Jonah. The missionary must realise that stubborn Jewish opposition will be much in evidence, but this should no longer worry the missionary of the Sayings Source. The implication of the Jonah parable is that the Gentiles of today will be the ones who will respond to the message of the missionary. Judaism has had its opportunity and would not listen. The future missionary of the Sayings Pool might as well realise this.

2. A second perspective is that the Sayings ^{Pool} has no place for signs from heaven Lk 11:29-32 / Matt 12:38-42. Miracles are simply not part of the missionary's weaponry in the battle for conversion. Later on we will see the source saying with irony that people can interpret the sign of a cloud rising in the western heavens or of a wind blowing from the south but it cannot interpret the events going on down below at the present time! Lk 12:54-56 / Matt 16:2-3. Signs from heaven, whether they be physical or spiritual, do not help; the observer must have a healthy perspective, an eye that is open to the light Lk 11:34-36 / Matt 6:22-23. The only miracle the Source mentions is Jesus' healing of the Centurion's servant Lk 7:1b-10 / Matt 8:5-10,13. We have already seen that the emphasis there was not on the cure but on the faith of the Gentile leader and on Jesus' dialogue with him (page 128). The preaching to the Gentiles, the sign of Jonah, is the only one the missionary needs.¹

1. The disapproval of sign-seeking is known also at Qumran: cf. 1 QapGen 20:28.

3. A third perspective is one that has no place for compromise: "He who is not with me is against me, and he who does not gather with me scatters" Lk 11:23 / Matt 12:30. The harvest must not be jeopardized by the missionary becoming involved in time-consuming finicky judgements. In dealing with prolonged opposition from potential converts, there is no question of mutual concessions. This spirit fits in well with the eschatological urgency I have already mentioned on page 142, 144, 145. The judgement is not far off when all will be revealed Lk 12:2-3 / Matt 10:26-27, and when the Queen of the South and the men of Nineve will condemn those who have not listened to the children of Wisdom and the prophets of today (cf. Lk 7:35 / Matt 11:19.). In summary, the constant advice seems to be: "Time is short; if they refuse to listen, don't make compromises; shake the dust from your feet and move on!"

4. A fourth perspective in this material is derived from the saying about the Scribes and Pharisees being unmarked graves Lk 11:44 / Matt 23:27. The obvious point is that the Pharisees should look to themselves that they do not pollute people who come into contact with them. But the source seems to reckon that pollution can occur through contact with unmarked graves. This is fair enough if there is a deliberate contact with the known source of pollution cf. Num 19:16-20. But here we have unwitting contact. And yet the source clearly thinks that pollution still occurs. This tells me something about the moral outlook of the Sayings Pool: it is the deed that counts; the intention does not come into it. A rule has been broken. Blame follows automatically from the actual deed, quite independently of the intention of the agent. This simplistic line is consistent with the black-or-white judgements already considered in point 3 above.

5. The christological perspective is one that develops the earlier vision of the source viz. that Jesus is "greater": he is greater than the Baptist (Block 2); he is empowered with divine authority and so can commission the missionaries as his ambassadors (Block 3); and he is the unique revealing Son of the Father (Block 4). In Block 5 the context is one of rejection. Even here Jesus is still "greater"; he is greater than

the prophet Jonah; his wisdom is greater than that of Solomon Lk 11:31-32 / Matt 12:41-42.

6. The final perspective I offer with some hesitation. It is this: the disciple must be trained in the art of concise argument. He must be competent in responding to opposition in the mission field. I suggest that this was not done in an abstract way, using the technical vocabulary that I shall be using in the next paragraph; it was done through specific examples e.g. how do you argue with someone who does not believe in the efficacy of prayer? How do you deal with the accusation regarding Beelzebul? How do you argue with those who threaten you with fearful execution, or with those who think they already behave piously and have nothing more to learn from you? Let us look at some of the forms of argument used in the text.

In dealing with the denial of the efficacy of prayer Lk 11:11 and 12 / Matt 7:9 and 10, the text uses what we would now call *reductio ad absurdum*: if your son asks for an egg, will you give him a scorpion? etc. In dealing with the Beelzebul challenge Lk 11:19 / Matt 12:27, the text uses what we would now call the *argumentum ad hominem*: "if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they shall be your judges." In the face of persecution, the disciple is to be aware of the greater fear of being condemned to Hell for apostasy; the text uses the argument that is sometimes described as a *minore ad maius*. In its rejection of the piety of the establishment however, the text uses a form of argument that might seem to us as fallacious viz. arguing from the particular to the general e.g. because there is erroneous piety in some Pharisees, then all Pharisees are to be condemned etc. cf. Lk 11:42-52 / Matt 23:23,6-7,27-28,4,29-32,34-36,13. On the other hand one might argue that the criticisms against certain Pharisees were examples that were symptomatic of the rottenness at the heart of the matter, symptoms that required the rejection of the whole system. My overall point is this: the missionary did not simply rely on his divinely-bestowed authority as he presented his teaching in a "take-or-leave-it" manner; he was also trained to

handle criticism with skillful argument. This was part of the work of the noviciate-school.

Summary of the Piety Analysis of Block 5:

There are no prayers in this Block.

There is criticism of ostentation in piety e.g. in ritual washings, in taking the best seats at the synagogue, in rendering tithes while neglecting justice and the love of God. The criticism of the synagogue gives a hint that the disciples of the Sayings Pool may now have abandoned the practice of attending it. At the same time these disciples show a respect for the Law, the Prophets and the Wisdom of the scriptures. Unfortunately the text does not help us to see any specific alternative location to the synagogue in which the disciples might have shown their respect for scripture in a worship setting. There is just a hint that the "babes" are anti-intellectual in their interpretation of scripture.

The pious perspectives may be summarised in the form of maxims:

Be sure of this: you *will* meet with opposition!

Don't expect miracles!

Time is short, so let there be no compromise!

A rule is a rule: break it and you are automatically at fault!

Jesus is greater than Jonah and Solomon put together!

God and logic are on your side!

The Piety of Block 6.

This Block is made of of the following material:

Rewards for Fidelity:

Fearless confessing rewarded * Lk 12:4-9 / Matt 10:28-33.

Worry about earthly things Lk 12:22b-31 / Matt 6:25-33.

Treasure in heaven Lk 12:33b-d, / Matt 6:19-21.

34.

Vigilance and fidelity Lk 12:39-40, / Matt 24:43-51.

42b-46.

Enigma of Jesus' mission Lk 12:51,53 / Matt 10:34-36.

Avoiding magistrates * Lk 12:58-59 / Matt 5:25-26.

Introduction: Block 5 has told the disciple that he will certainly meet with opposition. Now in Block 6 the disciple is assured that, provided he remains loyal, he will be rewarded by God with support in this life and with a treasure in heaven. But he is reminded that Jesus himself brings discord, even within families. Disagreements should be settled without the use of magistrates.

The piety of this Block is quickly analysed, for it contains no prayers and there are no pious practices to discuss. There are five pious perspectives that require some comment. After presenting each perspective, I will try to locate it in my hypothetical training-school for missionaries. The five points are as follows:

1. Loyalty will be rewarded by God. The life of the disciple will be one in which he will encounter vigorous opposition, even by "those who kill the body" Lk 12:4 / Matt 10:28. He may have to reckon with martyrdom. He will have to witness to Jesus "before men" Lk 12:8 / Matt 10:32. His eternal judgement depends on whether he acknowledges or denies his faith in Jesus when publicly challenged Lk 12:8-9 / Matt 10:32-33. Self-denial in this life will be rewarded with "treasure in heaven" Lk 12:33 / Matt 6:20.

In our hypothetical training school for missionaries, the practice of self-denial would be an important area of formation for a life of commitment that might well end in martyrdom.

2. Fear is a dominant feature of this Block. It begins with fear about lacking the necessities of life; it ends with fear of the magistrate who will exact the very last copper. There is also fear of the Son of Man who will disown, at the judgement before God's angels, all those who have publicly disowned him Lk 12:9 / Matt 10:33. There is fear of God, who has power to cast the disciple into Gehenna Lk 12:5 / Matt 10:28. There is fear of the powerful master who, on his unexpected return, will catch out the wayward servant and severely punish him by dismembering¹ him and put him forever with those who have been unfaithful Lk 12:46 / Matt 24:50-51.

For the future missionary, there would understandably be anxiety about the provision of food and clothing during the unpaid work of evangelism. As an apparent vagrant, he would also have serious misgivings about his standing in the eyes of the magistracy. But the greatest fear should be the evil of apostasy. That is why the picture of God that dominates this Block is so awesome. The missionary has already been instructed on the seriousness of his commission: the line of authority that is extended to him comes through Jesus and has its origins in God himself (cf. pp 140, 144, 149). The

1. Cf. trans. of Fitzmyer J.A., The Gospel According to Luke X-XXIV, New York, 1985, 984 and note on 990. Cf. also Vermes G., The Dead Sea Scrolls in English, Penguin, 3rd ed. 1987, 11.

missionary's own eternal fate will depend on whether he publicly gives witness to his faith or falls into apostasy. This is his fearful responsibility. God will provide the food and clothing, but the final test is a challenge to the individual disciple. The novice might well pray three times daily, in community, that God will deliver him in this final test¹; but when it does come he will have to stand alone. The novitiate course would need to cater for this crucial area of formation. Block 6, with its characteristically awesome picture of God, provides the basic material for this.

3. The eschatological prospect has been a notable feature of the Sayings Pool already (cf. pages 133, 141, 144, 149, 150). It is clearly a dominant feature of this Block of material too, where we find mention of the judgement of the Son of Man, Gehenna, treasure in heaven, and the Master returning unexpectedly to punish the unfaithful.

This perspective obviously overlaps with the "fear of the Lord" theme that we have just considered as a crucial area of training for the future missionary. The disciple of the Sayings Pool is taught to have his sights fixed on the eternal judgement. This will enable him to come through the trials of sustained opposition and even martyrdom.

4. The moral-eschatological stance is one that can be described as prudential morality or reward-punishment morality i.e. if I behave in this way, I will be rewarded; if I do the contrary, I will be punished. The advice to avoid using magistrates is one based on prudence or self-interest Lk 12:58f. / Matt 5:25f. Farsighted prudence for the disciple's own good is the all-important motivation. Love is never mentioned. We have already seen this prudential feature of this source on page 133.

The prudence I write about here is not one that involves the individual in making long and considered judgements about his

1. As in the *Didache* 8.

behaviour. It is the prudence of expediency rather than of discernment that I propose. As I will show in the next paragraph, the Block is laced with rules. In my consideration of the moral stance here, it is the keep-the-rules mentality that I detect in this training school: if I keep the rules, I will be rewarded; if I do not, I will be punished. Prolonged reflection or discernment does not come into it. Blind obedience is the habit to be acquired. There is even a hint of incipient Pelagianism: if I keep the rules then God owes me the reward. Grace is not in evidence.

5. Lastly it will be obvious that the preceding four perspectives point to a mindset that would need to have its confidence in God boosted in no small degree! Trust in God and *lack* of prudence regarding worldly things is indeed built up in this Block. This is done by using two examples from creation; these are incorporated into a seven-structured set of rules that tutor the disciple into a more trusting faith. The disciple is told he need not worry. There is no need to be anxious about the provision of food: God cares for even the ritually unclean and "detestable" ravens (Lev 11:15; Deut 14:14) which of course do not have storehouses or barns. The missionary should not be perturbed about earning enough for his clothing: the lilies are more resplendent than Solomon, and they neither toil nor spin Lk 12:22-27 / Matt 6:25-30.

The seven rules for encouraging the disciple to develop his trust in God are as follows:

1. "Do not be anxious about your life, what you shall eat, nor about your body, what you shall put on." Lk 12:22 / Matt 6:25.
2. "Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them." Lk 12:24 / Matt 6:26.

3. "Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed as one of these." Lk 12:27 / Matt 6:28f.
4. "Do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them." Lk 12:29f. / Matt 6: 31f.
5. "Seek his kingdom, and these things shall be yours as well." Lk 12:31 / Matt 6:33.
6. "Fear not." Lk 12:32. "Do not be anxious." Matt 6:34.
7. "Provide yourselveswith treasures in heaven." Lk 12:33 / Matt 6:20.

These seem to me to be so unusual as to demand a particular life-style that not everyone would follow. They seem to me to fit into the same life-setting that I suggested for the Beatitudes and the Lord's Prayer i.e. they were given first to (or were perhaps just claimed by) a small group of specialist followers. I say this because it is clear to me that in normal life not everyone leaves the provision of food and clothing entirely to God, following the example of the ravens and the lilies. People with families have responsibilities that do make them anxious about where the next meal is coming from. And so I would say that the life-style commanded here, if taken literally, seems to be one that involved two further dimensions to the life of obedience already mooted: first, dedication in poverty; this is in line with the picture that the *Didache* (paragraph 11) gives of the missionary: "Every missionary who comes to you should be welcomed as the Lord, but he is not to stay more than a day, or two days if that is really necessary. If he stays for three days, he is no genuine missionary. And a missionary at his departure should accept nothing but as much provisions as will last him to his next night's lodging. If he asks for money, he is not a

genuine missionary."¹ Secondly, the life-style was also one that was devoid of family responsibilities and was celibate. Such a possibility was certainly discussed in the early church: "The disciples said to him, 'If such is the case of a man with his wife, it is not expedient to marry!' But he said to them, 'Not all men can receive this precept, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him take it'" Matt 19:12, (a passage unique to Matthew, perhaps from the Sayings Pool and not used by Luke.) These "Counsels of Perfection", as Aquinas calls them², formed the climax of a training process that attempted to produce specialist missionaries, people who were dedicated in a life-style that was characterised by poverty, celibacy and obedience cf. the life of discipline at Qumran³.

I think it significant that the Counsels of Perfection, which perhaps immediately preceded the taking of vows of dedication, occur at this stage in the development of the Sayings Pool material i.e. after the basics had been studied and the initial period of formation had begun to produce more mature disciples. The next Block of material will quite naturally follow this with what appears to me to be a homily, a short treatise or a pool of teaching material on the subject of on-going faithfulness in this life of dedication.

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1. Early Christian Writings. The Apostolic Fathers, trans M. Staniforth, Penguin Books, 1968, page 233.
 2. Aquinas, de Perfectione Vitae Spiritualis, 16; Summa Theologica, 2a-2ae. clxxxiv. 2, c. ad 3; Contra Impugnantes, 1.
 3. Josephus, War, ii 1199ff.; (Loeb ed. vol. II, p. 369ff.).

SUMMARY OF THE PIETY OF BLOCK 6:

There are no prayers or pious practices in this Block. But I have suggested reasons mootng a way of life for specialist missionaries that was chacterised by its dedication in poverty, celibacy and obedience.

The pious perspectives include the following:

loyalty will be rewarded;

the apostate will have to reckon with a fearful God;

acute awareness of the judgement ahead will help the disciple through trials;

morality is a matter of self-interest;

and the disciple must learn through obedience to trust in God.

THE PIETY OF BLOCK 7.

The material in this Block is as follows:

Block 7: The Challenge of the Kingdom:

- Mustard seed and yeast Lk 13:18-21 / Matt 13:31-33.
- Reception and rejection Lk 13:24-29 / Matt 7:13-14;
25:10-12; 7:22f; 8:11f.
- Lament over Jerusalem Lk 13:34-35 / Matt 23:37-39.
- The Great Dinner Lk 14:16-21 / Matt 22:2-10.
- Conditions of discipleship Lk 14:26-27 / Matt 10:37-38.
- Parable of the Salt Lk 14:34-35 / Matt 5:13.
- Servants and Masters Lk 16:13 / Matt 6:24.
- The Law will not perish Lk 16:16-17 / Matt 11:12f; 5:18.
- On Forgiveness Lk 17:3b-4 / Matt 18:21-22.
- On Faith like a mustard seed Lk 17:5-6 / Matt 17:20.

There are no prayers or pious practices in this Block. My analysis here must therefore be confined to eliciting the pious perspectives of the material. My approach will be first to suggest a particular life-situation for this section of the Sayings Pool, and only when this is complete will I identify the perspectives of the Block. I am doing this because I believe that life-situation and piety are

closely interconnected and because this order of presentation will offer the reader continuity with the final interests of the previous Block.

Throughout this chapter I have been inviting the reader to examine the Sayings Pool of material with me in a specific way: to ignore the intervening material that normally surrounds these verses in Luke's Gospel i.e. to read only the Sayings Pool material; to do this in the sequence in which it appears in Luke; and to read it as a developing piece of work in which a course of training for missionaries was gradually unfolded. If the reader will bring the same frame of mind in approaching Block 7, I think there will be revealed the gradual unfolding of a sermon, short treatise, or pool of teaching material on a topic that comes very appropriately at this point in the course of training: the need for on-going faithfulness in the practicalities of the life of dedication. Such a topic quite naturally follows upon the previous Block in which the idealism of Counsels of Perfection has been very much to the fore. Whether the material took the form of a sermon or a short treatise I am not able to say; I simply call it a pool of material. It was composed, I suggest, as a paraenesis to the newly-professed disciples, exhorting them to constant dedication as they prepare to leave the training school for the mission.

This Block will focus on four specific areas in which faithful dedication will make demands on the new disciple:

the separation from one's family Lk 14:26-27 / Matt 10:37-38;

the giving up of a life-style that pursues money Lk 16:13 / Matt 6:24;

the dedication to the fulfilling of the Law Lk 16:16-17 / Matt 11:12f; 5:18;

and the dedication in community that necessitates frequent forgiveness between the Brothers Lk 17:3b-4 / Matt 18:21-22.

These four areas are treated after an introduction that sets the whole movement in the context of Israel's rejection of the kingdom Lk 13:24-29, 34-35; 14:16-21 and parallels. The total presentation begins and ends with the example of the mustard seed, giving a unity to the Block.

There are ten sections within this Block. They are presented in a sequence that builds up, brick by brick, the overall structure of an exhortation. The topic is clear: growth in the kingdom requires constant dedication in the disciples. I will take the ten sections in the order that Luke gives them, ignoring of course the verses from other sources that separate them from one another in our normal reading of Luke, and I will show how I see one following upon the other in a planned development.

1. The Mustard Seed and the Yeast Lk 13:18-21 / Matt 31-33:

The first four sections provide the introductory setting for the teaching on dedication. Section 1 begins with a question that is repeated: "What is the kingdom of God like?" Two short parables are given in answer: it is like a mustard seed that grows from small beginnings; it is like yeast that seems to be inconspicuous amidst the mass of flour but which brings about powerful fermentation within the whole dough. The "little ones", the "babes" of the community can take encouragement from this picture of the kingdom. They too may appear to be insignificant, but they possess a power that can bring about spirited growth .

2. Reception and Rejection Lk 13:24-29 / Matt 7:13,14; 25:10-12;
7:22f.;8:11f.

This section takes forward the theme of the kingdom. Now we are concerned with entry into it. Four points are made here: first, there is difficulty associated with this entry: the door is a narrow one; second it is the master, Jesus in Luke and God in Matthew, who controls the entry; third, all of this is a matter of urgency: for some it will be too late, for the master will have arisen and locked the door; finally it is the Gentiles, not those who thought themselves safe, who will come from the east and the west and from the north ^{and south} to recline at table with the patriarchs and prophets in the kingdom of God.

3. The Lament over Jerusalem Lk 13:34-35 / Matt 23:37-39:

This section takes forward the matter of rejection from the kingdom. It shows the real reason for the exclusion: the obduracy of Jerusalem, not the vindictiveness of the door-keeper. "How often would I have gathered your children together as a hen gathers her brood under her wings, but you would not! Behold, your house is forsaken!"

4. The Great Dinner Lk 14:16-21 / Matt 22:2-10:

This introductory material is now rounded off with a parable that takes forward the ideas of kingdom-banquet and rejection that have appeared in the previous two sections. Those who do not participate have only themselves to blame, for they have decided on different priorities. The servants now have orders from the master to go forth to the streets and highways and hedges to replace those who turned down the original invitation. This shows the missionary disciple the direction he is to take.

5. Conditions of Discipleship Lk 14:26-27 / Matt 10:37-38:

We move on now to a consideration of the four specific areas in which the disciple is required to show his fidelity in this task. The first of these is the giving up of family ties. We have already seen the source's opinion on the burying of one's father. Now we see that discipleship involves leaving aside father, mother and children as outsiders, in favour of different priorities. Cf. the attitude of the Qumran community to outsiders: members are to love all the sons of light and "hate" all the sons of darkness 1QS 1:10. The rather severe spirit of this community is well described by W. Manson: "The requirement to *hate* father and mother, etc., means that the extremest violence must be offered to one's own affections and inclinations in cases where family ties conflict with personal allegiance to the call of

Christ. Natural feelings must in such a case not only be denied but slain." The true disciple must follow Jesus, bearing a cross of self-denial that may lead to death. Cf. Mark 8:34 and Matt 16:24. In this connection Dinkler² made the ingenious suggestion that "bearing his cross" or "taking on his yoke" referred to "bearing his sign", i.e. to the drawing of a tau-sign on the forehead, arm, or hand as in Ezekiel 9:4 : "He called the man in white with a scribe's ink-horn in his belt and said, 'Go all through the city, all through Jerusalem, and mark a cross on the foreheads of all who deplore and disapprove of all the filth practised in it.'" Unfortunately, attractive as this would be as a badge of membership in my hypothetical community, I find no evidence for this in contemporary Judaism. Josephus tells us that the Essene, upon his admission to membership, was given a white robe, a girdle, and an implement with which to dig a hole for the "natural easement of the body"; after three years he was, if suitable, admitted to vows or "tremendous oaths" as Josephus describes them.³ But there is no mention of any marking of the body with a sign. Indeed such a practice seems foreign to a sect that was so keen on ablutions for the purification of the body. But the carrying of a simple miniature cruciform artifact by a Christian missionary is another matter. This practice exists today in the modern practice of bestowing a cross to the newly-professed in religious orders, many of which have long traditions. Such a custom must have begun sometime in the distant past. Who is to say where such a custom had its origins? The crusades? The Knights Templar? Maximus the Confessor's presentation of a cruciform scapular to his monks? Pachomius' formal greeting to new monks at the monastery gate as he tells them that they now are giving up the world and taking up the

1. Manson W., The Gospel of Luke, London, 1930, 175.

2. Dinkler, E. "Jesu Wort vom Kreuztragen," in Neutestamentliche Studien für Rudolf Bultmann zu seinem siebenzigsten Geburtstag, Beihefte zur ZNW ; ed. W. Eltester; Berlin, 21, 1954, 110-129.

3. Josephus, War 2.8:7-10, Loeb ed. vol. II, p. 377.

cross of Jesus? Constantine's "*In Hoc Signo*"? The graffito of the second century in the *Museo Nazionale delle Terme* at Rome, and the engraved crosses (Greek, Latin and *Tau*) in the catacombs? etc.' The making of artifacts of the cross has a long and ancient history and I would not exclude this practice from my hypothetical community.

6. Parable of the Salt Lk 14:34-35 / Matt 5:13:

It is possible for the disciple to desire to return to his family comforts, to lose his present state of dedication and his resulting power to influence others. So now the disciple is warned: if he does so, then he is fit for nothing.

The warning might also be directed to certain members of our hypothetical order who were prepared to carry round their crosses of identity as a talisman, with a superstitious trust in the external sign, but who were not prepared to live out that sign in a life of dedication in self-denial. Such an external parade is fit for nothing.

7. Servants and Masters Lk 16:13 / Matt 6:24:

Not only should family comforts be denied, but the disciple is warned against seeking compensation in mammon. He cannot serve two masters. God requires his total dedication. This giving up of worldly possessions is the second area of dedication outlined in this Block. As W. Manson says, "Sacrifice of earthly possessions is the one means by which the disciples can appropriate the Kingdom of God... 'No man can serve two masters' is to be taken literally. A man may divide his time between two duties, but he cannot divide his soul or affections... The intensity of the moral passion of Jesus comes out in the antitheses 'love - hate',

1. See further Leclerc H., "Croix et crucifix." In *Dictionnaire d'archéologie chrétienne et de liturgie*, ed. F. Cabrol, Paris, 3, 1914, 3045-3144; also "Charms and Amulets (christian)", in *Encyclopedia of Religion and Ethics*, ed. Jas. Hastings, Edinburgh, 3, 1910, 426f; also "Croix", *Dictionnaire de Spiritualité*, ed. Viller M., Cavallera F., and Guibert J. de, Paris, 2, 1937, 2618-20.

'stand by - despise'. For Jesus there is no *via media*." The spirit of this Lucan text fits perfectly the overall exhortation that I see presented in the whole Block.

8. Sayings about the Law Lk 16:16-17 / Matt 11:12f.; 5:18:

At this point the question naturally arises, "But what about the dedicated figures of the past? What about John and the prophets and their preaching of the Law? How do these all fit in with the present scenario of preaching the good news of the Kingdom? Were they of no avail?"

The text of course is bristling with exegetical problems. The conservative basis I have adopted means that I must leave aside the *crux interpretum* of v. 16c. While noting this and other textual difficulties², I will mention only two points that are relevant for my work: first, John the Baptist is firmly set in the respectable tradition of the Law and the Prophets. He is the respected but non-Christian precursor of Jesus. After him comes the preaching of the good news of the Kingdom of God. The second point concerns Jesus' statement about the permanent validity of the Law, "but of the law as transformed and fulfilled in his own teaching"³.

These points are relevant for the missionary disciple. Constant dedication will mean that there is to be no hankering after the old days, when perhaps he was a disciple of John, the Elijah *redivivus*, or was living the life of a pious law-observant Jew and earning an honest living with one's family. These have had their place for them, but times have moved on since then. Now the urgent matter is to proclaim the

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1. Manson W., The Gospel of Luke, London, 1930, 185.
 2. Cf. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1985, 1116ff.
 3. Marshall I.H., The Gospel of Luke, Exeter 1978, 627.

good news of the Kingdom of God. Furthermore there is no need today for scrupulous observance of the Law as if it were a static, complete-in-itself, means of salvation. The disciple is dedicated to proclaim the fulfilment of the law as Jesus gave witness to it; he must not be worried about scruples. (Cf. the approach to the food laws already mentioned on page 14~~7~~). This dedication to the *fulfilment* of the Law is the third area of commitment developed in this Block.

9. On Forgiveness Lk 17:3b-4 / Matt 18:21-22:

The penultimate section of this Block is on forgiveness. It is addressed to the Brothers of the community. Here it is not a question of God's forgiveness but of the Brother's forgiveness for his fellow-disciple. Both aspects are found in the formal community-prayer Lk 11:4a,b / Matt 6:12. The practicalities of community life will inevitably lead to friction between members. Now the disciple is told that even if this occurs seven¹ times a day, the Brother must keep on forgiving. His dedication is to be shown in a life of harmony within the community. This is the fourth area of commitment outlined in this Block. Dedication in poverty and obedience also means dedication to the community.

10. On Faith like a Mustard Seed Lk 17:3b-4 / Matt 17:20:

The Block now finishes as it began, with an example based on the power of the little mustard seed. In Lk 13:19 par. it was its power for growth from small beginnings into great maturity that was illustrated. Now the example of the mustard seed is used as a sign of the powerful

1. I have several times mentioned this source's use of the number seven cf. further on Jewish understanding of numbers: Abrahams I., "Numbers, Typical and Important," Encyclopaedia Judaica, New York, 1971, 12, 1257.

quality to be found in this small seed: the quality of faith is more important than the apparent quantity to be observed from the outside. Both examples have in common the idea of the power to be found in that which is small.

The exhortation given in this Block thus finishes with an implied challenge to go forth in faith; this faith might appear to be very small to the "babes" of the missionary movement, but they must be assured that it certainly has power. I am working on a conservative basis for the Sayings material and therefore must resist the temptation to say that the prayer "Increase our faith!" (Lk 17:5) was the community's response to the sermon just presented. A pity, since it also makes a fine mantra!

One final pointer that I offer in favour the unity of the whole Block is that it seems to have been composed in chiasmic form. If I now label the sections by capital letters, it will be seen that the sections with the same letters to a large extent match one another in content, and that the focus of the chiasm is clearly the salt of discipleship:-

- | | |
|--|---|
| A. Mustard Seed Lk 13:18-21.
(growth) | A. Mustard Seed 17:5-6.
(growth) |
| B. Reception and Rejection Lk 13:24-29.
(admonition) | B. On Forgiveness 17:3b-4.
(admonition) |
| C. Lament over Jerusalem Lk 13:34-35.
(its house left desolate/ prophets) | C. Entry by violence 16:16
(violence after Law/prophets) |
| D. The Great Dinner Lk 14:16-21.
(no excuses allowed) | D. Servants and Masters 16:13.
(no compromise allowed) |
| E. Conditions of Discipleship Lk 14:26f.
(discipleship) | E. Parable of Salt 14:34.
(discipleship) |

Summary of the piety of block 7:

There are no prayers or pious practices in this Block. The material consists of a sermon on dedication.

The pious perspectives are as follows:

the kingdom grows, and it does so from small beginnings; the "babes" are to take inspiration from this;

entry into the kingdom is not easy; entry is controlled by Jesus; some people will have left it off until it is too late; Gentiles will take the places of those who did not respond positively to the invitation that was first offered to Israel;

Israel's exclusion from the kingdom is due to her obduracy in false dedication; Jesus would have welcomed her;

dedication for the disciple means giving up family comforts and responsibilities; natural feelings are "slain";

the dedicated disciple must not seek compensation in money-comforts;

the dedication of the Baptist and the prophets is to be respected; but time moves on; now it is the fulfilment of the law as Jesus gave witness to it that must be preached; there is an eschatological urgency in the air that does not allow any hankering back to earlier forms of commitment;

dedication in the community's task requires community harmony; frequent fraternal forgiveness will be necessary.

faith, no matter how small it seems to be, is the key to success and to perseverance in commitment; with faith, anything is possible.

Block 8: The Approaching Day of Judgement:

Days of the Son of Man A	Lk 17:23-24	/ Matt 24:26-27.
	B Lk 17:26-27	/ Matt 24:37-38.
	C Lk 17:33	/ Matt 10:39.
	D Lk 17:34-35	/ Matt 24:40-41.
	E Lk 17:37b	/ Matt 24:28.
Parable of the Pounds	Lk 19:13,	/ Matt 25:14-30.
	15b-24,	
	26.	
Final reward of disciples *	Lk 22:28b,	/ Matt 19:28.
	30b.	

This final Block deals with the Day of Judgement. It consists of three short sections that form a sequence of teaching on the topic: first the Days of the Son of Man are described; second a story is given to illustrate in everyday terms what will be a totally new experience for mankind; lastly the disciples are assured that their own judgment will be one in which they will be rewarded, provided they continue to persevere through temptations.

The Block, seen in this way, naturally follows the teaching of the previous Block on discipleship, by setting it in a context of the approaching final judgement. This eschatological subject thus rounds off the entire course of training for the missionary disciple.

My treatment of this material will be brief for three reasons: first, there is a generally-acknowledged difficulty in allocating the various verses to any particular source, so I must be even more careful in taking a conservative position on the Sayings text here; second, the common content shared by Luke and Matthew is concise; third, there are no prayers or pious practices in this Block, so my task is restricted to eliciting the pious perspectives I find in the material.

The texts upon which I base my analysis are taken from the recent study of Joseph Fitzmyer¹.

The Days of the Son of Man:

The text I am using is as follows:

Lk 17:23 "Someone will say to you, 'Look, there it is; or here it is.' But do not run off in pursuit of it. ²⁴ For just as lightning flashes and lights up the sky from one end to the other, so shall the Son of Man be in his day. ²⁵ Just as it was in the days of Noah, so too will it be in the days of the Son of Man. ²⁷ They ate and drank, were married and were given in marriage, until the day that *Noah went into the ark*; then the flood came and destroyed them all. ³³ Whoever tries to save his life will lose it; and whoever loses it will keep himself alive. ³⁴ I tell you, on that night there will be two men in one bed: One will be taken, and the other left. ³⁵ There will be two women grinding at the same mill: One will be taken, and the other left. ^{37b} Where the corpse is, there the eagles will flock!"

The teaching is clear: do not be swayed by amateur prophets! The End will be as obvious as lightning. It will come as people are preoccupied with earthly concerns. The discriminating judgement will be sudden, unexpected and inevitable. But it is not clear that the Sayings Pool is here identifying the Son of Man with Jesus. This is consistent, with two exceptions, (Lk 9:58 / Matt 8:20; Lk 7:34 / Matt 11:19) with the other uses of the phrase in this source:

1. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1985, 1163-1165.

Lk 6:22 "Blessed are you when men hate you and when they exclude you and revile you, and cast out your name as evil, *on account of the Son of Man.*" (Matthew has "*on my account*" 5:11, but Luke's version is consistent with the other six texts that follow below.)

Lk 11:30 "For as Jonah became a sign to the men of Nineveh, so *will the Son of Man be* to this generation." cf. Matt 12:40;

Lk 12:8 "And I tell you, every one who acknowledges me before men, the Son of Man also *will acknowledge* before the angels of God." (Matt 10:32 has "*...I also will acknowledge...*" 10:32);

Lk 12:40 "For the Son of Man *is coming* at an hour you do not expect." cf. Matt 24:44;

Lk 17:24 "For as lightning flashes and lights up the sky from one side to the other, so *will the Son of Man be* in his day." cf. Matt 24:27;

Lk 17:26 "As it was in the days of Noah, so *will it be* in the days of the Son of Man." cf. Matt 24:37;

Lk 17:30 "So *will it be* on the day when the Son of Man is revealed." cf. Matt 24:39b.

Clearly, from these seven texts alone, we cannot say that the phrase "Son of Man" refers to Jesus. The text on its own simply points to a future judgemental figure¹. This is in marked contrast to a different and consistent emphasis that appears in the Marcan source: Mk 2:10; 2:28; 8:31; 8:38; 9:9; 9:12; 9:31; 10:33; 10:45; 13:26; 14:21 (*bis*); 14:62. In each of these thirteen occasions, the sum-total of Mark's uses of the phrase, Jesus seems to be describing *himself* while using this

1. The Sayings Pool shows another uses of the number seven here i.e. seven texts giving teaching on the future Son of Man.

phrase. Notice that I am not entering the argument as to whether this was a title or not'. My interest is in distinguishing between the perspectives of the sources. All I am saying is that the Sayings Pool on its own does not yet clearly emphasise the identity of Jesus with the future Son of Man, whereas Mark does speak of Jesus as the Son of Man, and does so with Jesus referring to himself frequently in this way during his ministry, as well as at the judgement in Mk 13:26; in Mark the emphasis has shifted.²

The Parable of the Pounds Lk 19:13, 15b-24, 26 / Matt 25:14-30:

There are problems in clearly identifying the source here³. But in spite of this, three perspectives are obvious: first, there is the continued interest of the source in the eschatological judgement; second the picture of the judge is a severe one since the lord on his return is described as ἀυστηρὸς in Lk 19:21 and 22, and as σκληρός and a cause of fear in Matt 25: 24 and 25; third there is a reward for fidelity: it will consist in the dutiful servant being appointed to a position of authority. There is no mention of love for the lord: fear and self-interest dominate the scene.

1. cf. O'Neill, J.C., Messiah: Six Lectures on the Ministry of Jesus, Cambridge, 1980, 103-115..

2. This is in line with the backwards-development of christology that Raymond Brown describes in Brown R.E., The Birth of the Messiah, London, 1977, 29-32.

3. Cf. Fitzmyer J.A., The Gospel According to Luke X-XXIV, New York, 1985, 1228-1232.

Final Reward of the Disciples Lk 22:28b, 30b / Matt 19:29:

The Block finishes with a summary statement: those who persevere will be rewarded with a new status: they will be promoted to positions of authority.

SUMMARY OF THE PIETY OF BLOCK 8:

There are no prayers or pious practices.

There is intense interest in the eschatological judgement:

it will be sudden, unexpected and inevitable;

the judge is to be feared;

duty will be rewarded;

the reward will consist in promotion to positions of authority.

EVALUATION OF THE MINOR HYPOTHESIS OF THIS CHAPTER.

Now that we have examined the piety of the Sayings Pool which is my principle task in this thesis, it is appropriate to reflect upon my suggestion that this material formed a training course for an order of missionaries. It seems to me that there are three main arguments that support this minor hypothesis.

First I would argue that missionary training was not just possible but necessary in the early church. Missionaries with a clear and orderly purpose are unlikely to "happen" spontaneously. We know from the Didache that they existed; we also know that there were guidelines for their reception that were issued from the sort of central controlling body that brought the guidelines of the Didache into being. I would further argue that while there was control over Church practices of the type shown in the Didache generally, there was also a careful control over the message preached by the missionary so that it was authentic as in Didache 11:2. For this to take place some sort of formal training would be necessary. My suggestion is that the Sayings Pool is a record of this standardised training for the mission.

My second argument concerns the precepts to be found in the Sayings Pool. If I can find even one or two texts that do not seem to apply to the "normal" Christian, then this suggests to me that something akin to my hypothesis was not only possible but necessary to make sense of the text. In fact at least half-a-dozen texts do seem to fit only the unusual way of life I have posited in this chapter:

1. Lk 6:40 speaks about the fully-trained disciple being like his teacher. This suggests that there were others who had not gone through this process of training. Even if this is merely an axiom, it is still an axiom on the topic of training. Training is the subject *and the context* of the axiom.

2. Lk 9:59 instructs one disciple to leave the dead to bury their dead since *his* duty is to spread the news of the kingdom of God. I do not think that all Christians were expected to follow this precept literally, but only those called to a particularly urgent form of discipleship.

3. Lk 10:3 ff. is not addressed to every follower of Jesus but only to those sent out as missionaries: "Go your way; behold I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, "Peace be to this house!" ... And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages; do not go from house to house." These instructions are not for the normal Christian living and working at home.

4. In Lk 10:23 the text explicitly says that the words of Jesus are privately addressed to those disciples beside him: "Turning to his disciples, he said privately, 'Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear and did not hear it.'" Here it is the principle that I wish to note: *some* instruction is only for a particular circle of followers.

5. In Lk 12:22b-31 the disciple is told not to worry about food or clothing, but to be like the ravens and lilies. The normal Christian with family commitments would find this text rather incongruous when he in fact does need to care about where the next meal is coming from by the very nature of his domestic commitment. This text does seem to be directed to a particular form of commitment that is unusual. It is particularly appropriate to the missionary way of life.

6. Lk 14:26 is another text that seems to point to an unusual form of commitment: "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." This text together with numbers 2, 3 and 5 above seem inappropriate to the normal married

Christian. But all of them help to describe the ethos of one form of commitment that expresses itself in a life dedicated to the mission.

The reader will notice that these texts are to be found not in one single Block of the Sayings Pool but are distributed throughout the material, colouring the whole of it. It is the whole of the Sayings Pool that I see as a course for missionary training.

My third argument rests on the cohesion of the material when viewed as a training course. There is a systematic programme in the Sayings Pool. This orderly system is present in two ways: first there is a regular development from Block to Block; second there is a clear progression of thought within each Block of teaching. I have attempted to show this in detail in this chapter. Here I need only remind the reader of the broad scheme of development I see in the Sayings Pool:

- Block 1. Seven Basic Rules.

- Block 2. Perspectives on the Mission to the Baptist's Followers.

- Block 3. Seven Field Orders for the Mission.

- Block 4. The Prayer-life of the Missionary.

- Block 5. Dealing with Opposition to the Mission.

- Block 6. Rewards for Fidelity.

- Block 7. Paraenetical homily: The Challenge of the Kingdom.

- Block 8. The Approaching Day of Judgement.

These three areas, the necessity of controlled training, the difficulty of applying certain texts to all Christians, and the overall cohesion of the material when seen in the way I suggest, all seem to point to the Sayings Pool as being purpose-built for the training of missionaries in the early church.

SUMMARY OF THE PIETY ANALYSIS OF THE SAYINGS POOL MATERIAL.

The Prayer-forms in the Sayings Pool:

We have noticed two settings for prayer:

formal community prayer (149-151); and
personally-devised prayer (151-152).

We have also seen that the authority on prayer is Jesus: he is the exemplar of the praying person when he is seen to engage in thankful praise to his Father (147-149); he is also the authority who provides his disciples with a model prayer for their own use (149-151). In addition, he exhorts them to practise prayer of petition (151-152).

Pious Practices in the Sayings Pool:

These include a respect for and therefore possible modified use of John's Baptism (131-133), the use of sack-cloth and ashes (143), the symbolic shaking-off of dust (143), an avoidance of the niceties of oriental greetings (142), and perhaps a turning away from the use of the synagogue (158). Throughout this section I have mooted the setting of this material within a training school for specialists in missionary work, perhaps living a particular way of life that was shaped by vows of dedication.

Pious Perspectives in the Sayings Pool:

In contrast to the Infancy and Marcan materials the sayings Pool has no affection for the Temple, the Synagogue, or their associated rituals (158). Its spirit is one that is grim and joyless, coloured by a fearful picture of God (143, 165, 184), and motivated by a sense of missionary responsibility to the normative teaching of the founder, Jesus, who had passed on to them the unique revelation of the Father (147-149, 152-153). The disciples of the Sayings Pool see themselves as unlearned "babes", yet they are ostensibly confident in being commissioned by Jesus in a line of authority that was planned by God himself (149, 153). The number seven seems to be important, perhaps as part of this plan (128, 138, 139, 167, 183). In pursuing their goal, "the kingdom of God" (134f.), the disciple has little regard for signs from heaven or for the subtleties of scholarly manipulation of scripture (158-159). He is fired with a spirit of urgency, since the end-times are near, and so he can dispense with scruples regarding the Law or social refinement (141, 144). There is no time for compromise (161) or for concern about food, clothing or shelter (165, 166, 167, 168). He must accept the necessity of opposition to his work, but through all trials he is supported by the conviction that he will receive eschatological reward (133, 141, 144, 149, 150, 166). His moral outlook is prudential (166), coloured by a "keep-the-rules" mentality (161). Reward will take the form of promotion of the "babes" to positions of authority, judging the twelve tribes of Israel (185). The main christological perspective is that Jesus is the unique Son of the Father (148). In contrast to the Marcan material, Jesus is not clearly identified with the Son of Man (183).

CHAPTER FOUR.

THE PIETY OF LUKE'S SPECIAL MATERIAL.

INTRODUCTION:

As I move into this fourth section and begin to consider the piety of Luke's L material, I find that I am immediately confronted with a problem: which verses of the Gospel of Luke really belong to L? The Marcan and Sayings Pool materials in Luke can be fairly easily determined: basically all we have to do is to examine a parallel setting of the Gospel texts such as we find in K. Aland's Synopsis of the Four Gospels: then we can compare the Marcan and Lucan parallels and make judgements upon these; comparison of the Matthean and Lucan parallels will show up the passages these two Gospels have in common and this will reveal the Sayings material. But when we come to determining the L material we have no text outside Luke that can help us. Any attempt to identify a specific L source with any precision is bound to be speculative:

1. How can we be sure that some of this L material is not indeed from the Sayings Pool, being omitted by Matthew since it was unsuitable for his purposes?

2. We need also to consider the possibility of free composition by Luke: perhaps the non-Markan non-Sayings verses in his Gospel are the product of the author himself. Marshall argues against a free composition by Luke: he points out that the general fidelity of Luke to his sources where these can be identified makes one sceptical of suggestions that he freely created material on any large scale.¹ But of course the fact that Luke sometimes uses sources does not mean that he always works with other people's texts. That Luke was or was not a free author in *the L material* is still an open question.

1. Marshall I.H., The Gospel of Luke, Exeter 1978, 31.

3. Studies of the supposed Aramaisms, Hebraisms and Septuagintal expressions do not succeed in helping to identify any of the Lucan sources.¹

4. Furthermore, even if we assume the existence of L as a distinct source, we cannot be sure whether or not it is a written or an oral tradition that Luke employs.

5. Another difficulty is that we cannot easily determine whether Luke cites the pre-Lucan L material exactly or modifies it in a redactive way.

6. There is also the question concerning the unity of the L material: does it come from one source or from several?

7. Lastly there is the possibility that Luke inherited a library of sources, one called Mark, one the Sayings Pool, another we call "L". As the trustee of these, he had no freedom to make alterations; he simply put them in order, with no further activity on his part.

I have already found distinctive pieties in the Infancy, Marcan and Sayings materials. If I can now find distinctive piety in L, this would strengthen the probability that Luke was using a cache of sources. The point I would wish to stress is that, even if Luke were not active at all, a cache of distinct sources argues for the existence of several communities with their own brands of piety.

My present task is to examine the piety behind L. In doing so I have to accept that there is some disagreement among scholars in determining L precisely. But the result, the piety of L which I hope to determine, will be either homogeneous, of one mind, self-consistent and unified, or it will show up differences and inconsistencies in its piety which will indicate the composite nature of this L material. I do suspect

1. Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1985, 113 - 125.

however that the piety of L will be quite different from that of the Sayings Pool and from the piety of the Marcan materials used by Luke. If so, this will help to confirm my thesis that Luke was aware of these different pieties as belonging to disparate groups which he saw as in need of being united. I also have to condense into one chapter of this thesis an examination of the very large number of Lucan verses which make up the L material. This means that I need to be concise in my presentation, being quite rigorous in setting aside anything that does not specifically relate to the piety of the L material. In view of the inherent complexities in trying to separate L from Luke's own hand, I wish to exclude the extremely hazardous task of distinguishing small-scale differences in piety between "Luke" and "Luke's source". I will return to the matter of Luke's own piety at the end of this thesis, but my present interest is in the piety of the communities whose traditions lay in the cache or caches *before* Luke.

Fitzmyer lists 63 pericopes for the L material.¹

Some of these are very small, occasionally being only one verse in length. The smaller the units are, the more they tend to be in debate amongst scholars. I wish to make an analysis of the piety of L and to do this I only need to use a conservative basis for the L material. Units that are less than about *three* verses long I think I can safely leave aside for the moment. From a preliminary survey I find that they generally add nothing new to what already is to be found in the piety of the large units; they tend to support rather than oppose the longer material in this matter.

When these small units of debatable authenticity for L are left aside, a remarkable picture emerges: practically all the L material is set in *story* form. This is of first importance for the style and piety

1. Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 83-84.

of the L material and its community. Instead of the precept-form of the Sayings Pool, we have here at the heart of L the recitation of sagas - in itself a form of piety. Furthermore these stories fall very naturally into two types: stories by Jesus, and stories about Jesus. Since, as I intend to show below, both sets of stories show a similar piety, I would not wish to suggest that these collections existed separately when Luke came upon them. I prefer to see a particular community's tradition preserved in L, with the stories about Jesus forming the framework for the stories by Jesus i.e. a teaching block of traditional material, a primitive Gospel, one of the "many" accounts Luke mentions in his prologue and which he claims to have reproduced "exactly" in an ordered account Lk 1:1-4. But because there exists the possibility that these were indeed separate collections, I will in this chapter analyse them separately, taking the parables first and the stories about Jesus second. What is crucial to the appreciation of both areas is that teaching and piety emerge not through precept but through story.

The headings for the L material I shall be analysing are as follows:

SECTION A: STORIES BY JESUS:

The Good Samaritan 10: 29-37.

The Persistent Friend 11: 5-8.

The Rich Fool 12: 16-21.

The Barren Fig Tree 13:1-9.

The Tower-BUILDER and the Warring King 14: 28-32.

The Lost Sheep and Lost Coin 15: 4-10.

The Prodigal Son 15: 11-32.

The Dishonest Manager 16: 1-12.

The Rich Man and Lazarus 16: 19-31.

The Dishonest Judge 18: 2-8a.

The Pharisee and the Toll-Collector 18: 10-14.

SECTION B: STORIES ABOUT JESUS:

Preface: John the Baptist's Teaching 3:10-14.

The Genealogy of Jesus 3:23-28

Jesus' visit to Nazareth 4: 17-21, 23, 25-30.

The Catch of Fish 5: 4-9a.

Raising of the son of the Widow of Nain 7:12-17.

Discipleship Stories:

1. Galilean Women Followers of Jesus 8:1-3.
2. Samaritan Rejection 9:52-55;
3. The Conditional Disciple 9:61f.;
4. Martha and Mary 10: 38-42;
5. Beatitude on Hearing and Obeying 11:27f..

Cure of the Crippled Woman on the Sabbath 13: 10-17.

Cure of the Man with Dropsy 14: 1-14.

Cure of the Ten Lepers 17: 12-18.

Zaccheus 19: 1-10.

Jesus and Jerusalem : Lament 19: 41-44; Vigilance 21: 34-36.

The Last Supper 22: 3a; 22: 15-18, 19c-20, 27, 31-33.

Mistreatment and Interrogation 22: 62-71; Herod and Pilate 23: 6-16.

Road to the Cross 23:27-32; Witnesses 23:35a, 36f.; Criminals 23:39b-43.

Emmaus 24: 13-35.

Appearance to the Disciples in Jerusalem 24: 36-43.

SYSTEMATIC PIETY ANALYSIS OF THE L material:

SECTION A : STORIES BY JESUS.

Parable of the Good Samaritan 10:29-37.

The pious perspectives of this story show five features which are typical of the L source:

the interrelationship between religion and the practicalities of life;

the setting aside of ritual law when charity requires this;

the place given to human feelings as a dimension of the story;

mercy;

and universalism.

The story is about what one must *do* to obtain eternal life. The details of the practical care shown by the Samaritan are carefully portrayed: he went over to him, and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper, saying "Take care of him; and whatever more you spend, I will repay you when I come back." 10:33-35. The story ends with Jesus saying "Go and *do* likewise." Practical care for one's neighbour is an essential component of religion in this L material as it has been in

the Baptist's preaching 3:10-14, in the words of Jesus at the Nazareth synagogue 4:18, in the raising of the widow's son at Nain, in the activities of the Galilean women followers at 8:1-3, and even to some extent in the catch of fish 5:4-9a. It is an important dimension of the pious perspectives of L: piety is not the reserve of a religious coterie that is set apart in retreat from the world; the piety of L is immersed in the practicalities of daily living.

The narrative shows the priest and Levite quite deliberately passing by the half-dead man "on the other side". The text repeats the phrase "passed by on the other side" in case we miss the point: both characters clearly avoid contact with the seemingly-dead man. The Law stipulated that ritual defilement would occur through contact with a corpse: "He who touches the dead body of any person shall be unclean seven days" Num 19:11. The same ritual law was binding on the Samaritan, for it is to be found in the Samaritan Pentateuch. Just as Jesus had ignored the law of ritual defilement when he touched the bier at Nain (L), so here too we have the case of someone setting aside the ritual law when charity requires it.

Human feelings are a significant dimension of this narrative:

"when he saw him he had compassion" 10:33. We will see later (p. 227) that the word *σπλαγγνίζομαι* appears in Luke only when the L material is present. It is a powerful word which literally means that one's very intestines are in a state of commotion as a reaction to the feelings experienced.

In verse 34 we are told that the Samaritan "took care of him";

in verse 35 he tells the innkeeper: "Take care of him". The word used on both occasions here is *ἐπιμέλομαι*. In the next L pericope we find a similar word used by Martha when she complains: "Lord, do you not care (*οὐ μέλει σοι*) that my sister has left me to serve alone?" 10:40. A similar word crops up again in the L story of the Lost Coin where the woman lights a lamp and sweeps the house and seeks carefully *ἐπιμελῶς* 15:8 until she finds the coin. We do not find this

group of words anywhere else in the Lucan material. Linguistically the use of σπλαγγνίζομαι and the ἐπιμέλομαι -group belong to L. Thematically the concern with human feelings is obviously a feature of L, both in its stories by Jesus and in its stories about him.

The narrative also shows L's concern with mercy. We have already met the idea in the Benedictus at 1:72. But in L the theme is expressed in narrative examples:

- the Good Samaritan 10:29-37;
- the Barren Fig Tree 13:6-9;
- the Lost Sheep 15::3-7;
- the Lost Coin 15:8-10;
- the Prodigal Son 15:11-32;
- the Pharisee and the Publican 18:9-14;
- Zaccheus 19:1-10.

The story of the Good Samaritan is about the practice of mercy between the members of the community. Other stories will deal with the mercy shown by God to the sinner. Both aspects need to be considered for a balanced piety and the complete perspective is presented in due course by L.

Finally we must note the obvious universalism and irony of the pericope. It is not the establishment figures of traditional Judaism who demonstrate true religious values, but the heretical Samaritan.

The perspectives for true piety running through the story are: the need for feelings to be expressed through practical care for one's neighbour; the priority of charity over ritual laws; the expression of mercy between members of the community; the universalist vision which sees good in those who are beyond the tradition of the chosen establishment.

The parable of the persistent friend 11:5-8.

The L material on prayer is scattered throughout Luke at the following locations:

- the parable of the persistent friend 11:5-8;
- the parable of the dishonest judge 18:1-6;
- the parable of the Pharisee and the publican 18:9-14;
- the prayer for Peter at the Last Supper 22:32;
- the prayer of filial resignation on the cross 23:46;

In the present parable the word ἀναίδεια at 11:8 fosters the idea of impudence in prayer: it encourages the person praying to be fearless, regardless of personage, time or place. The story has a theme of absolute confidence that the persistent prayer will certainly be heard.

The piety of L is obvious: prayer of petition is to be practised with persistence and shameless confidence

The Servant's Reward 12:47-48

These verses appear only in Luke's Gospel. Although verses 47-48 continue the theme of judgement from the preceding Sayings Pool verses 42-46, the verbs suddenly appear in the third person passive. This rabbinic style of describing the activity of God in a roundabout way goes back beyond Luke to the tradition he received.

The perspective on judgement revealed here is that punishment is *not* meted out automatically when the letter of the law has been contravened; the circumstances also need to be considered. Knowledge and culpability are intertwined. This feature appears again in the prayer on the cross 23:34 but this verse may not have belonged originally to Luke's Gospel.¹ The contrast between deliberate and unwitting sin has its roots in the O.T. cf. Dt 17:12; Num 15:27-30; it also occurs in the literature of Qumran cf. 1 QS 8 and 9. In Lk 12:48 the servant still gets punished, as at Qumran 1QS 8, 9. But what is noteworthy in Luke is the difference between the attitudes to unwitting infringements shown in L and those in the Sayings Pool. In Luke's L material the deliberate offender receives more lashes than the one who did not intend to transgress. This respect for the intention behind the deed, which colours L's approach to the judgement, is in contrast to the mindset of Luke's Sayings material. In the Sayings passage at 11:44 there is the assumption that pollution occurs when anyone walks upon unmarked graves without realising it. That source seems to think that legal pollution has occurred even though the transgressors were unaware of any deliberate infringement of the law. There is no consideration of mitigating circumstances that would affect the punishment due: a law has been broken and that is all there is to it. L's perspective is much more discriminating.

1. Om. p⁷⁵ Aleph* B D* W Theta a syr^s cop^{sa} <bo>

The second point which distinguishes the attitude to judgement in this pericope from that of the Sayings source is seen in the second part of verse 48. Here we find a perspective that connects the judgement not so much with the law as with the gifts given to the person being judged: "Every one to whom much is given, of him much will be required." Personal gifts are to the foreground; these must be used responsibly. The verse has a focus which is personal rather than legal.

Lastly we may notice L's emphasis on listening and doing. Attentive listening in order to know the Master's will is implied here; the doing of the Master's will is clearly stated in verse 47. Hearing and obeying are as important for the male servant as for the woman in the previous Martha and Mary story Lk 10:38-42 and in the beatitude on the model of discipleship in Lk 11:27-28.

The pious perspective of the verses is one that encourages reflection on how the disciple has used his personal gifts in doing the will of the Master. Judgement depends upon how one uses these gifts in hearing and obeying. A partially saving factor is that culpability and ignorance of the circumstances are interdependent.

Timely Reform: Parable of the Barren Fig Tree 13:1-9

The section consists of three topics which are all united by the theme of timely repentance: the Galileans whose blood Pilate had mingled with their sacrifices (1-3); the eighteen killed when the tower of Siloam collapsed (4-5); and the barren fig tree which was given one final year to be fruitful (6-9). This theme continues the emphasis of the previous L passage 12:54-56 that the time of salvation is now.

In his reply to those who reported the murder of the Galileans Jesus keeps clear of any political or sectarian controversy: he does not engage in any condemnation or approval of the Roman official; he does

not make it a question of Galilean martyrdom but offers a consideration of a *Jerusalem* catastrophe in order to make a theological point: calamity is not even to be seen as divine retribution for sin cf. Job 4:7; 8:20; 22:4-5; Exod 20:5c. He then takes the topic forward into the need to repent while there is still time, for there will indeed be a "calamity" when the unrepentant sinner will be "cut down". As W. Manson puts it, "Jesus is conscious of giving Israel a last opportunity of repentance. The time is short, the call peremptory, the issues irrevocable."¹

The parable of the barren fig tree is sometimes seen as a parable of mercy: the tree is not cut down immediately but is spared for one brief year and cared for by the vinedresser in order to produce fruit.

Jesus is presented as having nothing to do with political or sectarian recriminations. He challenges all to repentance while there is still time. There is an offering of mercy and nurture for those who have not yet produced fruit. By implication these perspectives should also be those of the L disciple.

The Tower-Builder and the Warring King 14:28-32.

These verses from the L source recommend long and serious reflection before embarking on a life of discipleship which might be beyond one's capabilities. The word καθίσας is used in both parables (vv. 28 and 31) and this advises the reader to cease the activity he is engaged in and to sit down and reflect prudently on the task ahead.

1. Manson W., The Gospel of Luke, London, 1930, 163.

Two perspectives are to be seen in this passage which are of interest for piety analysis:

firstly prudence is seen as a virtue; this is in contrast to the surrounding Sayings material: there, any hesitation in obeying the call to discipleship is censured. There, prudent evaluation is positively discouraged in such Sayings passages as "Carry neither purse nor scrip nor shoes" 10:4 and "Take no thought for your life, what you shall eat, nor for your body, what you shall put on" 12:22b;

secondly there is the recommendation for the would-be disciple to meditate, perhaps prayerfully, before moving ahead on the path of discipleship.

The piety in the passage is one which sees prudence as a virtue. It encourages the reader to "sit down" and meditate on the tasks ahead.

Parable of the Lost Sheep 15:4-7

The debate on the source of these verses is quite vigorous¹. This prevents me from making any significant piety analysis. There are features however which do point towards L as the source and these make me agree with Marshall *contra* Fitzmyer.¹

We have seen that L has a special place for the outcasts of society. Now the audience here includes herdsmen. These were despised socially e.g. Philo writes "Such pursuits as looking after sheep and goats are held mean and inglorious"²; in the Qiddushin Mishnah we read "Among persons disqualified to act as judges or witnesses are also to

1. Marshall I.H., The Gospel of Luke, Exeter 1978, 598; Fitzmyer J.A., The Gospel According to Luke X-XXIV, New York, 1985, 1073.

2. Philo, De Agric, 61.

be included robbers, herdsmen and extortioners".

We have also noted that L sees the present time as the time of salvation. The story here also includes the idea that salvation is now: it points to God as the one who rejoices now, rather than at the Last Judgement, over the repentance of the sinner.

L is much less severe in its picture of God than the Sayings Pool. Here we are told of the initiative of God in seeking out the lost sheep and of the joy of God v.7. Contrast the Sayings' picture of God and his attitude to sinners in 12:5,10 ("Fear him who, after he has killed, has the power to cast into Hell"); 13:24-28 ("Depart from me all you workers of iniquity!"); 19:22-24 (where the Master is a severe man who says "But as for these enemies of mine...bring them here and slay them before me!").

For these reasons I see the passage as belonging to L.

I see in the passage those features which I have already noted to be present in a fairly consistent manner in other L passages.

The new feature I detect here is the community dimension: there seems to be a loss of wholeness when the hundred sheep become ninety-nine. The lost sheep belonged to the "community" before its defection. The story ends with the call to the friends and neighbours to come together and rejoice in welcoming back the defector to the wholeness of the community.

1. In Tractate Sanhedrin Mishnah and Tosefta, trans H. Danby, Macmillan, 1919, 61.

The pious perspective is one which sees God as a shepherd who cares for and seeks out the defecting sinner. Sin produces a lack of wholeness in the community. The time for repentance is now. God rejoices and therefore the community is to rejoice when the sinner returns to the fold.

Parable of the Lost Coin 15:8-10.

This parable matches the previous one, but now instead of a moderately-rich shepherd the central figure is a poor woman. By lighting the darkness, sweeping, and seeking out the lost coin with unstinted care ἐπιμελῶς, she demonstrates God's caring rather than punitive attitude to the sinner 15:8.

While admitting that it is possible to allegorise this parable and see the number ten as representing the ten Commandments, I prefer to concentrate on a feature that is common to all three of the "Lost" parables in this area of Luke. For it seems to me that once again there is a community dimension to the parable: the loss of one coin from the ten results in a lack of wholeness. When it has been found the friends and neighbours are called together to rejoice at the restoration of wholeness. This tells us something about L's attitude to sin: individual sin affects the whole community; it destroys the wholeness of the group. The return of the lost one is to be greeted with communal celebration at the restoration of wholeness through God's caring initiative.

Lastly I wish to note the perspective in this L material which sees the angels of heaven "looking in": the things that happen on earth are observed by heaven. This sense of the presence of unseen

observers occurs in the previous L parable v.7. In both parables the heavenly witnesses are seen to be rejoicing rather than menacing.

The piety of L is one which can quite happily see God as a woman. God shows a careful searching attitude towards the lost. The community suffers through individual sin. Restoration to the community is a cause for joyful celebration in heaven as well as on earth.

Parable of the Lost Son 15:11-32.

This parable is like the two preceding stories: all three show God's initiative in taking action, all are concerned with that which is "lost" being "found", and all conclude with communal joy at the restoration of the sinner to the community.

I must confine my enquiry in this parable to seven points which directly concern piety:

1. God, like the father in the parable, needs no persuading to forgive. On the contrary he takes the initiative in seeking out the lost sons. (I use the plural here for it is clear that both are "lost" in one way or another.) It is the father who goes out to meet the younger son "while he was still a long way off" v. 20, and he it is who again takes the initiative in going out to the elder son and persuading him to be reconciled. He is prejudiced, predisposed in favour of the sinner. God loves the sinner *before* he repents.

2. The love and mercy of God are unconditionally open to the repentant sinner. When the younger son returns, the father cuts short the rehearsed speech with its in-built condition "make me as one of your hired servants" v. 19 cf. v. 21. Similarly when the elder son is

bitter at receiving no reward although he has dutifully kept the externals of the law, the father has no time for conditional love: "Son, you are always with me and all that is mine is yours." In both cases it is seen that free grace supersedes any discredit or merit that is claimed as of right through the law.

3. We are not told how the elder son responded to the father's invitation. There is no compulsion to conform to the father's will. This respect for the freedom of the individual is a constant feature of L.

4. Once again repentance has a community dimension. The community participates in this restoration of wholeness. By giving the penitent the robe, ring and sandals, the community cooperates with the father and restores the son immediately to his former status as son in the family. The restoration of community wholeness is complete.

5. The return of the sinner is to be a cause of joy and merry-making, of music and dancing.

6. In common with much of the L material this parable also shows an emphasis that the time of salvation is now. The restoration of the younger son occurs immediately v. 23f; the appeal of the father to the elder son is an appeal now cf. v. 28.

7. There may be just a hint here of the perspective of L that it is aware of heaven looking on: "I have sinned against heaven and before thee".

The story shows L's perspective of forgiveness: God takes the initiative in bringing back the sinner. God loves the sinner even before he repents. Grace supersedes claims of merit that are based on the law. The community is to rejoice at and cooperate in the restoration of the sinner to the status of full membership of the family. Reconciliation and wholeness are correlated. But there is no compulsion to respond: the freedom of the individual is respected.

I think it is reasonable to suggest that the group which preserved this parable would reflect the ideas and attitudes contained in the story: it would be ideally at any rate

a community that showed a willingness to receive back the sinner;

a community that was conscious of the need for wholeness;

a community that celebrated the restoration of wholeness with joy, merry-making, music and dancing;

a community that was marked by its spirit of a tolerance which respected the freedom of the individual to respond in his own time;

a community that believed in a God of grace who takes the initiative in seeking out and welcoming the sinner unconditionally;

a community that cooperated with God in this work of reconciliation;

a community that had little time for the idea of merited reward as a reason for keeping the Law.

Parable of the Dishonest Manager 16:1-8a. Two applications of the Parable 16:8b-12.

The parable continues L's interest in the outcast: here we see the openness and tolerance of L in seeing a value to be learned from the dishonest manager. This follows upon the material on the shepherd, the woman and the prodigal son in the previous chapter. The L material will continue in a similar vein by considering the poor man Lazarus in chapter 16, the leper in chapter 17, the dishonest judge and the tax collector in chapter 18 and Zaccheus in chapter 19. There may be a touch of irony in L's habit of valuing the underdog.

My interest in the piety of the parable leads me to its esteem for the virtue of prudence. The virtue here is connected to the disciple's use of material possessions in a time of crisis. He must learn from the dishonest manager that he is to use possessions wisely. The parable does not spell out how this is to be done.

The application of the parable to practical daily life is explained in verses 8b-12. Firstly the disciples are to learn from the "children of this world" how to be prudent in "dealing with their own generation" v. 8b. They are to use material possessions "to make friends" so that they may always be welcomed into their dwellings v. 9. This is often allegorised into the realms of eschatology. But I would see the primary application to be one which arose in a context where the disciple would question the "giving up of all things " 14:33 to follow Jesus; the disciple with material possessions might reason that he should not necessarily give all away and cut himself off from possible converts: instead he must learn the prudent use of possessions (perhaps by almsgiving 12:33 or sharing with others 3:11, cf. 8:3 and Acts 9:36; 10:2,4,31), and continue to maintain contacts with the homes of those who do possess wealth but are not yet disciples.

I find it difficult to see the connection between the parable and the second "application" in verses 10-12. The virtue of prudence is no

longer in mind. There does seem to be a recommendation for the virtue of fidelity to be put into practice in all areas of daily living, both large and small, material and spiritual.

By contrast the next "application", which is from the Sayings Pool, has no time for debate on the use of possessions: it bluntly states "You cannot serve both God and mammon" v. 13. This radical attitude has no place for prudence cf. the other Sayings references to possessions: 6:35 ("looking for nothing in return for alms"); 9:3 ("Take nothing for your journey" etc); 10:4 ("Carry neither purse nor scrip"). It seems to me to be quite clear that the contrasting moderate and severe attitudes to material possessions found in Luke occur in the two distinct sources he uses and that these reflect the concerns of two distinct groups which he in his Gospel was at pains to stitch together. But the seams do show from time to time.

Fitzmyer makes a Galilean location for the parable when he says that the rich man was probably an absentee landlord, "the owner of a Galilean *latifundium*".¹ We have already noticed another Galilean connection between the L material and material possessions cf. the prosperous women of Galilee who supported Jesus through their means 8:1-3. Quite apart from the topic of material possessions we can note the Galilean tradition in L in the following:

- 7:12-17 the raising of the widow's son at Naim;
- 10:38-42 Martha and Mary²;
- 13:1 Pilate mixes Galilean blood with their sacrifices;
- 23:6 Pilate sends the Galilean Jesus to Herod.

1. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1983, 1097.

2. Fitzmyer reasonably locates the village "closer to Galilee than Jerusalem" op. cit. 893.

The piety of these verses is one which values the virtues of prudence and fidelity. Material possessions are to be used in a way that allows contacts to be maintained.

Parable of the Rich Man and Lazarus 16:19-31.

I will mention here four points that show the pious perspectives in this parable: the fact of the final judgement; the description of Heaven and Hades; the word of God as basis for repentance; and the warning about the urgency of using the present time for salvation.

1. The poor outcast is vindicated by God while the man who used his wealth selfishly is condemned. Although judgement is not mentioned the parable assumes that human behaviour is accountable to God and warns about the unchangeable damnation that results from the misuse of human fortunes. Note that his judgement follows immediately after death; there is no suggestion of any universal judgement at the end of time.

2. This after-life is pictured with Abraham presiding over the realm of the angels and over the burning torments of Hades. Moreover there is a perspective that sees Personal Judgement as occurring immediately after death, with no suggestion of a General Judgement at the end of time. Cf. Lk 23:43 "Today you will be with me in Paradise." Both texts present reward or punishment immediately after death. This is unlike the perspective of Mark or the Sayings Pool (or Matthew) ¹

1. Matthew emphasises the Judgement at the end of time Matt 25:31-46. Cf. Chaim Milikowsky "Which Gehenna? Retribution and Eschatology in the Synoptic Gospels and in Early Jewish Texts", NTS, 34, 1988, 238-249 esp. 244.

3. The Law and the Prophets are the only guides given for salvation. The miraculous return of the dead is denied as a means of bringing about repentance: for a change of heart there must be no compulsion: freedom is essential and must be respected.

4. The "brothers of the rich man" in the story, and presumably in the Christian community that listens to it, do need to be warned about the prudent use of material possessions while there is yet time. The time of salvation is now.

The piety in this parable is one which understands that human behaviour is accountable to God, which believes in an after-life with a judgement immediately after death leading to Heaven or Hades, which offers the word of God rather than spectacular miracles as the guide to repentance, and which warns about conversion now to the prudent use of material possessions.

The group preserving the parable is one that is concerned about the prudent use of wealth. The group is one that also values the word of God in the Law and the Prophets as the basis of repentance rather than the compelling force of the miraculous.

Parable of the Dishonest Judge 18:2-8.

Here we have a parable on the the need for perseverance in prayer of petition. The theme of the parable, persistence in prayer, links this with the L parable of the persistent friend 11:5-8. The clever humour in the design of the parable, whereby the Christian learns a lesson from a dishonest character, links the story with that of the Dishonest Manager 16:1-8a which is also from L. The parable's

concern with the widow links it with those other L passages I have noticed elsewhere (p221) that show L's interest in the feminine and in the lowly ones of society. The passage is permeated with the typical spirit of L. What is new for L is the interest in delayed parousia.

The point of the story clearly is that if one so impious as this judge will vindicate the widow, then how much more speedily will God vindicate his elect. Prayer of petition will certainly be answered.

In stage II and III of the tradition when the parousia seems delayed, this prayer will require strong faith and perseverance.

For piety analysis we may note the approval of prayer of petition. The dispositions required for this in the elect are twofold: a faith which shows itself in persevering prayer; and an optimism which realises that God may be approached as an "unjust" judge who takes sides in favour of his elect.

Parable of the Pharisee and the Toll Collector 18:10-14.

This well-known parable from L is useful for piety analysis since it is relevant to all three areas: pious practices, prayer forms and pious perspectives.

We can note firstly the following practices:

going to the Temple for prayer in public;
standing for prayer;

praying aloud;
lifting the eyes to heaven (or not);
beating the breast;
fasting twice a week, well beyond the requirements of Lev
16:29,31;
paying tithes on everything - even on herbs, thus going
beyond what was laid down in the Law while perhaps neglecting basic
justice cf. 11:4.

The prayer-form of the Pharisee is similar to the prayers of
praise and thanksgiving found elsewhere e.g. Lk 10:21, 1 QH 7:26f; but
of course the content of the Pharisee's prayer is the praise of self.

The prayer-form of the Toll Collector may perhaps be deduced
from the imperfect tense used in describing his gesture: ἔτυπεν τὸ
στήθος αὐτοῦ lit. "he continued to beat his breast". This suggests to
me that he accompanied his beating with the uttering of a mantra-
style of prayer, repeating over and over again the words "God be
merciful to me a sinner". However I would not wish to press this idea
since the imperfect tense could quite well be translated as "he began
to beat" his breast.

The pious perspectives in the parable are both negative and
positive: the negative aspects appear in the Pharisee:

justification is not to be achieved through pious practices
or "works";

genuine prayer should not look to oneself in a self-
reliant parade of one's worthiness;

the positive recommendations arise in the ^Sdescription of the Toll
Collector: _h

justification comes from God cf. the theological passive
δεδικαιωμένος in v. 14;

genuine prayer looks to God for mercy.

Lastly we may note the teasing nature of the parable. It is very easy for the hearer to become judgemental and "Pharisaical", to identify his own piety with that of the "good" Toll Collector and at the same time to despise the "bad" Pharisee. The hearer is tempted to say: "Thank God I am not like that proud Pharisee!" The clever wit of stories preserved in L is again apparent!

The practices of piety we find here are: fasting, paying tithes, going to the Temple to pray aloud and in public. We see the use of gestures in prayer: standing, beating the breast or raising or lowering the eyes.

The prayer-forms include the prayer of thanksgiving and the short prayer for mercy repeated perhaps in mantra style.

The pious perspectives are that self-reliance or justification by works should be replaced in prayer by humble reliance on the mercy of God.

STORIES ABOUT JESUS:

Setting the Scene for Jesus: John the Baptist's Preaching. 3: 10-14.

John's advice on the meaning of repentance in this L passage is in contrast to that of the surrounding Sayings material 3: 7b-10 and 3: 11-12. Where the Sayings Pool is theoretical, and concerned with reliance on the physical descent of Jews from Abraham, L is practical and spells out what is to be done in terms of social concern and justice. Where the tone of the Sayings is bitter in addressing the crowd as "You brood of vipers" and scoffing at its approach to repentance by asking "Who has warned you ?", L is totally free of this bitterness and sarcasm. Where the Sayings are steeped in future-eschatological motivation, L is involved with the present. Where the Sayings are revolutionary in tone, with the axe already poised to bring down the tree, L does not question the existing social structures but seeks to make them more just: the common man is to share his extra clothing and food; the tax-collector has to continue collecting tax but is to take for himself nothing beyond what he is authorised to take; the soldiers are to continue being soldiers but must avoid extortion and blackmail while being content with their pay. The preaching in the Sayings is addressed to the crowds in general; L is specifically concerned about the despised toll-collectors and soldiers. This suggests that the group behind L tolerated and even welcomed such people in the reformed Israel and, by implication, in the new Christian community.

The piety of the passage is one which sees repentance in terms of practical justice and social concerns within the existing structures of society. It lacks any eschatological motivation. There is a universalism and tolerance in its appeal which welcomes the repentance of soldiers and taxmen as soldiers and tax-collectors. There is room for such in the Christian community.

Setting the Scene for Jesus:

2. The Genealogy of Jesus 3: 23-28.

I hesitate to include this material in my analysis of L since it is not a story. It does nevertheless show pious perspectives that I feel need to be mentioned. I draw attention to three points here which have a bearing on the pious perspective of the verses:

1. The universal significance of Jesus for the whole human race is obviously implied by the tracing of Jesus' ancestry back, not just to Abraham, but to Adam and then to God. An important feature that becomes apparent is God's universal plan of salvation: this has involved Jesus not merely as an Israelite, a son of Abraham, but also as a member of the whole human race. God's plan has a universal dimension.

2. The source has a theology: Jesus is unique in that he is legally son of David, son of Abraham, son of Adam, and son of God, with all that these factors imply.

3. Lastly I wish to mention the source's respect for the virginal conception of Jesus. "Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph" 3:23. Commentators such as Marshall¹ or Fitzmyer² suggest that the phrase ὡς ἐνομίζετο was added by Luke to avoid misunderstanding in relation to chapters 1 and 2. I have difficulty with this: Why did Luke not make similar corrections when he was much nearer the text dealing with the virginal conception of 1:34-35? He could have modified the texts of 2:27 "his parents", or of 2:41 "his parents", or of 2:48 "your father and I". But he did not alter his source in any of these occasions. I would argue that Luke is faithful in 3:23 to a source that respects the virginal conception of Jesus.

1. Marshall I.H., The Gospel of Luke, 1978, 162.

2. Fitzmyer J.A., The Gospel According to Luke I-IX, New York, 1983, 499.

The pious perspective of the source includes a sense of the universal significance of Jesus for the whole human race. There is also a sensitivity to the virginal state of Mary in bearing the "supposed" son of Joseph.

An important perspective of the piety is its vision of a divine plan of salvation which is worked out in the epochs of history.

Jesus' Visit to Nazareth 4: 17-30..

The story of a visit to the synagogue in Nazareth as given in Luke is also found in Mark 6:1-6a. The source of the Lucan verses has been much debated.¹ I consider that there are so many differences between the Marcan and Lucan accounts that what we now have in Luke is a parallel account of the same incident which had been briefly recorded in Mark. Whether or not these differences are the result of Luke's own hand or are to be found in L is an open question. Certainly the pericope has a piety which is foreign to the normal piety found in the Sayings Pool.²

The first point we may notice in the piety of the pericope is that Jesus is found at prayer - "as was his custom" 4:16 - in the traditional synagogue setting. Although he is rejected on this occasion by a mob on the Sabbath day, he returns to the synagogue in L at 13:10, apparently as his normal place of worship, without any hostility on his part to this centre of local Jewish community prayer.

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1. Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 526-530 gives a modern survey of positions.
 2. Schürmann H., "Zur Traditionsgeschichte der Nazareth-Pericope Lk 4,16-30," in Mélanges bibliques en hommage au R.P. Béda Rigaux, Duculot, 1970, 187-205 argues for Luke's use of a Q variant here.

In 11:1 he prays "in a certain place", and in 21:37 he uses the Temple "by day" for teaching. In all of these L passages we have pointers to a piety which expresses itself as a matter of course through the Jewish institutions. We have already noted this amicable attitude to the Jewish institutions in the Infancy Narratives also. In addition we see this frame of mind in what may be Luke's own editorial summary at 4:15: "He taught in their synagogues and was praised by all." We do not find this tolerant disposition to traditional Judaism in the Sayings material.

The second point we may notice is that Jesus is invited to read and to give a homily. Jesus in these L verses expresses his mission in terms of a conflation of quotations from Second Isaiah: 61: 1a,b,d; 61:2a. He is to bring good news to the poor¹, release to prisoners - perhaps to debtors in the Jubilee Year², sight to the blind, and forgiveness or relief for the downtrodden. Piety is to move out from good synagogue practice into the areas of social concern. We have already seen this attitude in L in its account of the Baptist's preaching 3: 10-14.

The conflation of Isaian quotations used by Jesus in L is interesting:

(a) L omits the harsh overtones of divine vengeance in LXX Is 61:2 "to proclaim the year of the Lord's favour [as in Lk 4:19] and the Day of Vengeance of our God" [not in Luke].

(b) L inserts the phrase from Is 58:6:- "to let the oppressed go free" [as in Luke 4:18]. The generosity of the whole Isaian verse matches the expansiveness and tolerance of L:

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1. As throughout Luke's sources:- 6:20; 7:22 and 14:21 (Sayings); 14:13 ; 16:20 ; 16:22 and 19:8 (L); and 18:22 and 21:3 (Mk).
 2. As Marshall I.H., The Gospel of Luke, Exeter 1978, 182.

"Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?"

This sympathetic attitude and practical compassion is in marked contrast to the radical severity of the Sayings Pool (cf. the following verses in Lk. 9:60,62; 10:12ff; 11:23,29,35; 12:9f,46,51,53,59; 13:24; 14:26f,34f; 16:13; 17:33ff).

The third aspect of piety in the passage that I wish to explore is the emphasis on "today" 4:21. This is important in pointing to the soteriology of L. The era of salvation is present now, today. The L tradition continually shows this emphasis as follows: 13:32 and 33 (Jesus' message for Herod); 19:9 (Jesus' words to Zaccheus) and 23:43 (Jesus' words to the Good Thief). Jesus has been treated in the pericope as a prophet upon whom the Spirit of the Lord has come and who is rejected in his own country. In him the eschatological prophet has now come. The same sense of immediacy of salvation appears again in L at 17:20 and 21: "Behold the kingdom of God is in the midst of you!" Contrast the coming Days of the Son of Man in the Sayings Pool (Lk. 17:23-24,26-27,33,34-35,37b) or its sayings on vigilance and fidelity in view of the approaching end (Lk. 12:39-40, 42b-46).

The fourth and last feature of the passage which concerns piety is the interest of L in the the significance of women. The widow is mentioned as unique and significant to Elijah in Lk. 4:26. The interest of L in the feminine will reappear in the following sections of the Gospel that are normally assigned to this source:

7:12-17	the widow of Nain;
8:1-3	the Galilean women followers of Jesus;
10:38-42	Martha and Mary;
11:27-28	the woman's beatitude;
13:10-17	cure of the crippled woman on the Sabbath;
15:8-10	the woman and the lost coin;
18:2-8a	the widow and the unjust judge;
23:27	the mourning "daughters of Jerusalem";
23:49	the Galilean women as witnesses;
23:56	the Galilean women prepare spices.

This sympathetic presentation of women is a feature of L which is in marked contrast to the Sayings Pool. Apart from mentioning women under the topic of divorce in 16:18 and as a mother, wife or sister to be hated in 14:26,27, that source ignores women totally.

The piety analysis shows in this pericope a respect for the traditional practice of piety in the synagogue but puts emphasis on the practical living-out of piety in the opportunities for charity and justice encountered in day-to-day occurrences. There is a clear concern for social justice. The passage sets aside any severe picture of God in favour of his forgiveness and liberating deeds. Salvation has already begun. The feminine aspect of witness is becoming important.

The Catch of Fish 5:4-9a,

Scholars argue with one another about the precise allocation of particular verses to the various sources¹. The general consensus holds that the episode consists of redacted L and Marcan material. I therefore proceed with caution in laying much weight on the piety analysis of this pericope on its own.

Essentially the episode is about faith and conversion. Peter does not understand the initiative of Jesus in 5:4 but hears the word of Jesus and obeys in faith by taking the boat out again to deep waters. (We have already noticed this feature in the Infancy Narratives when we saw Mary believing in spite of her not understanding 1:34, 38, 45; 2:18,19,33,48,50,51; cf. 11:29 and Acts 1:14). Hearing and obeying will be seen to be a recurrent theme in the L material. The huge catch of fish brings about a profound change in Peter. His conversion, following upon the experience of the miracle, shows itself in fear and a sense of his unworthiness in the presence of the holy. Kneeling at the feet of Jesus he exclaims: "Depart from me for I am a sinful man, O Lord!"

1. For a recent review of studies in this area see Fitzmyer J.A, The Gospel According to Luke I-IX, New York, 1983, 560-564.

For the purpose of piety analysis I wish to consider briefly two points : the prayer of Peter and the attitude of "fear of the Lord".

1. The prayer contains the acknowledgement of being sinful. It goes further and expresses the felt-need for separation between the sinner and the holy one. This perception of sin as separation appears again in the L material at 15:19 where the Prodigal Son feels unworthy to belong to the father's family because of his sin, and again at 18:13 (L) where the Publican stands far off and will not raise his eyes towards heaven but beats his breast as a sinner. It would be rather neat to see this "distancing" caused by sin as an exclusive feature of the L source. We see it also in L's depicting of the Zaccheus story: at 19:7 we learn that it is the crowd that feels there should be a separation between Jesus and the "sinner" Zaccheus. However we see the same way of thinking in the prayer of the Centurion at 7:6 "Lord...I am not worthy to have you come under my roof". This is not from L. It is often ascribed to the Sayings Pool, so that the sin-equals-separation idea may *not* be unique to L. The Centurion story is however an exceptional element of the Sayings source (if it belongs there) in being its only narrative. On balance then I see the L material in general and the prayer of Peter in particular as embodying the notion that sin involves separation.

2. The gesture of Peter which accompanies his prayer recalls the traditional "fear of the Lord" of the O.T. It echoes the fear of Isaiah, who in the presence of the Holy Lord of Hosts confesses that he is a man of unclean lips dwelling in the midst of a people of unclean lips Is. 6:3-8. cf. Ex 33:20; *Jdg* 6:22; 13:22; Job 42:5f. What is new in this pericope is that the presence of the holy is witnessed by Peter through his experience with Jesus. This fear in the presence of Jesus recurs in L at the raising of the widow's son 7:17, at the Transfiguration scene 9:34 and 9:45, at the crucifixion 23:40, and after the resurrection at 24:37. In the present pericope it goes beyond mere respect for it seems

to be aware of the activity of God in Jesus and is accompanied by a gesture which suggests adoration.

I will now briefly consider the group behind the pericope. Peter comes out well in the story as a model of conversion and repentance. Note particularly the following:

Peter's hearing Jesus' word and his obedience in faith 5:5;
his addressing of Jesus as ἐπιστάτα in 5:5 cf. 17:13;
his reaction of kneeling in 5:8a cf. 17:16;
his admission of his sinfulness in 5:8b cf. 17:14;
his falling at the feet of Jesus in apparent acknowledgement of the divine presence in Jesus at 5:8 cf 17:16.

Some commentators would say that Luke himself regularly improves Peter's image in the Marcan material he uses cf. Mk. 8:32f; 14:37; 24:12. But I would say that here the figure of Peter is essential to this story. This is hardly a matter of mere redaction by Luke. It is a feature of the L tradition which also recurs at 22:31 and 32 where Jesus prays for Peter and at 24:34 where the risen Jesus is reported as having appeared to him. The Sayings Pool on the other hand never mentions Peter and has little time for signs-faith i.e. a faith which needs signs 11:29. It was not only Luke but also the group which preserved this story which undoubtedly held Peter in high esteem.

The piety of the story is one that embodies a prayer of the sinner in the presence of the holy. It holds in esteem the acknowledgement of sin and the response to the initiative of Jesus by conversion to a more intense faith with heightened fear of the Lord. Sin involves the perspective of separation.

Raising of the son of the widow of Nain 7:12-17.

I will consider four points which are relevant to the piety of this pericope: prophecy, compassion, tolerance and fear.

1. Jesus by raising the widow's son, as did Elijah 1 Kg 17:8-24 and Elisha 2Kg 4:18-36, is recognised as a prophet Lk 7:16. Other L passages which see Jesus in this way are

- 9:30-35 at the Transfiguration where Jesus is identified with the prophets of old;
- 13:33 "for it cannot be that a prophet should perish outside Jerusalem". This is Jesus' self-designation in his message for Herod.
- 22:64 where the blindfolded Jesus is mocked and asked to prophesy.
- 24:19 where the disciples describe Jesus as "a prophet mighty in deed and word before God and all the people."

This is an important element of the piety of L, for it shows its perspective of Jesus. It shows a christology which is different from the much more explicit christology of the Infancy Narratives where Jesus is seen as Saviour, Messiah and Lord 2:11 (cf. the christology of the discourses in the Fourth Gospel). This christological perspective

may just give a hint that the L material is earlier than or at least distinct from that of the Infancy Narratives.

2. But the prophet Jesus is not a fiery reformer like Elijah: Jesus is a compassionate prophet. The word for Jesus' showing compassion (σπλαγγνίζομαι) occurs three times in the L material. Each time it is found it expresses deep sympathy towards the lowly or outcasts of society: here in 7:13 it shows Jesus' feelings towards the lonely widow; in 10:33 it is used of the Good Samaritan's pity; in 15:20 it is employed to express the emotion of the father towards the repentant son. Human feelings are significant in the L source.

3. In deliberately touching the bier Jesus shows he has the authority to disregard the ritual restrictions of the Law (Nu 19: 11,16) when charity demands it. There is a freedom and openness here which we have seen elsewhere in L. As has been noted by others this freedom in time of crisis is not unique to Jesus: the Sabbath law was set aside during the Maccabean revolt when obeying this law would have meant the loss of battles and the slaughter of Jewish soldiers; priorities in the laws to be kept were established by the Rabbis during the Roman persecution following the Second Jewish Revolt¹.

The implication of the passage for the behaviour of the group preserving this tradition is surely that it too should feel free to set aside the ritual statutes of the Law when charity requires this.

4. The last point I wish to make is to note the response of the crowd. The miracle produces amongst the observers a reverential fear at the power of God shown through Jesus. But there is no hint of any praise of Jesus. The response is to give glory to God.

1. Josephus Ant. XII. 274-276. 1 Macc. 2:29-41. PSanh. 21b; cf. Sanders E.P. Jesus and Judaism, London, 1985, 245f and n.2 & 3.

The pious perspectives in the pericope show an understanding of Jesus as being a great prophet who is compassionate and who shows the authority to set aside the Law when charity calls. The power of God is recognised in him. The prayer-response to this presence of God in Jesus is to give glory to God. An implied response in the practicalities of daily living is that when charity calls one should feel free to set aside the Law.

We come now to a story or group of stories in L that deal with discipleship. For the purposes of piety analysis, I shall examine the material in five separate units, while allowing that they may have originally formed one continuous story about Jesus and discipleship.

1. Galilean Women Followers of Jesus 8:1-3.

There are no prayer-forms present in this pericope. The pious practices emerging from the passage are that the women who travelled round with Jesus and the Twelve ministered to them from their own wealth. This may indicate a practice of sharing possessions in the L source, a feature which will reappear more obviously in Acts 2:44f. Nowadays a dedicated female community sharing its goods and its own traditions can be seen in the life-style of a convent. In chapter three of this thesis I explored the idea of a missionary order being behind the Sayings Pool. Because of its rigorous spirituality, its neglect of the feminine and its mentioning of "the Brothers", I took this to be a male community. In considering this new material I would not rule out the possibility of there being a female community behind the L tradition. More traditionally, this female ministry is seen as an indication that at Stage I the women who were healed by Jesus showed their appreciation by responding with whatever generosity and commitment they were permitted to make.

Once again L is concerned with the practicalities of daily living: here we have some indication of how Jesus and the Twelve were fed and sheltered during their travels.

In contrast to John 4:27 where the disciples are surprised that Jesus should even be seen talking to a woman, the L tradition here shows a freedom from such traditional taboos. Indeed the L material shows that the women are not only significant for their "ministering" role as in this passage, but also are key witnesses to the Jesus story both before the resurrection at 7:12-17; 8:1-3; 10:38-42; 11:27-28; 13:10-17; 23:27; 23:49;23:56; and after: 24:6 and 24:10. I suspect that the brand of piety present in L, which has more gentleness, warmth and down-to-earth pragmatism than I see in the Sayings material, may be the effect of this feminine presence in the L tradition.

The group behind this passage is Galilean and has links with the more prosperous members of society.¹

The piety of the passage shows a freedom from contemporary taboos on the part of Jesus and the Twelve in accepting services and wealth from women, and on the part of the women who were free to associate with them and respond in practical generosity.

2. Discipleship: Samaritan Rejection; 9:52-55, 61f..

Luke's special source shows an interest in the Samaritans: 9:52-55; 10:30-37; 17:11-19; cf. Acts 1:8; 8:1-13, 14, 25; 9:31; 15:3.

In the pericope Jesus is rejected by the Samaritans but refuses to react with similar hostility. This is what his disciples would have

1. See further Fiorenza E.S., In Memory of Her, London, 1983, 168-204.

him do. Once again Jesus is refusing to adopt the role of a fiery reformer like Elijah who called down fire from heaven to destroy his enemies cf. 2 Kg 1:10-12. People are free to reject the Jesus presented in the L material. There is even a hint that the Samaritans' behaviour is due to a misunderstanding: they reject the approach of Jesus to them because he looked like a pilgrim who was bound for Jerusalem v.53. The disciples miss this point and are rebuked by Jesus. In any case he refuses to use heavenly powers to punish those who reject him.

The piety of the passage has a perspective on salvation which is tolerant and respects the freedom of those who make a decision about Jesus. This is the example Jesus himself gives.

3. A Conditional Volunteer: 9:61-62.

I am including this text from L in spite of its brevity. It takes the matter of discipleship forward from the free rejection shown by the Samaritans, and may have been connected to it in L. But it interests me for another reason: it is so different from the Sayings material on discipleship that now precedes it in Luke. The first of these Sayings accounts on discipleship was concerned with an enthusiastic volunteer: Jesus warns him of the radical commitment required of the one who would "follow" Jesus on the route to Jerusalem: "foxes have holes..."etc.. Jesus lays down the condition required: total detachment from security, total commitment to the task of the Son of Man. The second Sayings story was not about a volunteer: the invitation to discipleship came from Jesus himself. But in this case it was the man who laid down a condition, that he be allowed to go and bury his father. This Jesus would not allow:"leave the dead to bury their dead". The case that has not yet been considered is the one which involves a *volunteer* who lays down a condition. This is now presented from the L material.

The condition concerns family affections. In the words of Plummer: "His heart is still with the past. He must enjoy it just once more before giving it up".¹ The man may have thought of the precedent given in 1 Kg. 19:19ff where Elijah allowed his new disciple Elisha to go home and take farewell of his parents. But Jesus is not Elijah. He does not follow this precedent and say "Go home". But neither does he say "Follow me immediately". He leaves the man free to make up his own mind (as he did to the Samaritans), but points out that divided affections do not suit the task which Jesus has in mind.

These two points, the consideration of human feelings and the respect for freedom, are features that we have already noted as being characteristic of the mentality of the L group. These feelings of affection are at least considered and freedom of response is respected.

The piety of the pericope is one which has a place for human feelings. It respects freedom in decision-making. It points to the total commitment involved in responsible discipleship.

4. Martha and Mary 10:38-42.

When we look at the passage on its own we can see the usual features of L: the interest in questions dealing with the practical side of living, the significance of the women as witnesses and disciples, the place for human feelings in the recounting of the material. But the

1. Plummer A., Gospel According to S. Luke, Edinburgh, 1896, 268.

piety of the story is important: it is not a question of any supposed superiority of the contemplative over the active life. As Fitzmyer aptly puts it: "the episode is addressed to the Christian who is expected to be *contemplatus(a) in actione*".¹ Martha's acts of service are not rejected by Jesus; but she is neglecting "the one thing": the need for the disciple to listen to the word. Practical charity has to be sustained by the word if it is to last and "not be taken away" 10:42.

It is easy to imagine how such a story would be of value in the second stage of the tradition:

the new Christian community might understandably become engrossed in an unbalanced way in *διακονία* and community-meal, the pericope would serve as a corrective to this tendency cf. 24: 13-35 and 41-45. The disciple must take time to listen to the word.

The pious perspectives of the story are as follows: it emphasises the priority of listening to the word of Jesus over human preoccupation with acts of service; and clearly acknowledges the rightful if unconventional significance of women as disciples .

5. A Beatitude on Hearing and Obeying 11:27-28.

I am including this pericope in spite of its brevity since it sums up the theme of discipleship in the four pericopes that immediately precede it in the L material. The main point in this short pericope is to be found in the concluding statement that true blessedness consists in hearing God's word and carrying it out in daily living. In keeping with the L tradition there is emphasis

1. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1985, 893.

on the need to listen cf. the Martha and Mary story 10:38-42 where the listening Mary is said to have chosen the better part. The response to the macarism uttered by the woman in the crowd is also in line with the L tradition in so far as it emphasises the putting of this word into practice in daily living 11:28. True piety consists in doing as well as hearing.

We have already noticed the L material's interest in the feminine. This is a feature of this pericope too but in a subsidiary way. Jesus listens to what the woman has to say. The meaning of his response to her depends on how one understands his opening word "rather" $\mu\epsilon\nu\omicron\upsilon\nu$. It can be taken as reinforcing the previous statement or as correcting it'. In either case Jesus is here pointing out how inadequate her statement is. True blessedness is not the automatic result of family ties. It concerns hearing and doing the word. In this L text he sees his mother in terms of the ideal disciple, as one who hears and obeys God's word; she is amongst the blessed ones who hear and obey.

There may be just a hint that the group behind the preservation of this story was opposed to being subject to an authority that was based on kinship with Jesus. But this may be the result of transferring the tensions seen in a Marcan context (3:21,31-35) to a passage from L.

The piety of the story acknowledges the rightful place of women amongst the blessed. To be truly blessed involves both listening to the word and carrying it out in practice.

1. Cf. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1985, 927f..

Cure of the Crippled Woman on the Sabbath 13:10-17.

In this story we see Jesus behaving in characteristic "L" fashion:

by worshipping in the synagogue on the Sabbath he is seen to be fulfilling the normal community practice of the Law;

he sets aside the Sabbath regulations when charity demands it;

he pays attention to the suffering woman. First of all he "lays hands on her" and cures her. Secondly Jesus refers to the woman in an honourable way, for as A.Oepke has pointed out "the honourable title 'daughter of Abraham' is rare in Rabbinic literature as compared with the corresponding 'son of Abraham'".¹

Once more we see L's interest in the prayer of Jesus, its regard for women, and its freedom and breadth of vision regarding the traditional regulations. The woman's response is similar to that appearing in other L miracles: she gives glory not to Jesus but to God cf. 7:16; 17:18.

The pericope contains the following points relevant to piety:

the prayer of giving glory to God;
the practice of community worship in the synagogue on the Sabbath;
the perspective which sees the significance of women, and which is free to put charity as a priority over ritual legislation.

1. Oepke A., TDNT I, 781 quoted by Marshall I.H., The Gospel of Luke, Exeter 1978, 557.

Cure of the man with dropsy 14:1-6; Sayings on conduct at dinners 14:7-14.

The setting for this story is the midday Sabbath meal after the synagogue service. On weekdays there were only morning and evening meals, but on the Sabbath the meal at noon provided an occasion for meeting with friends to discuss amongst other things the matters raised in the readings, prayers and homily. This particular occasion shows an atmosphere of debate in which opinions were exchanged in a way that was outspoken but without rancour. Three areas crop up in these verses:

the setting aside of the regulations protecting the Sabbath when charity demands it. In this case a man with dropsy is cured by Jesus;

the concern about social status and precedence at table;

a questioning of selfish motivation with an eye to recompense. Before healing the man, Jesus points out that his host would rescue his animals on the Sabbath.

The piety running through the pericope is one which shows the following:

the practice of carrying on religious discussion during the meal following the Sabbath synagogue service;

the priority to be given to freedom and commonsense in interpreting ritual regulations when charity requires this;

a selfish concern for one's social standing in the eyes of men is foolish: the parable of verses 7-10 leads to the theological passive in verse 11: it is God who makes the judgements on the ranking of men;

the selfish motivation which always looks for recompence is condemned by Jesus. To illustrate this Jesus uses the example of table-fellowship: it should not be closely confined to friends, brothers, kinsmen or rich neighbours. Instead it should be open to the outcasts of society: the poor, the maimed, the lame and the blind. The matter of recompence, just like the question of status, should be left to God. The "resurrection of the just" mentioned in verse 14 is assumed here rather than taught as a doctrine.

It is not difficult to imagine a life-setting in stage one of the tradition: the synagogue reading has included Deut. 22:4 "You shall not see your brother's ass or ox fallen down by the way, and withhold your help from them; you shall help them to lift them up again". At the meal following the service the question arose "But what if this happened on the sabbath?" One contemporary opinion at Qumran did not allow this cf. CD 11:13-14. Jesus knows that in practice his host would indeed rescue his animals. But he takes the topic forward from selfish concern about animal possessions to practical social concern about the outcasts of society, where self-interest would not benefit from the giving of practical help. At stage two of the tradition the second area viz. the matter of table-fellowship might be more important: the eucharist is to be open to the outcasts and not confined to "the brothers"etc.

The piety of the section shows:

the practice of following the synagogue service with the Sabbath midday meal; the pious perspective of leaving to God any judgements on human worth and on recompence. Features which we have already seen to be typical of L spirituality are: the freedom in setting aside ritual prescriptions when charity requires this; a concern with the outcasts of society; the movement out from theoretical religion into the practical side of things.

The Cleansing of the Ten Lepers 17:12-18/19.

In my analysis of this section for its piety I will deal briefly with four topics:

the prayer for mercy;

obedience;

the completeness of faith when it develops into ^{public}gratitude;

and the giving of glory to God in the presence of Jesus.

1. The prayer for mercy:

We have seen that the L material often highlights the connection between Jesus and the lowly ones of society. In this L passage one of the key characters is an outcast who is not only a leper but a Samaritan leper! He is one of the ten who prayed to Jesus in a loud voice: "Jesus, Master, have mercy on us!" v. 13. Praying aloud is a practice we have noticed also in the parable of the Pharisee and the Tax-collector. In the present case however the prayer for mercy may simply be a begging for alms. It could equally be a desperate cry for the assistance of a celebrated healer. But the community that preserved and repeated the story in stage II of the tradition would understand the prayer with a piety which operated in the light of the resurrection. It could *transfer* the prayer for mercy into its own situation and make it a petition to the risen Jesus for deliverance from the leprosy of sin. I think it is quite likely that the community of stage II did in fact recall the stories of Jesus' lifetime not merely for the detached or objective recall of "events" but as material for prayerful reflection and application to the present situation perhaps in an imaginative way.

I am trying to suggest two things here: firstly there is a distinction to be made between the piety of stage I and that of stage II, particularly in its perspective of Jesus. Secondly I am proposing that in stage II the disciple would see Jesus in pictures derived from stage I but seen now through "resurrection-tinted" spectacles. In facing the challenges of the post-resurrection era the disciple would ask "What would Jesus do in these circumstances?" The answer would lie in seeing how Jesus reacted in stage I: this would be the guide for the new situation. But because of the resurrection this question would be set in a context which required not merely worldly wisdom but prayerful reflection.

2. Obedience:

The pericope implicitly recommends the virtue of obedience to the word of Jesus. This is the starting-off point for the journey of faith developed in the story. I would expect this perspective of the importance of hearing and obeying the word of Jesus to be similarly present in the piety of the group preserving and reflecting upon the story.

3. The Completeness of Faith:

The first stage of faith seen in the story is one of obedience after hearing the word of Jesus. The faith of the Samaritan develops into the second stage: public confessing through enthusiastic praise of God - "at the top of his voice" v.15 - and thanksgiving. He is the one who in v.19 is declared "saved". The pericope shows a developing faith whereby obedience to the word advances into the confessed recognition that God is actively present.

4. Jesus as the locus for giving glory to God.

It is clear from verse 17 that Jesus desired all ten to return *to him* in order to give praise to God. This rendering of glory to God in the presence of Jesus runs right through the Gospel:

- 2:20 the ending to an Infancy Story;
- 5:25 a Lucan variation from Mark Mk 2:12c
- 5:26 as in Mark Mk 2:12c;
- 7:16 from the L source on the Nain raising;
- 13:13 from the L source on the cure of the crippled woman in the synagogue;
- 18:43 a Lucan variation from the healing of the Blind Man in Mk. 10:52;
- 19:37 a Lucan variation from Mk 11:9 (entry into Jerusalem);
- 23:47 a Lucan variation from Mk 15:39 (the reaction of the Centurion).

We cannot say that this reaction of praise is a feature of L's piety alone.

The piety of the source is one which holds in esteem the virtues of gratitude and obedience to the word of Jesus. Mature faith expresses itself in the prayer of praise. The perspective of universalism is apparent since these virtues are exemplified in a leprous non-Jew.

Zaccheus 19:1-10.

The story of Zaccheus concludes the L material of the ministry. In spite of the intervening verses from Mark there is a link between this pericope and the preceding L passage 18:10-14 since both sections deal with the salvation or vindication of a tax-collector. They may well have been neighbouring passages in the L source.

To understand the piety of this pericope we need to establish the meaning of the whole story, and this depends on how we interpret Zaccheus's statement in v. 8: "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." Does this mean that Zaccheus was really a generous person who was in the habit of helping the poor and correcting injustices? Are the verbs δίδωμι and ἀποδίδωμι to be understood as expressing the customary present or do they rather convey the sense of a resolution about future behaviour? I am inclined to agree with Fitzmyer's reasoning and to add my own comment to his.¹ Fitzmyer argues that Zaccheus is not presented as a repentant sinner: he does not beg for mercy (cf. 17:13; 18:13) or express any sorrow (cf. 15:21; 18:13); Jesus makes no comment on his faith (cf. 7:50; 8:48), or on his repentance or conversion (cf. 15:7,10); the matter of discipleship does not arise; Jesus does not bring forgiveness but pronounces the vindication of Zaccheus "because he sees that Zaccheus is innocent, a 'true son of Abraham', despite the post he held, which branded him otherwise." Fitzmyer adds the support of the grammarian to his arguments. I agree with Fitzmyer's interpretation and I would add that for me this fits in perfectly with the spirit of L, the Gospel of the Underdog; moreover the wry humour we have already noted in L comes clearly through the Zaccheus story: things are not always what they seem, despite the Brand Name attached! The humour is much more subtle than any superficial

1. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1985, 1220f.

amusement regarding a curious short man running ahead and climbing a tree.

The story is not about Zaccheus's conversion: it is about Jesus, who takes the initiative in lodging not with a "normal" poor man, one of the "upright", but with a tax-collector whom he sought out and vindicated as being among those who are "saved". Jesus is presented not just as the judgement-making Son of Man but also as the *pastoral* Son of Man. The "seeking" and "saving" by the Son of Man in v. 10 has pastoral overtones recalling the divine shepherd in Ezk 34 cf. the use of ζητήσαι, σῶσαι, and ἀπολωλός in Lk. 19:10 and in Ezek 34:16, 22, and 4. To the picture of the Son of Man who is traditionally a judgemental figure, who is also a *suffering* Son of Man in Mark, we now find in L a strong presentation of the *pastoral* Son of Man. This latter picture is for piety much less fearsome or tragic than the preceding two: this Son of Man is ready to vindicate the one he contacts, rather like the judge of 18:2-8 (L) who "takes sides" in favour of the elect. However, I hesitate to make much of this, for the Son of Man figure lies only on the fringes of the L material: while it occurs some 24 times in Luke, 21 of these are in Mark or the Sayings Pool.¹ The remainder, Lk 17:30; 19:10 and 21:36 may be from L. But Lk 17:30 may be a Lucan setting for the Sayings material that follows; 21:36 seems to be a restatement of the Sayings verse at Lk 12:40, and need not be L. Our present text, Lk 19:10, seems to be tagged on to the end of the Zaccheus story and may well be a rounding-off of L material by Luke himself. In general, L does not strongly feature the Son of Man, if at all.

Lastly we may note once again that for L the time of salvation is now σήμερον.

1. Lk 6:5; 6:22; 7:34; 9:22; 9:26; 9:44; 9:58; 11:30; 12:8; 12:10; 12:40; 17:22; 17:24; 17:26; 17:30; 18:8; 18:31; 19:10; 21:27; 21:36; 22:22; 22:48; 22:69; 24:7.

The perspectives of piety here are those we have seen already in L: salvation comes today; it comes with a generous spirit of universalism even to those who may be labelled as outcasts from traditional religion; it is an occasion of joy; but the new dimension here is the consolation that this salvation arises from the initiative of a Son of Man who is pastoral, who seeks out in order to save.

The story may cast some light on the type of group which preserved it: there is in the message of the story an openness to salvation being brought even to the rich v. 2, and to those whose way of life and whose houses were considered "unclean" because of the frequent contacts made between Jew and Gentile. Perhaps this points to a group which had a fresh outlook of joyful tolerance towards the intermixing of Jew and Gentile in the new era of salvation.

The Remaining L Material in the Gospel.

In my treatment of the remaining verses from L I intend to summarise the findings of my piety analysis rather than treat each pericope at length. I do this for three reasons.

Firstly with only one or two exceptions the passages have little extensive relevance for piety. Rather than split these meagre references up into separate sections which would be finicky and make for disjointed reading, I will deal with them consecutively, making comments on their piety in one continuous piece of writing.

Secondly the piety in L material that follows tends, as we would expect, to overlap with what we have previously analysed in detail in the preceding sections. A lengthy repetition here is not necessary.

Thirdly, I will adopt a summarising approach in these remaining sections because my research to some extent aims to compare the L material with that of the Sayings Pool. Now, since the Sayings material does not extend into the areas of Passion and Resurrection then for a fair comparison of the piety of these two sources I do not really need L material that is drawn from the final chapters of the Gospel. But since I am also interested in the communities behind Luke's Gospel I need at least to scan through these verses in case they cast light on the group preserving them.

Jesus and Jerusalem: 19:39-40; 19:41-44; 21:34-38.

In his description of the humble entry of Jesus into Jerusalem as Messiah, Luke varies from the Marcan text by the acclamation of Jesus as King: "Blessed is *the King* who comes in the name of the Lord!" 19:38. This kingly dimension will also appear in the L material in the Passion cf. 23:37. But here in the attached L passage which gives Jesus' answer to the protests of the Pharisees, the Answer to the Pharisees 19:39-40, we find a touch of the wit we have already noticed in L: "I tell you, if these were silent, the very stones would cry out!" The implication for the disciples and the later group preserving this text is that they are indeed bound to proclaim that Jesus is the humble yet kingly Messiah. Piety requires proclamation.

In the Lament over Jerusalem 19:41-44 we find Jesus weeping at the present blindness and the future desolation of the city and its inhabitants. This love for the centre of Judaism is not quite the sentiment we find in the Sayings material: cf. 11:50f: "The blood of all the prophets, shed from the foundation of the world, may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it shall be required of this generation!" Even the Sayings' Lament over Jerusalem which appears in Luke at 13:34f seems to have a sense of finality about it: "How often would I have gathered your children together ... *and you would not!*" I get the impression that the Sayings community has turned away from the mission to the Jews while L on the other hand is

inspired by Jesus' missionary love for Jerusalem and its unfortunate inhabitants and will operate outwards from this beloved city of destiny to the ends of the earth cf. Lk 21:11d.

The L sayings on Vigilance 21:34-36 seem to me to be addressed to people who are wealthy enough to be able to indulge in heavy drinking with the consequent hangover (ἐν κραυπάλῃ καὶ μέθῃ) or to be burdened with worldly cares. This interpretation fits in with our previous observations that L is frequently directed to those with material possessions. We can also detect that other feature of L, its universalism; the verses here are not about the judgement coming upon Jerusalem in particular but they warn about a judgement for all mankind. Furthermore the emphasis is not on speculation about the future; the passage tells the listener what he must do now. L is concerned about today σήμερον. Finally the verses show up that other common feature of L, the emphasis on prayer; here the message is "Pray always". The prayer recommended is prayer of petition, begging for strength to endure to the end.

The summary statement on the Ministry of Jesus in Jerusalem 21:37-38 tells of Jesus' habit of teaching in the Temple every day. We have already seen in L Jesus' relaxed use of the Jewish institution of the synagogue. He, and presumably the L community, have not broken off relations with such institutions.

The Last Supper: 22:3a, 15-18, 19c-20, 27, 31-32:

The verse which describes Satan Entering Judas 22:3 to some degree shifts the blame for the betrayal from Judas alone to Satan and Judas. This softer and more introspective line towards Judas which we see here in L is not found elsewhere in the synoptics. The idea that the death of Jesus was caused by the work of evil spirits appears also in Paul at I Cor 2:8. The perspective for piety is clear enough: there were more than human agencies at work in the betrayal of Jesus; consequently this demonic power is still a force to be reckoned with. "Evil" can "enter" even the closest disciple and result in apostasy.

It is difficult to pass through the L material in the Last Supper 22:15-18, 19c-20 and simply to concentrate on the piety analysis. There is a vast amount of literature on every detail of these verses, much of it being of a highly specialised and technical nature. But in this present study I must deal only with the practices of piety, the prayer-forms, and the pious perspectives which occur in the text.

The pious practice mentioned is the celebratory meal for the feast of Passover. The prayer is the "giving thanks" in vv. 17 and 20. The other mention of thanksgiving, *εὐχαριστήσας*, in v. 19 may be a Lucan variation of what appears in Mark 14:22 as *εὐλογήσας*. The perspectives include both the respect for the feelings of Jesus, and also the theological perceptions that are a consequence of the emphasis on this being the *last* Passover.

The L passage is unique in mentioning the two cups of wine, a cup before the meal proper v. 17 and the cup after the meal v. 20. We cannot be completely clear about the first of these, because apparently there were *two* cups of wine before the main meal: one was taken at the start as the ceremonies began with the delivering of a prayer of blessing for the feast and the eating of the *hors d'oeuvres* of herbs

and spiced fruits'; the other was consumed after the recitation of the Passover Liturgy. The Passover lamb was then eaten with unleavened bread and more bitter herbs. This was followed by the "cup after the meal" v.20. The L setting is clearly a Passover meal.

The form of the prayer uttered by Jesus as he took the cup in v. 17 was probably the traditional prayer of thanksgiving: "Blessed art Thou, Lord our God, King of the universe, who hast created the fruit of the vine!"

We have noted elsewhere that L is not content with describing external happenings. L has a propensity towards introspection and it considers the feelings of the characters it portrays. Here we find the same feature. Verse 15 speaks of Jesus' intense feelings of desire to eat this particular Passover meal (τούτο τὸ πάσχα) with the apostles before his suffering. This is not merely a recognition of the human feelings of Jesus. By including the words "before I suffer" it significantly links this Passover meal with the imminent Passion and Death of Jesus. This is no routine Passover, if we may describe any Passover in this way. This is the final Passover. It will be different from all the others. In this L material a new significance will be given to the Passover-elements by Jesus as he takes farewell of his apostles. Two points may be noted here. Firstly the apostles are no longer to do this in memory of the Passover/Exodus of old; they are to "Do this in memory of ME". They are to do this, in L's perspective, in the anamnesis of *Jesus'* Passover and Exodus which has now begun. Secondly a sacrificial significance is imparted to the "giving" of the body of Jesus. To Mark's "This is my body" the L source has also "which is given for you." The gift has a vicarious soteriological dimension which gives a radical reinterpretation of the "visual aids" laid before all on the Passover table. A new covenant-relationship has been

1. Jeremias J., The Eucharistic words of Jesus, ET, London, 1966, 84-88.

inaugurated and is now sealed in the sharing of the cup after the meal: "This cup which is poured out for you is the new covenant in my blood" v.20. As in Exod. 24:8 the old covenant had been sealed by the sharing of the sacrificial life-blood between the Israelites and the altar of Yahweh, so now the sealing of the new covenant is inaugurated by the sharing of the cup between the apostles and the life-blood of Jesus which is about to be "poured out for you" on the cross Lk 22:20. Lastly we may note that this new relationship is inaugurated in a new apostolic community which, far from being disbanded, is commissioned to continue to "Do this". It is this anamnesis which uniquely makes the community. This community aspect is a distinctive contribution of the L material to the synoptic picture.

With regard to the group preserving this material, I see no need to suggest that this group inserted a eucharistic theme into a Passover event or vice versa as it retold the events of the Last Supper and Passion. The text as we have it has both themes and there is no reason why either of these should be absent from stage I of the tradition. I grant that as the Christian movement grew away from Judaism and celebrated the Lord's Supper frequently, then the separation of the eucharist from its Passover-setting took place. But we cannot deduce from our text that this has yet occurred for our group. What is remarkable is its relaxed acceptance of the form of the Jewish Passover as the heart of its own liturgy.

The short parable that L gives us in 22:27, Who is greater, the one who dines or serves?, gives a perspective to piety that recalls the foot-washing scene in Jn 13:15ff: leadership in the community is to be carried out in a spirit of service. This theme is followed in L by the section which singles out Peter: Peter's denial is foretold 22:31-33.

L's presentation of Peter in this scene is gentler than that of the other synoptic gospels. Two points may serve to illustrate this. Firstly Mark and Matthew give us a much bolder statement from Peter:

"Even though they all fall away, I will not." Mk 14:29.

"Though they all fall away because of you, I will never fall away." Matt. 26:33.

But L has

"Lord, I am ready to go with you to prison and to death." Lk 22:33.

Secondly L's softer approach to Peter is seen when we are told that Satan is involved cf. the case of Judas' betrayal in 22:3a. Here the scenario for Satan's activity seems to be that of a heavenly court where great things are decided beyond the reach of weak humans. Satan "demanded to have" Peter that he might sift him as wheat. In this court however Jesus has acted like an advocate for Peter, praying for him that he might be faithful. In all of this Peter does not have much of a say! I would see this as a presentation which is sympathetic to Peter and attempts to lessen his culpability.

Jesus' prayer of petition for Peter ends with a commission to "strengthen your brethren". Once again we see L's concern for the community cf. my comments above on Lk 22:15-20, and its interest in Peter cf. 24:34. Acts will carry this interest in Peter's leadership forward in Acts 1:15-26, 2:14-41 and 15:7-11 in particular, and in Acts 1-5, 8-9 and 10-11 in general.

This approach of L towards the one who denies Jesus is much softer and more considerate than the attitude we find towards any deserter in the Sayings Pool cf. "He who denies me before men will be denied before the angels of God." 12:9; and "He who rejects me rejects Him who sent me" 10:16.

Let us now briefly consider the group that preserved these L verses. I gather from the above that such a group would be tolerant of those who repented their weaknesses and failures, would be welcoming as they returned to the community. In particular it would be a community which had a warm regard for Peter, a figure who is totally

absent from the text of the Sayings Pool and presumably from its community.

The piety of the Lord's Supper, according to L, may be summarised now:

The source shows an acceptance of the Passover meal as the setting for its eucharistic liturgy. The eucharist is ordered by Jesus to be a community event. The continuing connection between Jesus and the Jewish institutions may reflect a similar position for L's community practice.

The perspectives of the material include:

introspection, so that the feelings of Jesus are appreciated;

a sense of irony in communicating the events;

the emphasis on leadership in service;

the softer, more tolerant line towards Judas and Peter, since Satan is involved;

the soteriological dimension of the death of Jesus.

Arrest, Mistreatment and Interrogation: 22:35-38, 62-71; 23:6-16.

I will pass quickly over the next few pericopes from L since they have little to help our piety analysis: the scene on the Two Swords 22:35-38 as we have already noted shows the irony of L since the disciples completely miss the point that Jesus is to be reckoned with the transgressors. When they offer him two swords, Jesus in exasperation says "It is enough." The Mistreatment and Interrogation of Jesus 22:62-71 is of little use for piety analysis since the source critics are in disagreement to a great extent here. The L passages which follow Jesus before Herod 23:6-12 and Pilate's Judgement 23:13-16 simply show a pious perspective which was acutely aware of the innocence of Jesus.

Road to the Cross, Witnesses, Criminals: 23:27-32, 35a, 36f.,39b-43.

L's attention to the "great multitude of the people" who followed Jesus On the Road to the Cross 23:27-32 concentrates once again on the female witness, a witness given here by the "daughters of Jerusalem". We get no hint that this was a sympathetic crowd. Fitzmyer sees them as professional mourners who have come out to bewail in anticipation of the fate of Jesus.¹ He quotes here T.W.Manson: "They raise the death-wail over Him in anticipation. He in His turn raises, as it were, the death-wail over Jerusalem in anticipation." The point I wish to make is that L presents Jesus in characteristic L

1. Fitzmyer J.A, The Gospel According to Luke X-XXIV, New York, 1985, 1495. T.W.Manson,The Sayings of Jesus, London 1949, 343.

fashion, still seeking for repentance, even in these last hours of his life.

We come now to the L material describing the crucifixion, the Witnesses at the Crucifixion 23:35a,36-37 and the Two Criminals on Crosses with Jesus 23:39b-43. I am not making any comment on Jesus' prayer of intercession for the unwitting sin of his persecutors in v. 34a in view of the uncertainty of the source of this verse. However for the purposes of piety analysis I will note the prayer of petition uttered by the dying criminal: "Remember me when you come into your kingdom" v. 42. Obviously it is a statement of faith in Jesus and *his* kingdom. But I will add three brief comments on less obvious features of this prayer. Firstly it is interesting that this idea of the dead "remembering" before God those who are still living is to be found in the inscriptions on contemporary tombstones¹. Secondly I think it reasonable to infer that the criminal's prayer is coloured by the expectations of contemporary Judaism viz. that the kingdom will be established at the end of time, at the Parousia². L's perspective that the time of salvation is today *σήμερον* alters this picture: the eternal destiny of the thief and therefore of believers in Jesus is experienced immediately after death cf. Lk 16:23 where the judgement has occurred before the end of time, so that the rich man pleads with Abraham to send Lazarus to warn his brothers while they are still alive 16:27. Thirdly although I cannot prove it I would think it likely that this prayer would soon become quite naturally the prayer of the Christian.

1. Ellis E.E., The Gospel of Luke London, 1974², 268.

2. cf. Jeremias J., The Eucharistic Words of Jesus, ET, London, 1966, 249 n.2.

The source presents, through the mocking-scene, three titles of Jesus, and makes a triple mention of the *saving* nature of Jesus' activity. The titles are "God's Messiah", the "Chosen One" and the "King of the Jews." The emphasis on saving is apparent in the use of the words ἔσωσεν and σωσάτω in v. 35, σῶσον in v. 37, and in Jesus' words promising immediate salvation to the criminal "Today you will be with me in Paradise" v. 43. These pious perspectives are typical of the L material already studied.

Source analysis of the Lucan account of the Death of Jesus Lk 23:44-48 is notoriously complex. I will simply remind the reader of three distinctive features of this account while admitting that they may be Luke's source L or Luke's own hand at work. We observe Jesus' final prayer of trust in his Father, taken from Psalm 31:6 "Father, into your hands I commend my spirit!" Second, there is the Roman declaration that Jesus was innocent, made by the Centurion who "glorified God" as a direct result of what had taken place. Conversion is possible even in the occupying forces. Third, special mention is made of the women followers from Galilee as witnesses. The reader will remember that this is a group with which I particularly associate the L source. They are quite distinct from the crowd of on-lookers who went home "beating their breasts".

Emmaus: 24: 13-15.

Beginning with Jesus' Appearance on the Road to Emmaus 24:13-35 the L material mentions three resurrection appearances, one to Simon 24:34 cf. 22:32, another to the two disciples on the road to Emmaus 24:13-35, and a third to the Eleven 24:36-43.

The Emmaus story shows once again the wit of L as it presents Jesus who asks in a teasing manner about the recent events in Jerusalem vv.17-19 and having expounded the scriptures pretends to be going further than the two "slow witted" (βραδεῖς τῆ καρδίᾳ) disciples v. 25.

These disciples had been amongst those who had hoped "that he was the one to redeem Israel" v.21 cf. 2:38. There is a suggestion of Zealot nationalism here which ties up with the Zealot activities known of one of the locations suggested for Emmaus viz Ammaous, twenty miles NW of Jerusalem, a place that was burned down in retaliation for its killing of Roman soldiers¹. Cf. 1 Macc 3:40,57; 4:3; 9:50. Jesus has to re-educate the two disciples; he reinterprets the scriptures for them by presenting a suffering Messiah. For the real Messiah, and presumably for his followers, it is suffering which is the path towards glory; there is no suggestion of political insurgence being part of the mission of the Messiah. Jesus has already been declared three times innocent of any crime against the state. Now those of his followers who had been mistaken in their hopes must change the direction of their journey and the direction of their thoughts.

One significant feature of the new perspective of these disciples in this story is the enduring sense of continuity with Israel of old.

1. Josephus, War ii 63; (Loeb ed. vol. II, p. 347).

This development is not presented as a political extension; the story sees the recent happenings as a sequel to the divine plan described in Moses and the prophets and now fulfilled in Jesus.

Lastly we must note the perspective which recognises Jesus not in terms of his human appearance that was available to the sense of sight, not even in his expounding of the scriptures although this would have sensitised his hearers to some extent, but in the act of breaking bread. It is there that he is recognised with the eyes of faith.

It is tempting to see in the story of the exposition of scripture followed by the breaking of bread a pattern for the early Christian celebration of the Breaking of Bread viz. a liturgy of the Word followed by a liturgy of the Eucharist. But we simply do not have sufficient facts from the first century church to posit this as the practice for the early groups.

The remaining verses of the Gospel may contain L material in the account of Jesus' Appearance to the Disciples in Jerusalem 24:36-43. Here the piety may set a priority on the first words of the risen Jesus to the gathered community: "Peace be with you!" v.36. This greeting might mean different things to different hearers. While allowing that the obvious intention of Jesus was to calm the terror of the disciples at the sight of the appearance of a "dead" man in their midst, I suggest that the injunction to be at peace may have had a particular nuance of meaning for those in the community who had "hoped that he was the one ^{who through resurrection was} to redeem (λυτροῦσθαι) Israel" 24:21. Jesus' words would have gently but firmly edged them out from their faulty perspective. Furthermore the story acknowledges the other fault viz. the incredulity of the disciples, but in true L fashion it gently makes the excuses for them that they were confused by joy and amazement (ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων) v. 41. The pious perspective of L looks sympathetically on the weak and once again recoils from any outright condemnation.

SUMMARY OF THE PIETY ANALYSIS OF THE L MATERIAL.

In carrying out this summary I will gather together relevant material from the whole of the L material under the headings: prayers, pious practices and perspectives of piety.

PRAYER-TYPES QUOTED OR ENCOURAGED IN L.

The prayer of giving glory to God is found in the following situations:

- the crowd's prayer at Nain 7:16;
- the cured crippled woman's prayer in the synagogue 13:13;
- the Samaritan Leper's prayer 17:15,18;

Prayer of Petition is encouraged in L as follows:

- in the parable of the persistent friend 11:5-8;
- in the parable of the unjust judge 18:2-8;
- Jesus' own prayer for Peter is a prayer of petition 22:32.

The prayer for mercy is also present:

- Peter's prayer after the catch of fish 5:8;
- the prayer of the Prodigal Son 15:19;
- the Publican's prayer 18:13;
- the Lepers' prayer 17:13;
- the criminal's prayer at the cross 23:42.

Perhaps a prayer of prudent reflection is implied from the parables of the man building a tower and the king going to war 14:28-32.

Pious Practices found in L.

Bodily gestures at prayer are mentioned in the parable of the Pharisee and the Publican: standing for prayer; praying aloud; raising or lowering the eyes; beating the breast 18:11,13. The same parable mentions the practices of going to the Temple for prayer, of giving tithes and of fasting. Jesus' practice of praying and teaching in the synagogue on the Sabbath is found at 4:16 and 13:10. Jesus also frequents the Temple for teaching purposes 21:37. The practice of carrying on a religious discussion during a Sabbath meal following the synagogue service may be hinted at in 14:1-14.

The prayer and practices associated with the Passover meal are given new meanings at the Last Supper 22:15-20.

L sometimes depicts Jesus as a person who sets aside traditional practices or taboos when charity seems to require this:

he touches the bier of the dead man at Naim 7:12-17;

he commends the Samaritan who cares for the man who looked dead; by contrast the priest and Levite who remained ritually clean are seen to be failing to keep the commandment to love their neighbour;

he cures in the synagogue on the Sabbath 13:10 cf. 14:1-6;

his attitude to women is not in line with traditional practice: he is supported by their ministry in 8:1-3, and he does not exclude them from discipleship in 10:39-42 (contrast Jn 4:27).

The Pious Perspectives of L.

I will make six points in this complex area:

1. The L material has an outlook which focusses on the practicalities of life. Justice is spelled out in specific practical terms: cf.

the Baptist's message on social concerns in 3:10-14;

Jesus' understanding of his mission in 4:17-30;

the women who in a practical way minister to Jesus' needs 8:1-3;

advice on the use of material possessions 16:1-12,14-15,19-31;

the practical example of the Good Samaritan 10:29-37;

the emphasis on non-violence in 9:52-55;

Jesus' avoidance of sectarianism in 13:1-9 and his command for peace at 24:36.

2. L's outlook on people is universalist, respectful and tolerant: there are no barriers set up by L in its missionary approach: its universalism is rooted in the genealogy of Jesus, Son of Adam, Son of God 3:38; in specific ways it is concerned with soldiers and lawyers 3:10-14, with Samaritans 9:52-55 and 10:29-37, with the outcasts like the crooked steward 16:1-8a and the lepers 17:12-18 and the black-listed Zaccheus 19:1-10; in particular L has a special place for women: 3:23; 7:12-17; 8:1-3; 10:38-42; 11:27-28; 13:10-17; 15:8-10; 18:2-8a; 23;27,49,55. L respects the freedom of individuals to say no to the mission of Jesus, whether it be the Samaritans of 9:52-55 or the potential disciple of 9:61f. L not only respects the decisions of others; it is sensitive to their feelings 9:61 cf. its sensitivity to the feelings in 10:29-37 and 15:11-32. As we have seen in the detailed study above L tends to make excuses for the faults of disciples, for example in the case of Peter 22:31-33 and even in the case of Judas 22:3. L does not reckon that culpability follows automatically upon the breaking of the Law; it teaches the distinction between witting and unwitting sin 12:47-48.

3. L has a definite perspective on sin. Sin destroys unity and wholeness; its opposite is *shalom*, the peace, completeness and communion that is the effect of messianic salvation. L sees sin as necessarily bringing about separation cf. the feeling behind Peter's prayer "Depart from me for I am a sinful man O Lord!" 5:8. The Prodigal Son too wishes to distance himself from his family in view of his sin: "Make me as one of your hired servants" 15:19. The Publican too senses his unworthiness and stands "afar off" 18:13. The sinner Dives is separated from Lazarus and Abraham by a great chasm 16:26.

In addition to this spatial description of the effects of sin, L also sees sin in design terms, as spoiling the wholeness of the plan, as disrupting the completeness of the family or community cf. the parables of the lost sheep, the lost coin and the lost sons 15:4-32. These parables come to their climax in a note of joy at the restoration of the wholeness of the original unit.

4. The L material gives a strong presentation of God as a God who takes the initiative in seeking out the sinner in order to show mercy. The attitude shown by God is that he is on the side of the sinner: he is in a sense "unjust" in that he forgives - even before the confessing of sin, running full of compassion while the sinner is still far off 15:20, positively seeking for the lost sheep or coin 15:3-10, sparing the fig tree for another year that it may realise its potential 13:8. We have already noted that L is less severe than the Sayings material in its understanding of God's attitude cf. e.g. pages 220f. and 243 above. We have noted L's omission of the mention of the God of vengeance in the Isaian passage it quotes at 4:19. L is convinced of the graciousness of God. As a result L has no time for the consideration of one's merits: the Prodigal and the Criminal are restored by the free gift of forgiveness, not by any merits 15:11-32; 23:39b-43. Similarly it is the Publican who has no works to boast about who goes home justified 18:14.

5. L's perspective on the importance of the present time as the opportunity for salvation is a feature we have noticed frequently. The emphasis on "today" σήμερον occurs at the following places:

in Jesus' speech in the synagogue at Nazareth 4:21;

in the words of the crowd "Today we have seen remarkable things!" 5:26;

in the words to Zaccheus 19:5,99;

in the promise to the criminal at the crucifixion 23:43;

The same spirit lies behind the phrase "The kingdom of God is within you!" 17:21.

6. L's view of Jesus is one which sees him for the most part as a great prophet. This point is made explicitly in the following passages:

At 7:12-17 when Jesus raises the widow's son, Jesus is recognised as a prophet like Elijah 1Kg 17:8-24 and Elisha 2Kg 4:18-36. At 7:16 the people cry out "A great prophet has arisen among us!" But Jesus has rejected the style of Elijah who came as a fiery reformer cf. page 227 above. He is the *compassionate* prophet.

In its description of the Transfiguration scene, L has more to say than Mark in his presentation of the prophets who appeared with Jesus: L tells us that they appeared "in glory and spoke of his *Exodus* which he was to accomplish at Jerusalem" 9:31. Jesus is much more closely identified with the prophets of old here. We can imagine Jesus and Moses intimately swapping comments about their own *Exodus* experiences! More importantly, we can see from the text Jesus' understanding of the journey ahead in terms of the OT *Exodus*.

This presentation of Jesus as prophet by L is further communicated at 13:33. Here Jesus sends the message to Herod in terms which show how Jesus saw himself: "I must go on my way (δεῖ με πορεύεσθαι) today and tomorrow and the day following; for it cannot be that a prophet should perish outside Jerusalem". Jesus' self-understanding is presented in terms of the prophets of old.

The reputation of Jesus as a prophet is found even in the mockery scene of 22:64 where the blindfolded Jesus is asked: "Prophecy! Who is it that struck you?"

L continues this description of Jesus even into the speech of those who had been intimately connected with him during his ministry. At 24:19 it is his own disciples who describe Jesus as "a prophet mighty in deed and word before God and all the people."

Finally we may note that Jesus himself chides the disciples for their slowness to believe "all that the prophets have spoken. Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself" 24:26f. We find here in L an enduring sense of continuity with Israel of old. The "recent happenings" are a sequel to that part of the divine plan described in Moses and the prophets and now fulfilled in Jesus.

CONCLUSION:

As we have moved systematically through the main passages from L we have frequently noticed its wit, irony, tolerance and joyous optimism. If we consider these peculiarities together with L's sensitivity to feelings, its introspection into motives and its valuing of prudence (12:47f and 14:28-32) we begin to arrive at some appreciation of the character of the author of L and presumably of his or her community. I am convinced that these characteristics are quite distinctive and serve to distinguish this source and community from the other sources and communities behind Luke's Gospel.

CHAPTER FIVE.

SUMMARY: LUKE'S PIETY AND THE PIETY OF HIS SOURCES.

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SUMMARY: Luke's Piety and the Piety of His Sources.

My subject throughout this work has been the piety of Luke's sources. This I have determined using the tool I call Piety Analysis. Now in this concluding chapter I will consider what light the foregoing can shed on Luke's own piety.

I must make clear once again that I have been leaving aside the notoriously difficult question of distinguishing *small-scale* differences between "Luke" and "Luke's Sources". My concern is with the sources and their constituent pericopes. When what seem to be distinguishable blocks of source material are analysed for piety and assembled in sources, it turns out that each source is quite distinct in piety from the others. This can be clearly seen from the following tables that list, with page references, the typical features *across* all the sources studied in sequence in the previous chapters.

The reader will be aware that Piety Analysis looks for prayers, practices and perspectives. If I apply the Piety Analysis tool to Luke's own piety then I need now consider only Luke's perspectives, since there is no way that I can determine his own prayers or practices from the texts I have studied. **The fact that the Infancy, Marcan, Sayings and L sources are *not* homogenised by Luke is easiest explained on the assumption that his perspective was one that deliberately respected his "caches" of tradition - "caches" that perhaps he came across in his wide experience of travelling or that perhaps were handed over to him by some central authority. If he had smoothed out the differences between the pieties of his sources, then these sharpish features of distinctive pieties would simply not emerge today. The fact that we do find inconsistencies and distinctive pieties within the one Gospel suggests to me that Luke deliberately did not want to alter his sources**

to produce one homogeneous blend. His perspective was one that saw these sources as valuable but limited, since they were time-conditioned and fairly localised collections of tradition, each carrying its own characteristic vision of Jesus. By respecting the characteristic visions of local churches, without making them conform to a common pattern, he made it easier for those local churches to become part of a more tolerant and more universal church than any of them could have imagined. This was the vision of Luke, the tolerant, respectful bridge-builder in the early church. His pious and practical vision is still needed today.

Summary of the Pieties of the Sources in Luke.

SOURCE	<u>PRAYERS</u>			
	Infancy	Marcan	Sayings	L
Priestly prayer of petition	7			
Hymn-form with insets	25			
Singing praise	32			
Prayer of petition to Jesus		86		
Prayer for vocations			140	
Personally-devised prayer			152	
Formal community prayer			149	
Shameless confidence in petition to God				200
Prayer of prudent reflection				203
Prayers for mercy				237

PRACTICES.

SOURCE	Infancy	Marcan	Sayings	L
Circumcision	21			
Purification ceremony	38			
Passover pilgrimage	54			
Baptism		67		
Synagogue practice respected		73 ff.		220
Exorcisms		80		
Forgiveness through Baptism		68		
Use of Passover meal		110		245
Sackcloth, ashes, dust shaken			143	
Synagogue criticised			158	
Use of number seven			190	
Training in art of argument			162	

PERSPECTIVES.

SOURCE	Infancy	Marcan	Sayings	L
Angels appear	14			
Temple-duty stressed	61			
Jewish roots honoured	58			
Anawim spirit	39 ^f			
Named men and women as models of traditional values	62			
Looking into heaven	32			
God's presence in Temple	55			
Prophecies uttered	4 ^b			
Shepherds as witnesses	33			
Hope in eschatological Davidic restoration	23			
Redemption of Israel and Jewish-centred universalism	43			

PERSPECTIVES continued:

SOURCE	Infancy	Marcan	Sayings	L
Healing miracles stressed		81		
Belief in angels and devils		80		
Use discretion re Law; conditional respect for Jewish roots		77		
O.T. quoted with respect		105		
Holy One of God, Son of God, Son of Man, Bridegroom, Lord of Sabbath		83		
Son of Man = Jesus		93		
Jesus as Prophet		107		
Teacher		106		
Children important		92	103f.	
Taking things to deeper level: from information to significance		86		
Salvation though association not segregation: Pharisees criticised		77		
"In my name"		101		
Peter as spokesman		104		

PERSPECTIVES continued:

SOURCE	Infancy	Marcan	Sayings	L
Belief in ritual uncleanness		88		
Openness to outsiders		91		
Kingdom of God stressed			134	
Entry into Kingdom not easy			173	
Stress on the Judgement			166	
Judge is severe; Fear of God; Fear of apostasy; No joy			190	
Urgency: dispense with Laws			144	
Look to Gentiles as mission: bitter to Jews who have had their chance			243	
Disciples authority from God			149	
"Babes" and "Abba"			153	
Reward (= promotion) stressed			185	
Prudential morality			166	
Future Son of Man			183	
Poverty of disciple			168	
Obedience stressed			167	
Lack of family comforts			169	

PERSPECTIVES continued:

SOURCE	Infancy	Marcan	Sayings	L
Anti-intellectual to scripture			159	
No regard for signs			160	
Stress on practicalities of daily living				258
Universal and tolerant				258
Sin = separation				259
Salvation is today				260
Humour				216 240 253
Continuity with Israel of old				261
Use of Synagogue	73	87		219
Use of Temple to teach				244
Rancour-free debate				235
Feminine witness to ministry, death and resurrection stressed				231 250 252
Gentle treatment of Peter and Judas				248

PERSPECTIVES continued:

SOURCE	Infancy	Marcan	Sayings	L
Sadness over Jerusalem				243
"Hear and Obey"				232 238
Prudence valued				210
<i>Compassionate prophet</i>				260
Feelings important				246
Mercy stressed				259
Guilt depends on circumstances				201
God as taking initiative and as joyful in forgiving				207
Heaven looking in				208
Valuing of outcast/underdog				210
Galilean interest	26			211 229
Samaritan interest				229
Good use of riches urged				213
Tradition in story-form only				193
Judgement at death				212
Wholeness of community valued				204f, 248f. 259
<i>Delayed parousia</i>				214

Excursus on the Anawim as a distinct Jewish Christian Group.

In this short excursus I will firstly make a review of the scholarly debate on the Anawim over the past century; I will then consider the arguments advanced by Raymond Brown for the existence of Anawim groups responsible for some aspects of the Infancy Narratives in Luke.

Originally the term Anawim was used to describe the socially impoverished ones of Israel. Gradually it came to be applied in a transferred or metaphorical sense to those who were unfortunate, sick, humble or downtrodden¹. The opposites to the Anawim were those who were proud, who considered themselves self-sufficient and independent of human and divine favours cf. Ps 149:4; Isa 49:13; 66:2. In the past hundred years there has been scholarly debate on the existence of a group or groups of Jews or Christians described as "Anawim".

It was A. Rahlfs who in 1892 saw the Anawim as distinct groups of pious poor. Rahlfs contended that in post-exilic times these distinct groups of Anawim made a virtue of their poverty and expressed their piety in a distinctive way viz. the psalm-form. He suggested that many of the psalms arose in these poor groups². S.R.Driver, writing in 1902 and building on the work of scholars such as Gratz (1882)³, Isodore Loeb (1890-92)⁴ and Rahlfs, saw the

1. This is developed in Gelin A., The Poor of Yahweh, E.T. Collegeville, Minnesota, 1964 pp 22-41 and 62-74. For definition and the synonymous nature of 'anawim and 'aniyim cf. F.Brown, Driver S.R., and Briggs C.A., A Hebrew and English Dictionary of the Old Testament, OUP 1907, reprint 1957.

2. Rahlfs A., Ani and anaw in den Psalmen, Göttingen, 1892.

3. Gratz, Die Psalmen, 1882, 20-37.

4. Loeb I., "La Littérature des Pauvres", Revue des Études Juives, 1890-92, Nos. 40-42, 45, 46, 48.

Anawim as a distinct party within Israel, an *ecclesiola in ecclesia*, consisting of the faithful and God-fearing Israelites. These came into being around the time of the later pre-exilic prophets and became more significant during and subsequent to the exile. They resisted the worldly and indifferent Israelites, who formed the often paganising and persecuting majority. The psalms of "complaint", Driver alleged, abound with allusions to these two opposed parties. By the time of Antiochus Epiphanes these parties could be identified as Anawim nationalists and Jewish Hellenizers. Other designations suggested for these Anawim included the following:

- those that fear (or love) Yahweh;
- those that seek (or wait for) Yahweh;
- the servants of Yahweh;
- the godly (Hasidim);
- the righteous; the poor; the humble etc.

The opposite party are referred to by the Anawim as

- the wicked;
- the evil-doers;
- the proud;
- the haters, enemies or persecutors etc.

The Anawim "party was that out of which a considerable number of the Psalms appear to have sprung, especially those which possess a *representative* character, and in which the Psalmist seems to give expression not simply to his own experiences and spiritual emotions, but also to those of a circle of similarly circumstanced godly compatriots."¹

This viewpoint was supported by J.Schniewind in his 1936 commentary on Matthew 5:3². It was firmly rejected by H. Birkeland and H. Kraus³.

In his commentary on James, M.Dibelius thinks it probable that the

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1. Driver S.R., "Poor", in Hastings J., A Dictionary of the Bible, Edinburgh, 1902, Vol. IV, 20.
 2. J.Schniewind, Evangelium nach Lucas, Göttingen 1936.
 3. H.Birkeland, Ani and anaw in den Psalmen, Oslo, 1933;
H.Kraus, Die Psalmen I-II, Neukirchen, 1978.

pious Poor formed a distinct religious community which in time became identified with the Pharisees (cf. Ps. Sol. 5:2; 10:6; 15:1)¹

More recently, in the context of the Infancy Hymns of Luke 1 and 2 the presentation of the Anawim as a distinct group has been revived by R. Brown and supported by J. Fitzmyer². I have difficulty in accepting Brown's arguments.

Brown's vision is quite exciting: Mary speaks in the Magnificat as a representative of "the circle of the Anawim" (p. 356); she speaks the "traditional language of the Anawim" (p.361); her use of aorists six times in Lk 1;51-53 is explained by the theory that "the Magnificat is vocalising literally the sentiments of Jewish Christian Anawim" (p.363) "in the light of post-resurrection soteriology, particularly of the Jewish Christian Anawim of Jerusalem as described in Acts" (p.363). There is a piety inherent to the Anawim that intertwines the themes of utter dependence on God with a cultic expression in psalm-like prayers and a fidelity to Temple sacrifice and the times of prayer (p.351). Furthermore this piety shows some Qumran affinities: "The psalms and hymns of Qumran are very close in style to the Lucan canticles... It is not far-fetched to suggest that Luke got his canticles from a somewhat parallel community of Jewish Anawim who had been converted to Christianity, a group, that unlike the sectarians at Qumran would have continued to reverence the Temple and whose Messianism was Davidic" (p.352). "The characters to whom he attributed the canticles embodied the piety of the Anawim" (p.353).

It is necessary to sift the evidence presented in support of this vision. Brown's view makes good sense as a hypothesis. But was there in fact a discrete "circle of the Anawim", or is the evidence he gives for this equally applicable to any *individual* who

1. M.Dibelius and H.Greeven James, E.T. Fortress Press, 1976, 39f.

1. Brown R.E., The Birth of the Messiah, London, 1977, 350-355 and Fitzmyer J.A., The Gospel According to Luke I-IX, New York, 1983, 361.

expresses the traditional attitude of humble dependence in the presence of God? Do the Qumran sectaries have any specific connection with "the Jewish Christian Anawim of Jerusalem" or is the connecting evidence equally applicable to Palestinian Christianity in general if at all? Are the Anawim values in Lk 1-2 specific to these chapters, or can they be seen to permeate the rest of the Gospel? To help to answer these questions and many like them I will consider two key areas opened up by Brown: firstly the "traditional language of the Anawim" allegedly present in the Magnificat and secondly the Qumran connection with the Christian Anawim.

Brown advances four examples of the traditional language of the Anawim (p.361):

(1) ὁ δυνατός (Lk 1:49 a). As OT background Brown cites Zephaniah 3:17 where we find ὁ δυνατός σώζει σε. He reminds us that Mary has been overshadowed by the δύναμις of the Most High. He tells us similar language is used of Jesus: "For the Jewish Christian Anawim the salvific might (δύναμις) of God was made visible in Jesus, 'a man attested by mighty works' (Acts 2:22; 10:38)." There is no evidence here that ὁ δυνατός is specifically characteristic of an Anawim group.

(2). "Holy is His name" (Lk 1:49b): The OT background selected by Brown is located in Lev 11:44-45. Mary was spoken to in similar language by Gabriel when she was told that the child who was to be born would "be called holy" (Lk 1:35). "The Jewish Christian Anawim recognised the crucified and risen Jesus as the embodiment of God's holiness (Acts 3:14; 4:27,30)." Once again I am forced to ask just how the evidence points to *the Jewish Christian Anawim* (sic).

(3). Brown's third argument is an argument from silence. Lk 1:52-53 shows antithetic parallelism. 1:51a however has no group presented as antithesis to "the proud" of 1:51b. This, says Brown, is probably because the idea of "those who fear him" is carried over from 1:50b; these are the Anawim who are the antithesis *par excellence* of the proud. I fail to see this as real evidence for the existence of an Anawim sect of Christianity.

(4). Fourthly Brown points out that in Lk 1:51-53 the tense shifts to the aorist, in contrast to Hannah's canticle, which is the model for the Magnificat and which is written with present tenses. He sees these aorists as referring to "a definite action in the past, namely the salvation brought about through the death and resurrection of Jesus....All this praise for what God had done could be retroverted and placed on Mary's lips in the light not only of the post-resurrectional christology, but also of the post-resurrection soteriology, particularly of the Jewish Christian Anawim as described in Acts." (p.363). What is the value in using the word "particularly" in the last sentence? The logical progression from aorist to Anawim *group* is difficult to follow.

Perhaps Mary does speak the traditional Anawim language, but to build a further hypothesis upon this suggestion, by pointing to a Jewish Christian Anawim group seems to go far beyond the evidence.

The second important area I wish to consider briefly is the connection Brown makes between Qumran and the Jewish Christian Anawim (pp. 349-355). Brown rightly points to the stylistic and theological parallels between the canticles in Luke and the Jewish hymns to be found in the literature from 200 BC to AD 100, e.g. in 1 Maccabees, Judith, 2 Baruch, 4 Ezra, the Qumran Hodayoth and War Scroll. Since the Magnificat and the Benedictus depict an already-accomplished salvation, Brown concludes that these canticles arose in a Christian ambience rather than the Maccabean setting proposed by Winter¹. I agree with Brown when he argues that Qumran may be regarded as an Anawim *group*, a community of the Poor ('ebyonim) since it describes itself thus in 1 QH 18:14; 1QM 11:9 and 4 QpPs 37 (ii 9; iii 10). But I find the next few stages in his argument rather unconvincing: if a group from Qumran were converted to Christianity, if it was responsible for bringing its canticle-

1. Winter P., "Magnificat and Benedictus - Maccabean Psalms?" BJRL 37, 1954, 328.

style of praise with it into the new religious setting, if the members of this group changed radically from opponents of Temple practice to active supporters of the Temple piety we find surrounding the canticles in Luke 1 and 2, if they abandoned their messianic hopes through the House of Levi in favour of the route through David's lineage, if they as priests (cf. Acts 6:7) accepted the layman Jesus as Lord and Saviour, if they remained a discrete group within the new faith ...there are so many conditions to be met for Brown's hypothesis to be acceptable! And yet Brown says "It is not far-fetched then to suggest that Luke got his canticles from a somewhat parallel group who had been converted to Christianity." I find this just too tenuous.

And yet there are parallels between the Essenes and early Christianity. Joseph Fitzmyer has examined the links between Qumran and the picture of Christianity depicted in Acts as follows':

1. The absolute use of "The Way" (Acts 9:2; 19:9,23; 22:4; 24:14,22; cf. 1 QS 9:17-18; CD 1:13; 2:6; 1 Qs 10:21; 4:22; 8:10,18,21; 9:5,9; 11:11; 1 QM 14:7; 1 QH 1:36; 1 QSa 1:28 etc.) Christian and Essene may both derive the term from Isa 40. In Qumran however the word Way has a dualistic dimension, since it appears in the context of the doctrine of the Two Spirits, in contrast to its use in Acts. But once again we have to conclude that this gives no support to the presence of an Anawim group within Christianity.

1. Keck L.E and Martyn J.L. eds Studies in Luke-Acts, SPCK 1976, 233-257.

2. The spirit of *κοινωνία* with the communal sharing of goods (Acts 4:32-35; 6:1), the communal meals (Acts 2:46) with "the breaking of bread" (Acts 2:42; 20:7) and the alms-collection for the needy (Acts 11:29) have their parallels in Qumran. The latter however was highly structured with elements of compulsory behaviour, two features for which there is little evidence in the early church of Acts. There is however no evidence in these practices for any distinctive Anawim group within the broader Christian movement.

3. With regard to parallels in the organisation of Qumran and Christianity, Fitzmyer discusses *το πλῆθος* of Christianity (Acts 6:5; 15:12) and "the many" of Qumran (<1 QS 6:1,7-9,11-18 etc); "the twelve" in Acts 6:2 (cf. 1QS 8:1); the determination of God's will by the casting of lots (Acts 2:21-24 cf. Manual of Discipline 6:16; 1 QS 6:22). But the contrast is quite remarkable between the importance of the role of priests and Levites in Essene groups (1 QS 1:18,21; 2:1,11,19; 1 QM 7:15; 13:1; 15:4; CD 3:21 etc) and "how silent Acts is about such groups in the early Christian church. Priests and Levites are mentioned in Acts only as indications of the former Jewish status of converts (6:7; 4:36). This remarkable difference between the two groups stems from their basic attitude toward the Temple in Jerusalem. In both we find a kindred idea that the Jerusalem Temple and its sacrificial cultus have been replaced by the community of the faithful. But in the case of the Qumran Essenes this replacement was temporary....In the early church however, the Temple and its sacrifices soon cease to have any significance for Christians."¹

I tend to agree with the caution in Fitzmyer's conclusions: "The most that one can say is that the early Jewish Christian church was not without some influence from the Essenes. It is not

1. Keck and Martyn, Studies in Luke-Acts, London, 1976, 249.

unlikely ...that among the 'great number of priests' (Acts 6:7) who were converted, some were Essenes and provided the source of Essene influence."¹

But on balance I would stress that there is no firm evidence that the priestly converts were Essenes and that there is no clear argument for asserting the existence of a Jewish Christian Anawim group. It is with some disappointment that I conclude that I cannot find supportive facts in favour of Brown's exciting vision.

While I am agnostic regarding the existence of an Anawim group, I do wish to acknowledge the positive insights on Anawim spirituality which Brown and others present. Here we find a pious perspective which is characterised by a humble and trusting dependence upon the power of God. We find the pious practices associated with Temple-piety. We find the prayer-form of the hymn or canticle. The piety of the Magnificat and the Benedictus is one of traditional Jewish trust in Yahweh, who will be faithful in vindicating his chosen people as he promised. I agree with Keck that the birth stories and the hymns point to a stratum of society from which Jesus and his followers came: humble people, not a group who self-consciously designated themselves as "The Poor".² There is no ideological exaltation of poverty as Schoeps and others have suggested.³ Indeed D.P.Seccombe has a point when arguing that where the Lucan tradition mentions the poor and destitute then Jesus and his disciples are *not* included: Jesus and his circle give alms rather than receive them.⁴ The source used by Luke is concerned essentially with Jesus and not with socio-economic reforms. Its presentation of Jesus stresses that he is rooted in Jewish tradition amongst a people characterised by their Anawim piety of fidelity, humility and trust in the transforming power of Yahweh.

1. Keck L.E. and Martyn L. eds, Studies in Luke-Acts, London, 1976, 253.

2. Keck L.E., "The poor among the saints in the New Testament", ZNW 56, 1965, 110f.

3. Schoeps H.J., Theologie und Geschichte, 197; and Dupont J., Les Béatitudes, 217.

4. Seccombe D.P., Possessions and the Poor in Luke-Acts, Linz, Austria, 1982.

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