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LUKE'S DIVINE CALL OF JESUS. PART TWO

Introduction

The divine call[2] of Jesus emerges in five differentiable stages in Luke's narrative. The Gospel results in representing Jesus' death as the martyrdom of a prophet. M. Dibelius (1965, pp. 4, 201-3) has noted this in 1919. C.H. Talbert (1982, p. 212) adds, "Luke avoids any connection between Jesus' death and the forgiveness of sins." His death is "not an atonement for sin" (p. 209), "not an atoning sacrifice" (p. 224). F. Bovon (2012b, p. 340) more ambiguously insists, however, with reference to his earlier article (1973), "[T]he attitude of the people, changed by the extent of Jesus' agony and death, testifies not only to the exemplary character but also to the redemptive nature of the passion." The question is thus joined for this paper. Did Luke's passion have such a "redemptive nature"? Thence the title of the paper, making central Luke's representation of the divine call of Jesus for our answering the question.

We shall find no doubt about the bringing of salvation in God's plan for Jesus. We shall find equally that transformation brought by Jesus involved declaration of forgiveness of sins and liberation from bondage as well as acts of healing and deliverance from unclean spirits. All such exercises of authority Luke attributes to God's Holy Spirit. It is from this entity, impersonal in the Gospel, that Jesus the

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2 The baptism is sometimes considered Jesus' "'call' to his mission" (Liefeld, 1984, p. 859). This study considers that event, instead, the beginning, the first stage, of his call.

human is guided (Williams, 2024, pp. 101, 103), not by a divine nature associated with him subsequently. Scholars of queer historiography have in recent decades adopted the term "historical haunting" for spiritual influences of the past recorded in ancient texts (pp. 6-9, passim)[3].

It may come as a surprise that before Luke narrates Jesus' ministry, he telegraphs his concluding assessment by announcements that Jesus is destined to be the Davidic ruler (1:32-33, 69; 2:4, 11; 3:23-38) and Son of God (1:35; 2:49; 3:22), according to Talbert (1982, p. 15).

The author presents Jesus' call, however, as a progression, God's plans revealed to him on five occasions, times at prayer[4]. Luke thus accumulates "intertextual voices" (Green, 1997, p. 377) for the audience to comprehend Jesus' call.

In preparation for the second part of the study we review the first part, the first four of the five instances of divine guidance for Luke's Jesus. First, following baptism and while praying, he is divinely affirmed in language implying roles as Davidic king of God's people and as Isaianic servant of Yahweh (3:21b-22). Second, Jesus prays all night on a mountain and seems guided, suggestive of Moses, then to select twelve as "apostles" from his disciples and to minister to a large, diverse crowd primarily with a lengthy sermon (6:12-49), the "Sermon on the Plain." Later during his Galilean journeying he prays twice in close succession. In the first he is informed evidently of eventual suffering and death (9:18a). Then, on a mountain again during prayer, he undergoes a physical transformation in the presence of his three closest disciples, suggesting future glorification by God (vv. 28-29) and another passion prediction (v. 44)[5]. Luke follows this with a lengthy Travel Narrative toward Jerusalem without further indication of divine guidance but with multiple suggestions of Jesus' prophetic identity.

In this progression Luke makes clear that Jesus dies a martyr's death (Talbert, 1982, pp. 209, 212-13; Bovon, 2012b, p. 327) as a prophet (Talbert 1982, 212-13; Bovon, 2012b, p. 373). This study will reveal, however, that scholars are not

3 Williams finds evidence for similar "historical haunting" by spectral forces in Hellenistic "lives" generally.

4 L. Monloubou (1976, pp. 57-58) enumerates seven references to prayers: 3:21; 5:16; 6:12; 9:18, 28; 11:1; 22:41. Of these 5:16, his withdrawing from a crowd, and 11:1, a disciple's request for his instruction in prayer, have no divine guidance implied and are not treated in this study. He adds three (or four) other instances reporting "Jesus in prayer": 10:21, "jubilation" to the Father; 22:41-44, on the Mount of Olives; and 23:34, 46, from the cross, of which only 21:41-44 is treated as divine guidance. I.H. Marshall (1978, 130) notes prayer as "the ideal situation for receiving divine revelation." J.B. Green (1995, p. 59) states, "It is in prayer that Jesus hears and embraces the will of God."

5 Luke records a third passion prediction subsequently, unrelated to further prayer, when Jesus alerts the twelve as they approach Jerusalem (18:31-34).

of one mind in so referring to Jesus, in light of the tradition of him as Christ[6]. To this diversity of opinion we shall attempt to do justice. Meanwhile, Talbert characterizes Jesus' death not as an "atoning sacrifice" (224). Contra Bovon (212b, p. 340) the death reveals no "redeeming nature."

Salvation from God is, instead, mediated by Jesus while alive, first at points on earth (Lk 5:29-32; 19:7-9) and then after resurrection, exalted (Ac 3:28; 4:11; 5:31)[7]. At the same time, Luke is equally clear that Jesus' death initiates the new covenant. It is a "sacrifice" which is "the seal of the new covenant" (Talbert, 1982, pp. 208-9). Luke's point then is not that the death is a sacrifice atoning for sins (Mk 10:45; Mt 20:28), but that it brings a new covenant (Lk 22:20; Mk 14:24; Mt 26:28).

Now at the destination Luke records a fifth prayer of divine guidance. It takes place on the Mount of Olives outside Jerusalem and will lead to his surrender to authorities (22:39-53)[8].

Prayer and the passion narrative

The final prayer for guidance in Jesus' divine call comes at 22:39-46. Bovon observes that Luke's Peter in Ac 4:10 represents the events as "passion" (chs. 22-23) and "resurrection" (ch. 24; 2012b, p. 344). This structure corresponds to Luke's Jesus being transformed from prophet to Christ. Jesus' divine call, the evolving guidance in his prayers, will thus be brought to completion.

Luke's prophet now approaches Jerusalem, the place of his passion, where he is to suffer and be killed. Prayer with his Father again serves to guide him. Luke will narrate the time, for our purposes, in three (or four) segments, Jesus' introducing a new covenant at supper with his twelve, followed by his time of prayer with God, and then his detention and execution, all as prophet, followed by his resurrection, at that point as Christ.

The New Covenant at Supper with the Twelve

Jesus' introduction of a new covenant at supper with the twelve follows logically his self-understanding as a prophet. Before the new covenant, however,

6 Liefeld (1984, p. 810) terms Jesus "prophet" in parentheses; Green (1997, p. 23) acknowledges Luke's popular portrayal "as a prophet, but more than a prophet"; D.L. Bock (2012, pp. 189-91); M.B. Dinkler (2023, p. 1831) states, "While on earth, Jesus is depicted as a prophet."

7 Talbert (1982, pp. 212, 224).

8 Jesus prays two more times, while nailed to the cross, both addressing God as "Father" but implying no further divine guidance, the first requesting forgiveness for "them," unspecified ones involved in his execution (23:34), and the second, acknowledging, "with a loud voice," his life slipping away (v. 46).

Luke suggests that views of those in proximity to Jerusalem are shifting from Jesus as prophet to Jesus as king. He is addressed twice in regal terms and in neither case commands silence, as he did with Peter in Galilee (9:21). In the second instance, he even suggests that affirmation of such is in fact appropriate, and to Pharisees no less (19:39-40). First, outside Jericho a blind man calls out to him for healing as Son of David, (18:38-39)[9]. Then, at the Mount of Olives[10], approaching Jerusalem on a colt (19:35-38), he is greeted more explicitly as "the King who comes in the name of the Lord" (Ps 118:26 MT; 117:26 LXX) and refuses to stop the acclaim, as urged by Pharisees (vv. 39-40)[11]. A few days later, he goes so far as to raise the issue himself in a question to Sadducees at the temple, in the form of messianic association of the Christ with David's son in Ps 110:1 (Lk 20:41)[12].

Luke narrates Jesus' introduction of the new covenant in the context of a Passover meal (22:7-13). Talbert makes clear that the Passover is in view initially (vv. 14-18), with "passover" (v. 14) and "kingdom of God" (v. 18) having a "future" orientation, not for the present time (1982, p. 207; see Brawley, 2016, p. 256). Following that, Luke turns to the bread and cup (vv. 19-20). The bread is "my body which is given for you." The cup "which is poured out for you is the new covenant in my blood." Jesus relates his coming death to initiation of "the new covenant," plans for the present time from past promises. I.J. du Plessis explains that these words "do not focus on a sacrifice for sins, but one that seals the pact made between Jesus and his followers" (1994, p. 534). "Remembrance," Talbert (1982, p. 208) notes, orients these sayings to the past. The "new covenant" Yahweh has promised long ago (Jr 31:31-34 MT; for Luke Jr 38:31-34 LXX). The long-promised covenant will benefit them with a new way of life in the near future. "A new heart I will give you and a new spirit I will put within you. . . . And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances" (Ez 36:26-27).

Luke makes clear that Jesus' death will not be a substitutionary atonement for sins. Talbert shows that "given" (διδόμενον), while found for sacrifice (Ex 30:14;

9 Marshall (1978, p. 693) notes that his ministry is recognized as messianic, though, as Talbert (1982, p. 179) adds, he makes no claim of kingship for himself; see Liefeld (1984, p. 1006); Green (1997, pp. 663-64); Bovon (2012a, p. 585).

10 Liefeld, "Luke," 1011, notes the location as significant in prophecy for the Messiah's coming, noting Zc 14:4.

11 Marshall (1978, 715); Talbert (1982, p. 179); Liefeld (1984, p. 1011); Brawley 2016, p. 254; Bovon (2012b, pp. 10-11) surmises Jesus' refusal to mean that stones' crying out (cf. Hb 2:11) suggests "the Son's legitimacy and the Father's wisdom."

12 Marshall (1978, p. 747); Talbert (1982, p. 195); Liefeld (1984, p. 1019); Green (1997, pp. 723-24); Bovon (2012b, pp. 82-83) understands that Jesus' question is "to test, to correct, and to contradict" the scribes' hope for a Davidic liberator from the Romans.

Lv 22:14), it is also used for martyrdom (Is 53:10)[13], "the dominant thrust of Luke's understanding of Jesus' death." It is not blood given "in place of" (ἀντί) the apostles but "on behalf of" (ὑπέρ) them, not as a sacrifice for sin but as one to inaugurate the new covenant. Marshall, Bovon, and others see Jesus' death as both an atonement and a covenant sacrifice[14]. John Kimbell defends this view as well, in an article that merits note for its survey of scholarship and relative recentness[15]. His perspective does not recognize that a sacrifice for covenant ratification is separable from one for atonement. Talbert, however, is persuasive here. He concludes with a summation, "Taken as a whole the words of Jesus over the bread and wine of 22:19-20 speak of Jesus' death as a martyrdom which seals the new covenant characterized by life in the Spirit"[16].

Before Luke comes to Jesus' final time of prayer with God and the words of the meal become actions, we recapitulate our focuses on Luke's narrative. His Jesus is initiated into his call following baptism with a pair of roles, one royal associated with David and the other servant with Isaiah. This evolves into a connection to Moses involving new leadership and new teaching for Yahweh's people. At the conclusion of the Galilean activity, Jesus becomes clear about his coming suffering, but also divine vindication. In his journey to Jerusalem Jesus is repeatedly associated with a prophetic identity, but then upon reaching the city, he begins to be popularly recognized as king. Now in the meal with his closest, he reveals his death as a martyrdom that will introduce his apostles to a new way of life with God. But, for this to transpire, he must undergo the predicted suffering. For that he leaves the city and ascends the Mount of Olives, a familiar place to him (22:39)[17].

13 Marshall (1978, pp. 803-4) proposes, "We should perhaps combine the sacrificial and martyrological motifs," conceding, however, that the issue remains under debate. The argument here, outlined from Talbert below, takes a different approach for hermeneutical reasons. Luke has his particular theological perspective just as other writers have theirs. Marshall's noting the various views of others does not justify combining theirs to make a conclusion regarding Luke's. His view is his own.

14 (1978, pp. 803-4); (2012b, p. 159); Green (1997, p. 763) has a similar view, citing Targum Onqelos on Ex 24:8 from D.J. Moo (1983, p. 302); Talbert (2002, p. 252), however, notes that Targum Onqelos and Targum Pseudo-Jonathan are later than Luke. They should be read in the aftermath of Luke, not as background to it.

15 (2012, pp. 28-48). See page 41 n. 4, where he notes that the article is based on research from his 2008 Ph.D. dissertation at The Southern Baptist Theological Seminary, "The Atonement in Lukan Theology."

16 *Reading*, 209. Liefeld, (1984, 1027) concludes similarly. Making no mention of either atoning sacrifice or martyrdom, he notes that Luke and Paul have used a non-Marcan source in which Jesus' blood confirms the new covenant. Bock (2012, p. 203) describes Jesus as "the righteous sufferer." Noting, "Jesus died on behalf of and in the place of his disciples," he then, however, offers no documentation for anything beyond inaugurating "the benefits of the new covenant," 22:20.

17 Luke has already recorded another instance of Jesus' praying (22:31-34), when is not indicated, though Jesus notes it while still at the meal. He has prayed for Peter's strength in faith (v. 32). Peter reassures his leader of his determination (v. 33). Jesus, however, predicts Peter's failure (v. 34), which presumably has been revealed to the master during prayer. See Marshall (1978, pp. 818-23); Talbert (1982, pp. 210-11); Liefeld (1984, pp. 1028-29); Green (1997, pp. 772-74); Bovon (2012b, pp. 176-81).

Prayer on the Mount of Olives

Luke records this fifth occasion of prayer (22:39-46)[18]. Jesus has oriented his apostles (22:14), now reduced to eleven, Judas Iscariot departing from the meal without mention (vv. 21-22), to the significance of his coming death[19]. At his place of prayer he first instructs his disciples to pray (v. 40), then separates himself from his disciples some distance, kneels, and prays (v. 41). For the first time in the five sessions, no doubt suggesting the drama rising to a climax, Luke recounts the content. Jesus addresses God, unsurprisingly as Father, in a set of comments (v. 42), first making a request that he be spared, "remove this cup from me," and then expressing his submission, "nevertheless not my will, but yours, be done." While the request is understandable, the submission suggests an almost simultaneous sense of divine response in the negative.

The Lukan text includes, "And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground" (22:43-44). Authenticity of these verses is disputed. They are now generally accepted as Lukan, understood by Bovon as from another source, not a rewriting of Markan material (2012b, p. 194)[20]. From dramatic words (v. 42), Luke now narrates unprecedented divine strengthening, by visible angelic appearance, and Jesus' praying "more earnestly" to the point of excruciating perspiration. Marshall states that the angelic help enables Jesus to pray more earnestly (1978, p. 832; see Green, 1997, p. 780; Bovon, 2012b, pp. 202-4). L. Brun proposes that Jesus comes here into a more profound contest with Satan (1933, pp. 265-76)[21].

From his kneeling, Luke's Jesus now rises from prayer (22:45). Green finds Jesus now discerning "the divine will" and resolved to embrace his "divine vocation" (1997, p. 781). Marshall reflects that the emphasis is "much more on the prayer of Jesus than the failure of the disciples" (1978, p. 833; see Liefeld, 1984, pp. 1032-33). For Luke Jesus' struggle is largely completed on the mount.

18 Monloubou (1976, pp. 57-58) notes Jesus' two times of prayer, 22:41-44; Green (1995, p. 59) singles out Luke's scene here as "most profoundly . . . about the business of discerning God's purpose, while at the same time determining to submit to God's will . . . strengthened for divine service."

19 Green (1997, pp. 777-78) sees nothing martyrological here, given its lack of "the superhuman bravado of Jewish martyrological scenes," rather "the tradition of the Isaianic Servant of Yahweh." Marshall (1978, p. 828), however, citing R. S. Barbour (1969-70, pp. 231-51), sees Jesus as a martyr for whom "the real struggle takes place here," enabling him "to go through what lies ahead with comparative equanimity." The latter leads Bovon (2012b, pp. 201-2) to find a "theology of martyrdom" here. Talbert (1982, pp. 212-14) has a similar sense.

20 He subsequently (pp. 197-99) reviews the discussion of the verses.

21 Brun is cited by Marshall (1978, p. 832); see Green (1997, p. 781).

Detention at the High Priest's Compound

Luke records no further prayer that suggests divine guidance but much in the arrest and trials and crucifixion that sheds light on Jesus' guidance into martyrdom as a prophet and, interwoven with that, his emergence as Christ, a king to come.

Luke records that a crowd arrives armed with swords and clubs and led by Judas Iscariot (22:47, 52). Having struggled in prayer, Jesus "comes to this encounter in a state of composed mastery" (Green, 1997, p. 782; Bovon, 2012b, p. 213). Marshall notes Jesus' rebuke with irony, that they come armed in the dead of night when they could have come during day, but not surprisingly since night is "your hour, and the hour of darkness" (vv. 52-53; 1978, p. 833; see Bovon, 2012b, pp. 218-19). One hardly senses affects of anger or surprise, though perhaps of sadness.

Before official proceedings begin, Luke includes a mocking scene that clarifies Jesus' identification as a prophet. In 22:63-65 his captors, Jewish, since within the compound of the high priest (vv. 54, 63-65; Bovon, 2012b, p. 234), mock and beat him and then, after covering him with a veil, say, "Prophesy, . . . which one of us has hit you?" Bovon notes that they are questioning his "prophetic mission." He then parallels this to "several" in Hebrew Scripture, highlighting particularly the suffering servant of Is 52:13-53:12 (2012b, pp. 234-35; see Marshall, 1978, p. 846; Liefeld, 1984, p. 1036; Green, 1997, p. 789). Bovon, indeed Luke, does not want it overlooked that Jesus was known as a prophet as he entered trials and crucifixion.

Trials

He proceeds to narrate four trials, all continuing to accentuate his immediate status as prophet to be martyred over his subsequent one of king of God's people, before the crucifixion. Once day breaks, there gathers the first, the "assembly of the elders" (πρεσβυτέριον), chief priests and scribes, and Jesus is led to meet with their "council" (συνέδριον, 22:66). Concerns turn from Jesus as prophet, in the guards' banter, to Jesus as messiah in the council. They thereby revisit the issue of his kingship raised at his entering the city (19:37-40; also just before, 18:35-43, near Jericho), and again at his subsequent question about David calling his son Lord, posed to the scribes at the temple earlier in the week (20:44).

Luke records that the council[22] poses two inquiries of Jesus' regal self-identification, first whether he considers himself the Christ, which he refuses to answer (22:67-69) (D. Catchpole, 1971b, p. 195)[23], and then, because of the refusal, whether

22 No high priest or other spokesman is named; "they said" (22:66). Mk 14:60 specifies the high priest as the speaker. Mt 26:57 and Jn 18:13 name him as Caiaphas.

23 Liefeld, (1984, p. 1037) cites Catchpole (1971b, p. 195).

he is Son of God, to which he responds with a "grudging admission" (v. 70)[24]. Liefeld notes that Luke with his emphasis on the present refers here to the exaltation as an imminent reality (1984, p. 1037). Green notes that with such comes near "the redemptive purpose of God" (1997, p. 795). Catchpole, furthermore, judges this the decisive point in the trial (1971b, pp. 141-48)[25]. Bovon shows what Luke intends: "Luke gives the question of the Jewish authorities twice in order to make it possible for Jesus to redefine the title 'Messiah' in transcendent terms ('Son of God' not by adoption but in reality). The sentence about the Son of Man sitting at God's right hand, inserted between the two questions, provides the theological and scriptural argument for this demonstration" (2012b, p. 241). Bovon hence sheds light on Jesus' refusal of messianic identification, but not of filial relationship[26], prior to execution. Talbert has shown that in Jesus' evasiveness Luke shapes him in the mold of a martyr (1982, pp. 215-16) Luke's Jesus continues to live out the role of prophet destined for martyrdom, as a "model" (Talbert, 1982, p. 212) for God's people, not yet as Christ a king for them.

The second trial follows, this one before the Roman Pilate (23:1). The Jewish accusations are political and anti-Roman: Jesus claims to be Christ a king and forbids tribute to Caesar (v. 2). Upon Pilate's inquiring of the accusation, Jesus responds, "You have said so" (v. 3). These are your words, not mine, though implying a positive answer (Liefeld, 1984, p. 1040)[27]. At the same time Green notes the irony of the affirmation: "even though the question assesses Jesus' identity correctly, it is an identity not granted by those who ask it" (1997, p. 801). Pilate, then, unique to Luke, declares Jesus innocent, "I find no crime in this man" (v. 4b)[28].

The accusers being "insistent" (ἐπίσχυον), Pilate turns creative at word of Jesus' being Galilean and dispatches him to Herod, from whose jurisdiction (ἐξουσίας) Jesus has come (23:6-7). The king, with hopes of enjoying an encounter with the well-known Jewish figure, finds his expectations woefully (λίαν) disappointed. Questioning Jesus at some length, he cannot even elicit a reply (vv. 8-9). This is reminis-

24 Marshall (1978, p. 851) interprets Jesus' statement as follows: "The form of expression is not a direct affirmation; but it is certainly not a denial, and is best regarded as a grudging admission with the suggestion that the speaker would put it otherwise or that the questioners fail to understand exactly what they are asking," referring to D. Catchpole (1971a, pp. 213-26) and G. Vermes (1981, pp. 148-49); Brawley (2016, p. 257) suggests an alternative twist: "Jesus responds, 'That [claim] is on your lips' (22:70). The testimony on their lips then becomes evidence against them."

25 He concludes this in light of the charge of blasphemy in Mark (14:64), as noted in Marshall (1978, p. 851); Green (1997, p. 793) terms the scene "the culmination of their hostility toward him, together with their formal rejection of any legitimate status he might have as God's agent."

26 Cf. 1:32, 35; 2:49; 3:22; 9:35; 10:21; 11:2; 22:42.

27 Jesus' answer to the Roman governor is similar to that to the Jewish council (22:70).

28 Marshall (1978, p. 852) says, "The scene stresses the innocence of Jesus"; see Liefeld (1984, p. 1040); Bovon, (2012b, p. 255) notes further that this is "the first of the three declarations of innocence" by Pilate (followed by 23:14, 22).

cent of Isaiah's suffering servant who "like a sheep before his shearers that is dumb" (53:7b; Marshall, 1978, p. 856). Green notes the contrast with other Hellenistic philosophers and prophets in the LXX who address those in power (1997, pp. 804-5)[29]. After some verbal abuse by the Jewish accusers as well as the king and his soldiers, Jesus is returned to Pilate (vv. 10-11)[30]. The dispatch to Herod, then becomes something of a "non-event." Such, however, serves to delay the final verdict and in so doing to heighten the drama in Luke's narrative.

The return brings Pilate to his most tense moments (23:13-25). Bovon eloquently describes this section as "a tragedy in miniature. . . . The drama contrasts opposing desires, wills, and narratives programs"[31]. Green observes that two contrasts underlie Luke's narrative, that between Pilate and the Jewish crowd and that between Jesus, deemed innocent, and Barabbas, previously declared guilty of criminal charges (1997, p. 807). The scene unfolds in two parts, Pilate's calm announcement concluding Jesus' innocence (vv. 13-16)[32], followed by the crowd's belligerent dissatisfaction, loud voices with urgency with loud voices (v. 23), suggesting public disorder and resulting in Pilate's decision to crucify Jesus (vv. 18-25). Luke first shows Herod, in control of the situation, issuing his findings: after due diligence he finds no merit to the Jewish charges, and Herod has returned the accused similarly, with no finding worthy of capital punishment (v. 15); Pilate will "appease the Jews" with a "scourging," (παιδεύσας) "teaching him a lesson," and release him (v. 16)[33]. The Jewish crowd, however, is enraged, "an uproar" Marshall terms it (1978, p. 860). The Roman governor cannot calm them down (vv. 18-23)[34]. Their cries escalate to "Crucify, crucify him" (v. 21), Luke's first mention of the consummately cruel means of execution they are urging (Green, 1997, p. 809). The narrative reaches its climax at Pilate's third assertion of Jesus' innocence, certainly "no charge worthy of death"

29 See Bovon (2012b, p. 268 n. 55), citing M.L. Soards (1985, pp. 41-45).

30 Talbert (1982, pp. 216-17) notes this as a second finding of innocence with reference to 23:14.

31 His "Synchronic Analysis" (2012b, pp. 275-76) repays reading in its entirety.

32 Verse 17 is generally understood as a later addition. See discussions by Marshall (1978, pp. 859-60) and Bovon (2012b, pp. 281-82).

33 Marshall (1978, 859) and Liefeld (1984, 1041) note that the term is milder than that in Mt 27.26 and Mk 15:15, "flogging," (φραγελλώσας); Bovon (2012b, p. 281. Meanwhile, Bovon (pp. 278-79), thinking there was probably only one appearance before Pilate, expresses doubts about the historicity of the hearing before Herod and the second appearance before Pilate, as well as some question, "the controversy," of the role of the crowd in the scene. It can certainly be granted that Luke records no further interaction between Pilate and Jesus, and hence the possibility of his not being present in the current scene. Luke does record an interrogation by Herod, of sorts, with no response on Jesus' part. While the silence may have suggested to the Evangelists Is 53:7 (Marshall, 1978, p. 856), it may have moved the different direction of raising doubts for Bovon.

34 Ironically the Jewish crowd itself has generated a social situation in the city, an "uprising, riot, revolt, rebellion" (στάσις; Bauer, 1957, p. 764), that Luke states as a basis for Barabbas's incarceration (23:25).

(v. 22; Marshall, 1978, pp. 860-61)[35]. After three attempts Pilate relents, complying with the crowd's demand to crucify him (vv. 24-25). Luke accentuates the culpability of the crowd with the syntax of dramatic delay in the final three sentences, "their voices" (v. 23), "their demand" (v. 24), and "their will" (v. 25; Liefeld, 1984, p. 1041; Green, 1997, p. 811). Luke's repetitions of three drive home the Roman reticence and the Jewish determination to put a permanent end to this Jewish charismatic[36].

Crucifixion and Expressions of Mercy

Luke's crucifixion of Jesus continues to exhibit the prophet's composure as he undergoes martyrdom. The scene unfolds in three parts: his prayer requesting forgiveness for the executioners (23:32-38), interaction with the two criminals (vv. 39-43), and his dying with his final prayer and associated words of testimony (vv. 44-49).

Jesus is affixed to a cross at a place named The Skull (23:32-33). Talbert notes that Jesus dispenses forgiveness of sins as a living person, not from an atoning death (1982, p. 212). Luke singles out his executioners at this point (v. 34a). The text, however, is problematic in spite of the fact that forgiveness from ignorance is verified Lukan theology in Acts (3:17; 7:60; 13:27)[37]. The author proceeds to note verbal abuse heaped on Jesus as he hangs on the cross (vv. 34b-37). This mockery returns attention from Jesus' identity as prophet to the more recent controversy over him as savior, Christ and king, attended by the now very public inscription on his cross, "This is the King of the Jews" (v. 38). Luke thus indicates a shift in the dying man's identity. In terms of the earlier words from the sky after his baptism and from the cloud at his mountaintop transformation, the author is transitioning from the servant motif of Is 42:1 to the regal one of Ps 2:7.

Next, Jesus, affixed to the cross but still conscious, interacts with the two criminals being executed at the same time, on each side of him (23:32-33, 39-43). One, Luke tells us, joins in with the mocking soldiers (vv. 35, 37) with "Are you not the Christ? Save yourself and us!" (v. 39b). At this the criminal, hanging on the other side, rebukes his cohort for disrespect, maybe irreverence, "Have you no fear of God? . . . We are guilty but this man is innocent" (vv. 40-41). Then to Jesus the man makes a request, "Remember me when you come into your kingdom" (v. 42),

35 Bovon (2012b, p. 283) observes that Luke's one, now become three, indicates that "all sides of a question have been settled." See the rule of three in J. Jeremias (1972, pp. 92-94).

36 Bovon (2012b, p. 285) notes the possibility that Luke's use of παρέδωκεν (23:25) "may have been inspired by the LXX, especially by Is 53:6, 12." Such reinforces Luke's continuing identification as prophet to be martyred as the suffering servant of Isaiah.

37 Ellis (1966, pp. 267-68); Monloubou (1976, p. 58); Marshall (1978, pp. 867-68); Liefeld (1984, p. 1044); Green (1997, p. 817); Bovon (2012b, pp. 306-7).

thereby becoming the first to recognize that the death will lead to Jesus as savior to be enthroned (Green, 1997, pp. 822-23). To this Jesus replies in the affirmative, specifying the location, "Paradise"[38], indeed immediately, "today" (v. 43)[39]. Perhaps first to be noted, since exceptional, is the prophetic character of Jesus in the Isaianic suffering servant role of being numbered with transgressors (53:12). Such suggests yet again his divine call as one of martyrdom as a prophet, in spite of the continuing overtones of his royal role's being imminent.

The final part of Luke's crucifixion narrative brings Jesus to death (23:44-49). He records a half dozen events, variously sad and ominous in affect and revelatory of his divine call: two anomalous in the atmosphere and at the temple (vv. 44-45), Jesus' prayer to God with his last breath (v. 46), Roman acknowledgement of his innocence (v. 47), Jewish regret at the sight (v. 48), and witness by followers (v. 49). Bovon, we would add, in view of our purposes, characterizes this as a story of "martyrdom" (2012b, p. 321), not one of sacrifice for sins.

Luke records two portents, darkness from about the sixth to the ninth hour, from noon to mid-afternoon and "the curtain of the temple . . . torn in two" (23:44-45). Talbert notes that the cosmic sign indicates an event of cosmic significance (1982, p. 224). Luke's prophet has at his night arrest already declared the day to be "your hour, and the power of darkness" (22:53) (Bovon, 2012b, p. 324). Green understands the tearing of the curtain as indicating "God's turning away from the temple in order to accomplish his purposes by other means" (1997, p. 826)[40].

Next Luke records Jesus' cry, "Father, into your hands I commit my spirit" (Monloubou, 1976, p. 58), and his death, "And having said this, he breathed his last" (23:46). Addressing God with his final word is expected. Luke's understanding it as "loud" is not, given his physical deterioration[41]. Luke's Jesus speaks from Ps 30:6 LXX, a customary evening prayer. Green observes that it involves the "Suffering Right-

38 The term is agreed to be from Persia. The location has generated much discussion, though less consensus, and is suggestive of the garden of Eden (Gn 2:8 LXX); see Marshall (1978, pp. 872-73); Talbert (1982, p. 221), notes royal ownership implied; Green (1997, p. 823); Bovon (2012b, pp. 312-13).

39 Ellis (1966, p. 267) notes this as "the core of Luke's crucifixion narrative"; Marshall (1978, p. 870); Green (1997, p. 823) notes the "immediacy of salvation" as a "central aspect of Luke's perspective on Jesus' death."

40 Bovon (2012b, pp. 324-25) notes similarly that Jesus both "actually suffers" and "actually believes," agreeing on God's plan. Marshall (1978, pp. 873-74) sees the portents differently, the darkness as a symbol of divine displeasure and the tearing of the curtain, as the beginning of the judgment Jesus prophesied (19:43-44); following Ellis (1966, p. 270), he sees also the positive possibility of new access to God. Liefeld (1984, p. 1045) is certain that the curtain referred to is the one separating the Holy Place (Ex 26:31-33) from the inner Most Holy Place (Ex 26:36-37). Bovon (2012b, pp. 325-26) concurs.

41 J. Blinzler (1969, pp. 372-73) states such as "not perhaps completely impossible." Marshall (1978, pp. 875-76); Liefeld (1984, p. 1045).

eous One" (1997, p. 826). Bovon adds that the psalm "represents both a call for help and an expression of great confidence . . . . (thus) Jesus retains control of his destiny"[42]. To "control of his destiny" we may add "equanimity," in line with his divine call as a martyred prophet.

Bovon states that after Jesus expires, the Roman centurion and the multitudes "react positively to events" (23:47-48) (2012b, p. 320). Luke records the Roman official as praising God and declaring with reverence, "Certainly this man was innocent (δίκαιος[43])" (v. 47). Marshall observes, "In the death of Jesus the centurion sees the sacrifice of a martyr who has perished innocently" (1978, p. 876). Bovon, perhaps justifiably, prefers "righteous," considering that Luke would note the Roman soldier praising God not from simply an innocent man being executed but from the person being righteous by divine standards (2012b, pp. 327-28). The Jewish crowd with negative affect, return home "beating their breasts" (v. 48). Bovon, contrasting this with the previous mourning (v. 27) and noting the beating of breasts, understands the crowd as entering a "movement of repentance" (2012b, p. 328)[44].

Luke concludes the scene with a final pair of groups, witnesses in this case, "And all his acquaintances[45] and the women who had followed him from Galilee stood at a distance and saw these things" (23:49). In something of a denouement, the author includes no further speaking or expressive gestures. The two groups serve, however, as witnesses to what is transpiring. Notably it is not two individual witnesses but, strengthening the credibility of the account, two sets of witnesses, indeed both with vested interest in careful observation of what transpires. Liefeld well suggests the affects resident in Luke's noting the observers as "acquaintances" (γνωστοὶ) and the women as following him all the way from Galilee and watching the proceedings, "deeply affected" and enduring "inexpressible grief" (1984, p. 1046). Such surely conveys the emotions of Luke's understatement. Green adds the insight that Luke's "at a distance" "creates a renewed sense of narrative tension that

42 (2012b, pp. 326-27). Bovon's addition of "great confidence" are justified from the lines immediately preceding and succeeding, "for you are my refuge" (30:5b LXX) and "you have redeemed me, O Lord, faithful God" (v. 6b), suggesting his resurrection to come, as noted by Green (1997, p. 826).

43 With this word Green (1997, p. 827) senses Luke relating to three motifs important for this study and interrelated, Jesus' innocence, his identification with the suffering righteous one of the Scriptures of Israel, and "more specifically," the Isaianic servant of Yahweh.

44 W. Grundmann (1966, pp. 435-36) finds only "a simple expression of grief"; Marshall (1978, p. 877) prefers this, perhaps at a death undeserved, while elaborating on some seeing it as a sign of repentance; Liefeld (1984, p. 1046); Green (1997, pp. 827-28).

45 Bovon (2012b, pp. 328-29) addresses the knotty problem of to whom this group refers.

begs to be resolved: How will they respond to Jesus' death? What will be the future of God's purpose now that Jesus has died?" (1997, p. 828)[46].

Since Jesus' prayer on the Mount of Olives some fifteen hours have passed. He has been addressed and alluded to as a prophet to be martyred. He has also been addressed and alluded to as Christ, the king of Israel, who has been acclaimed by some, but has not himself initiated any rule nor made any attempt to do so. Such is prelude to Luke's account of Jesus' resurrection and ascension.

Resurrection, Appearances, and Ascension

Luke 24 recounts four events: report of Jesus' resurrection (vv. 1-12), appearance to disciples of Emmaus with his instruction and their recognition (vv. 13-35), appearance to disciples in Jerusalem, demonstrating his resurrection again with instruction (vv. 36-49), and his final blessing and ascension (vv. 50-53). Structural analysis is particularly important to commentators for this concluding chapter of the Gospel, indeed for the purposes of this paper. Luke conveys here a shift from Jesus' being martyred prophet to his being Christ appearing alive, representing all as in fulfillment of Hebrew Scripture. Marshall refers generally to the author's making use of "schematization" in time and place of appearances (1978, p. 878). Talbert (1982, p. 226) asserts that the chapter contains five major events around a single place and on a single day and held together by an inclusion (23:56b; 24:53). L. Dussaut analyzes Luke 24 as a triptych focusing on appearances[47]. Bovon documents further structural proposals and their rationales (2012b, pp. 343-45).

Resurrection Announced by "Angels" to Women

The women who see Jesus' body interred (23:55b) return early the morning following the sabbath with their spices prepared (24:1). Luke records five or more, three named, Mary Magdalene, Joanna, and Mary, the mother of James (ἡ Ἰακώβου[48]), and "other women," at least two (v. 10). They encounter an empty

46 The women, however, we find, continue to follow, as Jesus' body is acquired by Joseph of Arimathea and then buried (23:50-55a). Luke notes that they watch closely and then plan to return with spices and ointment for his body (vv. 55b-56). This suffices to indicate that they expect his body to be intact when they return after the sabbath, though evidently privy to his passion prediction of resurrection (24:8).

47 He structures the chapter in three parts, vv. 1-12, vv. 13-33a, vv. 33b-53. He finds concentric structures, each centered on an appearance.

48 Marshall (1978, pp. 887-88) explains from F. Blass and A. Debrunner (1961, p. 89) that the phrase would mean "Mary the wife of James" but in light of Mk 15:40 and other uses "Mary the mother of James" is apparently meant here; see Green (1997, p. 839); Bovon, (2012b, p. 352).

tomb[49], unexpected, though not exactly alarming yet to them, "perplexed" (v. 4a). Then they find beside them two strikingly attired men, "in dazzling apparel"[50] (v. 4b). The women are now "frightened," bowing to the ground (v. 5a), and the men explain that Jesus has been brought back to life in line with the prediction he had given them while still in Galilee (vv. 5b-7). They remember and return to tell the eleven and others what they have just found out (vv. 8-9). The women are credulous from hearing the men at the tomb. Those who hear their report are incredulous from hearing it, no doubt from the messengers being female and perhaps because the hour was still early. Peter, however, whose last encounter with Jesus was emotionally painful (22:61-62), rushes out to check the story (24:12)[51]. The account shows, for the purposes of this paper, that his prophecy of being raised back to life, repeated to his disciples privately as recently as on their approach to Jerusalem (18:33) has transpired. Finding "the linen cloths by themselves," Peter returns "wondering at what had happened" (24:12). Talbert notes that the second witness, male, was needed for "Jewish assumptions" (1982, p. 228)[52] and is provided. Thus far he can be validated as a true prophet, albeit now martyred, and indeed of an unusual kind since raised from the dead. But given that, where is he now?

Luke records two appearances of the risen Jesus, a lengthy one to a pair of followers on their way from Jerusalem to Emmaus (24:13-35) and more briefly in Jerusalem to a larger group including the same pair, the eleven, and others, at an unspecified place in the city (vv. 36-49). In these occurrences Luke introduces Jesus to his hearers with a new identity, now the Christ, and with a new demeanor, now one who appears and disappears in a ghostly way though functioning otherwise as a human being.

Appearance to Two Disciples on the Road to Emmaus

First Luke recounts the meeting and conversation with followers on the road to Emmaus and the subsequent, and brief, revelatory meal with them (24:13-35). As for the chapter as a whole, scholars gravitate to the structure of this central section, seeing it as chiastic[53]. Luke shows here, especially in the center of this chi-

49 Bovon (2012b, pp. 346-48) elucidates objections to the tradition of the empty tomb and expresses doubts about Luke's account.

50 Marshall (1978, p. 885) is matter of fact, "The description is of angels"; Liefeld (1984, p. 1048); Green (1997, p. 837); Bovon (212b, pp. 349-50).

51 The verse is omitted from some manuscripts, most notably codex D. Marshall (1978, p. 888) discusses the issue, deciding on the verse's authenticity and noting as helpful some comment from Grundmann (1966, p. 440).

52 Liefeld (1984, p. 1049); Green (1997, pp. 839-40); Bovon (2012b, pp. 353-55) expands on the issue.

53 Dussaut (1987, p. 170) deems it "one of the most prestigious symmetries of the Bible"; see Green (1997, p. 842); Bovon (2012b, p. 368).

asm (vv. 19b-25), the crucial shift in understanding Jesus, that the martyred prophet is indeed alive again and is in fact the Christ of Hebrew Scripture.

Luke narrates the account of the meeting in ch. 24 in six segments: setting of the pair on the journey with Jesus' arrival (vv. 13-16), initiation of conversation by Jesus (vv. 17-19a), response regarding the prophet Jesus' death in Jerusalem (vv. 19b-24), Jesus' correction about himself as the Christ from prophecy (vv. 25-27)[54], meal together, their recognition, and his departure (vv. 28-32), and return to the eleven with the report (vv. 33-35).

The author sets the stage for the pivotal interaction (24:13-16). A pair informed by the women in Jerusalem are making their way to the village (κώμην) of Emmaus[55], about seven miles[56] from the city, discussing what they have heard. Jesus comes up beside them but they do not recognize him[57]. Liefeld, notes that a divine passive, "their eyes were kept" (ἐκρατοῦντο), suggests God's activity in their lack of recognition (1984, p. 1051). Green, however, perceives the lack of recognition as a continuation of their failure to grasp God's "construction of the new world order" (1997, p. 845). Bovon chooses to think in terms of both features: "The author suggests both the human weakness and the divine strength, which prepares the denouement in advance," since Luke later comments on their eyes being opened and recognizing him (v. 31; 2012b, p. 372).

Luke's Jesus inquires of the conversation between the pair (24:17). Stopping, with "disapproval in a nonverbal way" as Bovon senses it (2012b, p. 372), "somber," with an affect of sadness, one of them[58]. Cleopas responds with his own question, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" (v. 18). To this then Jesus inquires for specificity, "What things? (Ποῖα; Of what sort?)" (v. 19a).

The next two sections (24:19b-24 and vv. 25-27) reiterate the heart of the shift of Luke's identity of Jesus, from prophet to the Christ, notably with Cleopas's insufficient view requiring twice as much text as Jesus' comprehensive one.

54 The third and fourth segments (vv. 19b-24 and vv. 25-27), correspond to Bovon's central segments, the focal ones (2012b, pp. 373-74), his "disciples' dialogue" and "dialogue with Jesus."

55 The village is unknown. See Marshall (1978, pp. 892-93); Liefeld (1984, pp. 1051, 1054-55); Green (1997, p. 844 n. 12); Bovon (2012b, pp. 370-71).

56 Bovon (2012b, p. 371) notes the distance as a two-hour walk.

57 Commentators here interact with Paul's reference to a "spiritual body" after resurrection (1 Co 15:44); Marshall (1978, p. 893) insists that Luke shows "no necessary discrepancy with Paul."

58 Marshall (1978, p. 894) notes that identity of the unnamed one of the pair has been debated, Cleopas's wife among others. See Green (1997, p. 845); Bovon (2012b, p. 373).

Cleopas explains their grief over the death of Jesus, "a prophet mighty in deed and word before God and all the people (24:19b). Green notes the "traditions about the prophet-like-Moses" (1997, p. 846)[59]. Instead, Jesus has been delivered up by Jewish leaders for execution and has been crucified (v. 20). Cleopas and others, by contrast, "were hoping (ἠλπίζομεν)"[60] that he would be "the one to redeem Israel"[61] (v. 21a). In the third day now, we have heard from some women that they did not find his body but were told in a "vision of angels" that he was alive, and even some with us subsequently found the same situation (vv. 21b-24). Green observes that "they are as yet unable to construct a faithful interpretation" of the information they have received (1997, p. 847). This news from excited females is cold comfort to the disciples on the road. *This* prophet like Moses did *not* redeem *all the people* as *Moses* did[62].

Luke here explains the crucial correction of understanding about Jesus by Jesus (24:25-27). He first verbalizes his regret at their failure to understand their Scripture, "O foolish men and slow of heart to believe all that the prophets have spoken!" (v. 25). Marshall observes that the ὦ implies strong emotion (1978, p. 896). The "foolish" (ἀνόητοι) and "slow of heart" (βραδεῖς τῇ καρδίᾳ) "to believe" Bovon clarifies as follows: he rebukes them not for not recognizing him nor for failing to believe his passion predictions nor their inability to discern the meaning of recent events. Instead the rebuke comes "because they did not believe with a *reasonable* . . . faith, because they were *slow in heart*" (2012b, p. 374). The strong negative affects implied indicate the seriousness with which Luke is introducing these verses of correction. Jesus is greatly aggrieved.

The correction the narrator now recounts in concise fashion: "'Was it not necessary (ἔδει, divine purpose) 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" (24:26-27). Marshall notes that here is "the basic pattern of experience for the Messiah," with the question (οὐχί, "do you not know?" "is it not true?") implying that "the disciples should have been aware of it already" (1978, p. 896; Liefeld, 1984, p. 1053; Bovon, 2012b, p. 374). Green observes, "[I]t is here that Jesus' hermeneutical innovation best surfaces.

59 See "powerful in his words and deeds" of Moses by Stephen, Ac 7:22, "before God and all the people," Dt 34:10-12; Marshall (1978, pp. 894-95) perceives connection with Moses but understands the views of the people in Jerusalem and the disciples differently. See also discussion above of Marshall's "identification between the Servant and the Messiah" (1988, p. 127).

60 Bovon (2012b, p. 373) notes that the imperfect tense indicates that hope is now past, gone, "used to hope." Time has expired. "It is the third day now," 24:21.

61 See Ac 7:22. "What kind of Israel's deliverance is meant?"

62 Josephus, *Ant.* 20.5.1, speaks of Theudas making such an attempt ca. 45 CE.

By correlating the unremarkable demise of the prophets—unremarkable since suffering and rejection were their presumed destiny—with messiahship, he is able to assert that the Scriptures presage the eschatological king who would suffer before entering his glory" (1997, pp. 848-49, referring to Strauss, 1995, p. 257). So comes the shift in Luke's view of Jesus from prophet to Christ. Luke's Jesus, no longer described as emotionally wrought up, proceeds to interpret in all the scriptures the things concerning himself (v. 27). Bovon notes that Luke emphasizes that Jesus "interprets" things about himself "in all the scriptures," throughout (2012b, p. 374).

Luke has now informed his readers in cursory fashion how his Jesus has represented himself and is to be understood from Hebrew Scripture. The author makes it clear that with Jesus' resurrection the prophet considers himself the Christ, though expressing such in third person.

The lack of recognition with the two travelling companions, meanwhile, is not yet reversed. Luke passes on to the meal which turns out to be one of revelation, recognition. Luke recounts a recognition scene (24:28-32). The affects, initially negative (v. 18), now reverse to conclude positive, with joyful emotions. The three come to Emmaus and Jesus is persuaded to stay for a meal (vv. 28-29). The pair offers him hospitality, "pregnant with possibilities in the Third Gospel" (Green, 1997, p. 849). Marshall adds that "a break in the journey rings true" (1978, pp. 897-98)[63] in the culture. Jesus' breaking of bread for the occasion triggers recognition of him by the disciples. Bovon notes, truly enough but nonetheless enigmatically, "Luke mentions the recognition as something that was natural."[64] Meanwhile, he vanishes (ἄφαντος, v. 31) like a ghost, leading to their reflecting with "elation," in Marshall's word (1978, p. 898), on the time of his instruction on the road, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" (v. 32).

Luke concludes the story of the disciples in Emmaus with their return to their friends in Jerusalem and another appearance by Jesus (24:33-35). Affects are high when the pair arrives (v. 33a). "They found the eleven gathered together and those who were with them, who said, 'The Lord has risen indeed, and has appeared to Simon[65]!'" (vv. 33b-34). To round off his narrative then, Luke relates that the pair told of their experience and revelation at the breaking of the bread (v. 35). This

63 The meal is generally taken to be the evening one, but K.B. Bornhäuser (1958, pp. 219-20) has also proposed a simpler midday one.

64 (2012b, p. 375). He adds that everything then opened, after the eyes, the intellect (vv. 31, 35), the heart (v. 32), and the Scriptures (v. 32c).

65 Luke indicates earlier that "Peter" verified the women's report of the empty tomb earlier in the day, 24:12. No appearance was recorded for him, however, with either of his names. Bovon (2012b, p. 376) exposes the evidence without proposing a solution for the changes.

"remembrance" with the eleven is richly suggestive of the recognition and revelation of Jesus and fellowship in his coming community, the early church (Green, 1997, p. 851). After the hermeneutical shift enunciated by Jesus on the road to Emmaus, he will no longer be referred to as the martyred prophet of Is 42 and elsewhere but instead as the Christ, indeed as both Christ and Lord (Ac 2:38).

Appearance to Followers in Jerusalem with Commissioning

Luke, meanwhile, has two further important matters for his Gospel, another appearance and Jesus' final words, before the departure into heaven (24:36-52).

The ghostly entrance to the disciples issues in an emphasis on the physical reality of his resurrection body (24:36-43)[66]. The appearance, sudden, began with Jesus' word, "Peace" (v. 36b),[67] but struck fear into them, "they were startled and frightened, and supposed that they saw a spirit (πνεῦμα)" (v. 37). In efforts to calm them, he first issues a mild reprimand, "Why are you troubled and why do questionings rise in your hearts?" (v. 38), followed by inviting participation, "See my hands and my feet" – the scars are visible. And "handle me and see" – I am material, substantial. "For a spirit has not flesh and bones as you see that I have" (v. 39). Affects now swing strongly positive, "[T]hey still disbelieved for joy and wondered"[68] (v. 41a), "too good to be true" (Green, 1997, p. 855), and he requested food and ate (vv. 41b-43). Luke's absence of further words in the scene implies that he had brought back calm to them. Marshall sees Luke's interest here "to stress the reality of his presence with them" (1978, p. 903). Talbert sees this as part of Jesus' demonstration of his victory over death. His body is "not to be understood as an escape from this perishable frame but as a transformation of it." Beyond victory over death, Talbert also sees Jesus' eating as symbolic of the pleasure of table fellowship and of satisfying the hungry (1982, pp. 228-29).

Luke's second and final section before the farewell scene, consists of his "last teaching" (Bovon, 2012b, p. 385; 24:44-49). Green finds here "the seam wherein . . . are sown together into one cloth . . . the stories of Israel, Jesus, and the early church. . . . Jesus first inscribes his own story, the story of the Messiah who suffers

66 Marshall (1978, p. 900); Liefeld (1984, pp. 1056-57) explains how Jesus' "flesh and bones" (24:40) is reconcilable with Paul's "flesh and blood" not inheriting the kingdom of God (1 Co 15:50); Bovon (2012b, p. 385) notes that the section "underscores the real identity of the one who rises from the dead."

67 Marshall (1978, pp. 901-2) and Bovon (2012b, pp. 389-90), discuss the textual question, deciding in favor of including "Peace be with you."

68 Bovon (2012b, p. 392) explains the curious phrase as follows: "What Luke wants to express, in particular with the oxymoron 'while for joy they still disbelieved', is the psychological, physical, and existential disruption caused by contact with the divine, more specifically, as the result of God's intervention, that is, Christ's resurrection."

and is raised, into the scriptural story, and then inscribes the story of the early church into both his own story and that of the scriptures" (1997, pp. 855-56). The message will unfold, accordingly, in two halves, the second (vv. 47-49) growing out of the first (vv. 44-46).

In the first part he explains that what "I spoke to you while I was still with you, everything written about me" in the Hebrew Scriptures, now expressed in three parts, "must be fulfilled" (24:44). The curious "while I was still with you" should be understood as from Jesus' "earthly ministry" (Marshall, 1978, p. 903). Having repeated in capsule the teaching about himself from before his resurrection, he proceeds to interpret the Scripture to them, specifically "[t]he scriptural necessity of the passion and resurrection of Jesus" (Marshall, 1978, p. 903; vv. 45-46)[69].

Luke's Jesus then expands his teaching (24:47-49). Marshall introduces it as follows: "But now a new element enters. If the accent so far has been on what the Scriptures prophesied concerning the Messiah, now there is a switch to the prophecy of the preaching of the gospel to all nations, starting from Jerusalem. The disciples are implicitly called to undertake this task" (1978, p. 903). Green's sense of the shift is that Jesus inscribes "the story of the early church into both his own story and that of the Scriptures" (1997, p. 856; see Bovon, 2012b, pp. 395-96), which starts with "repentance for forgiveness of sins to be proclaimed in his name to all nations, beginning in Jerusalem" (v. 47). Jesus' declaration that they are "witnesses of these things" and assurance that he will send "the promise of my Father upon you" (vv. 48-49) implies their call, as Marshall notes, but remains less than clear (1978, p. 903; Green, 1997, p. 859). Jesus, ironically, now the Christ, reverts to the prophet in explaining what to expect.

Talbert, meanwhile, sees a different dynamic at work in Jesus' declaring the disciples to be "witnesses of these things" (24:48). He envisions that the apostles will be able to reopen the case with the new evidence of the resurrection and the verdict reversed, since it was done in ignorance (Ac 3:17; 13:27). If not, "then they themselves will be cut off from the people of God (Ac 3:22-23)" (1982, p. 231, referring to A.A. Trites, 1977, pp. 129-30).

Ascension

The farewell scene (24:50-53) has formal features of an *inclusio*. Talbert proposes that as a departure scene it be understood as "at night on the same Easter day" (1982, pp. 232-33). Luke's Jesus leads the group from Jerusalem to Bethany (vv. 50-51), and after his departure they return to the city, indeed the temple, Yah-

69 Green (1997, p. 856) elaborates.

weh's dwelling in the city (vv. 52-53). Bovon notes that the passage alternates between change of location and blessing (2012b, pp. 404-5). Green adds that movement is "away and up" (1997, pp. 861-62) indicating visibly his "elevated status" and functioning as strongly positive motivation for the disciples.

Luke's Jesus initially leads his followers, now labeled "witnesses" (24:48) to Bethany, east of Jerusalem (v. 50). There he "blesses" them (vv. 50-51). Bovon elaborates on the drama, "As the raising up of the hands indicates, the blessing is more than a word. It is a performative act that communicates God's kindness and protection and, at the time of departure or separation, ensures continuity and faithfulness. The words pronounced on this occasion carry the weight of oaths" (2012b, p. 411). Marshall and Green document Jewish literature replete with references of blessings that carry profound significance (1978, pp. 908-9; 1997, pp. 860-61; see Talbert, 1982, p. 233). Luke thereby suggests strongly positive affects, which lead to the joy that follows. Instead, "[w]hile he was blessing them, he left them and was carried up" (v. 51). Bovon reflects, there is not here "a sad farewell or a painful separation" (2012b, p. 405) Marshall senses, "[Luke's] concern is with the disciples and their relationship to Jesus," not the ascent itself (1978, p. 909).

Following Jesus' departure into the sky, the disciples, now endowed with his blessing, worship him[70]. They then depart to Jerusalem "with great joy" (24:52), doubtlessly directly resulting from the blessing (Marshall, 1978, p. 910; Liefeld, 1984, 1059; Green, 1997, p. 863; Bovon, 2012b, p. 413). Luke concludes commenting, "[They] were continually[71] in the temple praising God" (v. 53). The author thus shows the followers "worshiping" Jesus and "praising" God (Marshall, 1978, p. 910; Liefeld, 1984, p. 1059; Green, 1997, pp. 862-63). They are "pious," not militant, in Luke's view, worshiping Jesus and praising God (Bovon, 2012b, pp. 412-13).

Before moving to the conclusion of the paper, we sum up Luke's ch. 24 on Jesus' resurrection, appearances, and ascension. The author here makes it official. Jesus is no longer a great prophet who has been martyred. He is now the Christ of God. This is related in four stages. First, angelic emissaries with divine authorization announce his resurrection to women followers (24:1-12). Next, the risen one actually appears to a pair of disciples on the road to Emmaus. He corrects their understanding of Jesus from great prophet to suffering Christ. Then, in his blessings and breaking bread with them, they recognize him as the risen Jesus (vv. 13-35) Third,

70 The debated text "worshipped him, and" is accepted and discussed by Marshall (1978, p. 910) and accepted by Green (1997, p. 859) and Bovon (2012b, pp. 412-13). The latter (p. 412) notes that the term "describes an attitude more than the words would suggest," extreme obeisance, bowing to the ground before a deity or a king.

71 Marshall (1978, p. 910) rephrases less absolutely, "Their time was spent in praising God."

Jesus appears in ghostly fashion to the eleven and others in Jerusalem, demonstrating his bodily reality and explaining again the suffering of the Christ. He adds that they are now witnesses and are to remain in the city until they are "clothed by power from on high" (vv. 36-49). Luke then concludes with a farewell scene of Jesus' blessing those present and before his ascension into heaven (vv. 50-53). This chapter thus completes this first treatise with Jesus' having changed from prophet rejected and martyred to his resurrection as the Christ ascended into heaven.

Conclusion

This study has shown evidence of two main features of Luke's Gospel in view of Jesus' divine call in five stages through prayer. Luke understands Jesus to function first as a prophet, the Isaianic suffering servant with the addition of the prophet of Is 61, starting with his baptism. Then, after his death, the "martyrdom," in his risen state Luke considers him "the Christ" of God, clearly with an altered body and explicit in identifying with messianic prophecy of Scripture, but not yet functioning as a king. Such will become evident in Luke's second work.

The first prayer, initiating his divine call, Luke records for his readers (3:21b-22), but those present with Jesus are left uninformed. The words from heaven come to Jesus alone, in the second person singular. Speaking to him in words that allude to Ps 2:7 and Is 42:1, the Father seems to address him in both regal and servant terms. The "inauguration of his ministry" in the Nazareth synagogue (4:16-30), however, makes clear that Jesus understands the word from his Father as guiding him in a prophetic ministry, reading Is 61:1, 58:6, and 61:2, words of liberation, then declaring, "Today this scripture has been fulfilled in your hearing" (Lk 4:21). This occasion which is at first welcoming becomes hostile.

Next, Luke relates Jesus in prayer with the Father all night. In light of the words of liberation in the synagogue being rebuffed, Jesus decides from this second session to choose twelve as "apostles" (6:13). He thus prepares alternate leadership for Yahweh's people. In so doing, he makes the first move suggestive of taking leadership of the Jewish people, though without any hint of implementation by force. In addition, he presents to a large crowd a foundational set of teachings, the Sermon on the Plain (vv. 17-49). Reminiscent of Moses' law from Sinai, Jesus hereby proposes a new way of living for the people, as "power (still) came forth from him" (v. 19).

As the third and fourth times of prayer occur, Luke's Jesus is guided into difficult times. The third prayer leads Jesus to inquire of perception of his identity. He has learned that John the Baptist seems to be expecting one coming with violence (7:19). Jesus' Sermon on the Plain has none of this. He is being led differently,

and John seems to realize this. In response to his questions to the twelve, he is told that the populace takes him to be a prophet but the intimates, says Peter, consider him "the Christ of God" (9:18-20). Perhaps suspecting that their view was similar to John's, he commanded silence and explained that the "Son of man" must endure suffering, rejection, execution, and resurrection" (vv. 21-22). Luke is telling his readers what Jesus knows by this time, even though the disciples do not comprehend.

The fourth time Jesus prays on a mountain as he undergoes visible transformation (9:28). The guidance for Jesus at this point may reflect more that he has learned in his recent time at prayer. In any case, Moses and Elijah speak of Jesus' coming "departure," death and/or ascension, in Jerusalem (v. 31). The three closest disciples are addressed from within a cloud by a voice which now refers to Jesus in the third person, "This is," and ending with a command, "Listen to him" (v. 35), reminiscent of Dt 18:15, and so suggesting Jesus as a "prophet like Moses." Luke in this way is reinforcing Jesus' prophetic identity. The three disciples, whom Bovon notes as the ones really transfigured here, keep silent on these matters after that (v. 36b).

The lengthy Travel Narrative intervenes at this point (9:51-19:27[48]). Luke's Jesus refers to prophets in various connections in this journey a dozen times. Most notably he volunteers, when warned of the threat of Herod, "It cannot be that a prophet should perish away from Jerusalem," (13:33-34). He betrays a prophetic self-consciousness in that situation.

The fifth prayer Luke records of Jesus with his Father is on the Mount of Olives and is discernibly in two parts (22:39-46). It is the most emotional one and indicates the Father's answer to the Son's request.

Prior to this prayer, just a few hours earlier in the evening, Luke includes the "passover," a meal he has "earnestly desired to eat with you before I suffer" (22:15). It is at this point that Luke makes known to us that Jesus' sharing of the bread and the cup (vv. 19b-20), signify that his coming martyrdom is a seal of the new covenant on behalf of (ὑπέρ) others, not an atonement of sins in place of (ἀντί) others. "This (the bread) is my body which is given on behalf of you," and "This cup which is poured out on your behalf is the new covenant in my blood."

At a customary place of prayer on the mountain specified he first makes a request of his Father to be spared, "Remove this cup from me" (22:42). Then, expressing his submission, "nevertheless not my will, but yours, be done." While the request is understandable, the submission suggests an almost simultaneous answer from the Father in the negative. Then without further word from Jesus' mouth, Luke notes that the prophet undergoes great stress and an angel comes to strengthen him. Soon he will acknowledge that he is under the control of "darkness" (v. 53). Thus concludes Jesus' time of struggle.

Luke records no further prayer that suggests divine guidance. The arrest and trials and crucifixion shed light on Jesus' guidance into martyrdom as a prophet. Interwoven with that is his emergence as Christ, a king to come. After arrest, his captors mock his reputation as prophet, daring him to prophesy (22:63-65). At the trials, however, interrogation turns immediately to Jesus in royal capacities. For the Jewish council the question is first whether he is the Christ (vv. 67-69). Not answering, he is asked whether he is the Son of God to which he grants mild affirmation, v. 70. Then the Roman Pilate inquires of Jesus' response to the charge of being Christ a king and is answered with similar mild affirmation (23:1-3). Next Herod questions him extensively, but he is simply silent (v. 9), recalling the Isaianic servant, again in a mode as prophet, dumb before his shearers (53:7b). Return to Pilate brings tense moments. Without further interrogation, the Roman governor searches for an escape from ordering execution but feels forced by an insistent crowd towards crucifixion (vv. 24-25). Luke's Jesus lives out the role of prophet destined for martyrdom, as a "model" (Talbert, 1982, p. 212) for God's people but not yet as Christ, a king for them.

Luke's Jesus maintains his composure as a prophet as he undergoes martyrdom. Reminiscent of his Sermon on the Plain, he intercedes for the Father's forgiveness of the executioners (23:34; cf. 6:27, 37). At the same time, his cross carries the inscription of Jesus as King of the Jews (v. 38). Another being crucified requests remembrance by Jesus in his kingdom, of which he assures the dying man entrance (vv. 42-43). Ambiguity continues, however, in the scene's suggestion of the prophet, as Isaianic suffering servant, being numbered with transgressors (53:12). Luke's Jesus thus undergoes martyrdom as a prophet with suggestions of his kingship surfacing at the same time. The Roman centurion is allowed the final word, praising God he declares with reverence, "Certainly this man was innocent (δίκαιος)" (v. 47), seeing "the sacrifice of a martyr who has perished innocently" (Marshall, 1978, p. 876).

Fifteen hours have passed since Jesus' prayer on the Mount of Olives. He has been addressed and alluded to as a prophet to be martyred. He has been addressed and alluded to as the Christ, the king of Israel, who has been acclaimed by some but has not initiated any rule or made any attempt to do so. Such is prelude to Luke's account of Jesus' resurrection and ascension.

Luke shows it to be certain that Jesus has been raised from the dead, that he does become the Christ of Yahweh, from having been his prophet martyred, the Isaianic suffering servant, and that he does ascend into heaven. The author then presents a programmatic three-part scenario unfolding the resurrection, centering on the lengthy conversation on the road to Emmaus, before concluding with the ascension. First, Luke has eyewitnesses that Jesus' corpse has been laid in a tomb

before the Sabbath (23:54-55) and then, seeing the tomb empty the morning after the Sabbath, saying that angelic figures have reminded them of his prediction to rise on the third day, (24:1-7). Next, moving from a claim of resurrection to an appearance of Jesus risen, Luke recounts Jesus' conversation with a pair of disciples on their return to Emmaus (vv. 13-35). Affects and attendant emotions sometimes say it all. The followers are initially downcast (v. 17), and at the conclusion their hearts are warmed (v. 32). After knowing him as a martyred prophet on whom they have pinned great hopes (vv. 19, 21), he explains to them that he is in fact the Christ who must suffer, fulfilling all predicted about him in the Scriptures (vv. 26-27). Their recognition then comes as he breaks bread with them (v. 30). Finally, Jesus appears again suddenly, this time to the eleven and others, in a rich scene: alleviating spectral fears with evidence of his materiality, interest in eating, repeating notice of his fulfillment of Scripture as the Christ, and commissioning the hearers as his witnesses with promise of divine power (vv. 36-49). Luke's farewell scene then involves the short journey to Bethany, where Jesus blesses followers and "is carried up into heaven," now the *ascended Christ*, and their return with superlative positive affects, "with great joy" (vv. 50-53).

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LUKE'S DIVINE CALL OF JESUS. PART TWO

SUMMARY

This study is being published in two parts, the first extending through four occasions of divine guidance and the Travel Narrative in the previous issue and this part beginning with the fifth and final instance of guidance. The abstract of the study as a whole is as follows.

Luke represents Jesus' death as the martyrdom of a prophet. M. Dibelius has noted this in 1919. C.H. Talbert adds in 1982 that Jesus' death "is not an atoning sacrifice." Such an assessment of Jesus and his death, for the "Christ" who "atones for sins," is anemic to some scholars. F. Bovon, prefers to say, "[T]he attitude of the people . . . testifies not only to the exemplary character but also to the redemptive nature of the passion." The question is thus joined for this paper. Was Jesus' passion in Luke "redemptive"? The answer is found in Luke's divine call of Jesus.

Luke finds that Jesus is informed progressively of God's plans for him on five occasions, evidently from time at prayer. The first, after his baptism (3:21b-22), reveals to him divine approval in royal and servant terminology. Next, after a night of prayer (6:12) he selects twelve as apostles and proclaims new teaching, the "Sermon on the Plain." Then come two times of prayer (9:18, 29), the first prior to and the second on the occasion of visible transformation on a mountain, the "transfiguration," regarding Jesus' prophetic role and his coming suffering.

After declaring at his final meal the beginning of a new covenant, but without reference to sacrifice for sins, he prays for guidance a final time on the Mount of Olives (22:41-44), preparing for anticipated suffering and vindication. We conclude that Jesus' death for Luke is the martyrdom of a prophet that does not atone for sins but does seal a new covenant (22:20).

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