

DANIEL GUSTAFSSON

Aspects of Coherency  
in Luke's Composite  
Christology

*Wissenschaftliche Untersuchungen  
zum Neuen Testament 2. Reihe  
567*

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**Mohr Siebeck**

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Daniel Gustafsson

# Aspects of Coherency in Luke's Composite Christology

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## Preface

This monograph is a slight revision of my doctoral dissertation. Before, during, and after the defense, which took place at Uppsala university in September 2019, a number of people have generously contributed to the insights of this study and I wish to give them recognition. While their assistance has improved the quality of this book, any shortcomings remain my own.

My main supervisor was Professor James A. Kelhoffer. Together with Associate Professor Cecilia Wassén, my secondary supervisor, he guided me through the doctoral program. Throughout my work, the late Professor Lars Hartman responded to different drafts and to various questions that came up. Lars challenged me to sharpen my questions and to carefully consider how I approach the text. Cecilia guided me to a sound and balanced appreciation of the historical context of Jesus and the first Christians. Jim taught me about the world of scholarship and helped me to relate my study to wider horizons. To all three, I am profoundly grateful.

Professor Tobias Nicklas welcomed me as his guest at the Faculty of Catholic Theology at the University of Regensburg during two months in the spring of 2015 and offered valuable advice. In the spring of 2017 and 2018 I enjoyed the hospitality of the Dominican friars at the École Biblique in Jerusalem during two longer research stays at their magnificent library. The time spent in Regensburg and Jerusalem not only improved my scholarly work, but also left me with cherished personal memories.

A preliminary version of this study was carefully examined by Professor Birger Olsson. Dr. Peter Bexell read and commented on the whole manuscript from the perspective of systematic theology. At the public defense, I received valuable comments from Associate Professor Mikael Winninge, the faculty opponent, and from Professor Heike Umerzu and Associate Professor Jonas Holmstrand, who served on the examining committee together with Professor Olsson. Professor Bengt Holmberg reviewed the dissertation in a Swedish journal (*Svensk Pastoraltidskrift*) and gave generous advice. The participants in the Uppsala New Testament research seminar have read and responded to numerous parts of my work over the years. Sr Gerd Swensson reviewed my English, and this manuscript has been carefully edited by Dr. Angela Roskop Erisman. All of these contributions have strengthened the analysis and argument in the following pages. The burden of

proofreading has been eased by Viktor Johansson (Greek) and Jonathan Hill (English).

On a final and more personal note, I would like to express my heartfelt gratitude to my family, friends, and the people of St. Ansgar in Uppsala for their patience, kindness, and encouragement throughout the process resulting in this book.

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## Abbreviations

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992
ABRL	Anchor Bible Reference Library
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
BAR	<i>Biblical Archaeology Review</i>
BBR	<i>Bulletin for Biblical Research</i>
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000
BDF	Blass, Friedrich, Albert Debrunner, and Robert W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
BibInt	Biblical Interpretation Series
<i>BJRL</i>	<i>Bulletin of the John Rylands University Library of Manchester</i>
BNTC	Black's New Testament Commentaries
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentlichen Wissenschaft
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
<i>CurBR</i>	<i>Currents in Biblical Research</i>
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>DSD</i>	<i>Dead Sea Discoveries</i>
<i>EvTh</i>	<i>Evangelische Theologie</i>
FB	Forschung zur Bibel
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments

HKAT	Handkommentar zum Alten Testament
HNT	Handbuch zum Neuen Testament
HThKNT	Herders Theologischer Kommentar zum Neuen Testament
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>HTS</i>	<i>Harvard Theological Studies</i>
ICC	International Critical Commentary
<i>Int</i>	<i>Interpretation</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
JBLMS	Journal of Biblical Literature Monograph Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
JPTSup	Journal of Pentecostal Theology Supplement Series
<i>JRS</i>	<i>Journal of Roman Studies</i>
JSJSup	Journal for the Study of Judaism Supplement Series
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament (Meyer-Kommentar)
LD	Lectio Divina
LNTS	Library of New Testament Studies
<i>Neot</i>	<i>Neotestamentica</i>
NICNT	New International Commentary on the New Testament
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NTAbh	Neutestamentliche Abhandlungen
<i>NTS</i>	<i>New Testament Studies</i>
OBO	Orbis Biblicus et Orientalis
OTL	Old Testament Library
<i>OTS</i>	<i>Old Testament Studies</i>
<i>PIBA</i>	<i>Proceedings of the Irish Biblical Association</i>
QD	Quaestiones Disputatae
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
<i>RQ</i>	<i>Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLSP	Society of Biblical Literature Seminar Papers
SBS	Stuttgarter Bibelstudien

SBT	Studies in Biblical Theology
SJLA	Studies in Judaism in Late Antiquity
SNT	Studien zum Neuen Testament
SNTA	Studiorum Novi Testamenti Auxilia
SNTSMS	Society for New Testament Studies Monograph Series
SNTSU	Studien zum Neuen Testament und seiner Umwelt
SSEJC	Studies in Scripture in Early Judaism and Christianity
STDJ	Studies on the Texts of the Desert of Judah
Str-B	Strack, Hermann L., and Paul Billerbeck. <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i> . 6 vols. Munich: Beck, 1922–61
SubBi	Subsidia Biblica
SVTG	Septuaginta. Vetus Testamentum Graecum
SVTP	Studia in Veteris Testamenti Pseudepigraphica
TDNT	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–76
TDOT	<i>Theological Dictionary of the Old Testament</i> . Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis et al. 8 vols. Grand Rapids: Eerdmans, 1974–2006
THKNT	Theologischer Handkommentar zum Neuen Testament
TPINTC	TPI New Testament Commentaries
TSAJ	Texte und Studien zum antiken Judentum
TU	Texte und Untersuchungen
TWNT	<i>Theologisches Wörterbuch zum Neuen Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. Stuttgart: Kohlhammer, 1932–79
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UBS <sup>5</sup>	Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds. <i>The Greek New Testament</i> . 5th rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 2014
WBC	Word Biblical Commentary
WSAMAT	Walberberger Studien der Albertus-Magnus-Akademie. Theologische Reihe
WUNT	Wissenschaftliche Untersuchung zum Neuen Testament
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>





## Chapter 1

# Introduction

## 1.1 Aim

The Gospel of Luke and the Acts of the Apostles use a variety of motifs to explain who Jesus is and what his function in salvation history is. For example, Luke presents Jesus as son of God, messiah, prophet, king, and Lord. His use of these and other motifs suggests that they helped his reader to understand who Jesus is. In addition, Luke frequently quotes or alludes to Scripture in his presentation of Jesus, which adds to the variety of motifs used in Luke's Christology.

In many cases, however, it is far from clear how all those different nomenclatures can be applied to Jesus without confusion or contradiction. A few examples may illustrate the problem. In Luke 20:41–44, Jesus asks how the messiah can be called “the son of David” when David, in Ps 110, calls him “Lord.” This issue becomes all the more perplexing because the angels earlier proclaim that Jesus is both messiah and Lord (Luke 2:11), and also that David is his father (1:32). The ways in which Luke uses “messiah” with reference to Jesus presents yet another problem. At his birth, Jesus is proclaimed the messiah, born “in the city of David” (2:11), but, when he comes to Nazareth, the understanding of him as anointed seems to be drawn from the presentation of the herald in Isa 61:1–2 (Luke 4:18–19). Later on, after his resurrection, Jesus speaks of his identity as the messiah in order to explain the necessity of his suffering (24:26, 46). What, then, does it mean to say that Jesus is the messiah? Does Luke offer any explanation for how the term messiah can be applied in such diverse ways?

These examples indicate the kinds of problem this study will address. Given that Luke's Christology employs many seemingly disparate motifs, my aim is to probe how such motifs merge and intertwine in ways that establish coherency in Luke's composite Christology.

I use the term “christological motif” in order to refer to ideas that would be recognizable to Luke's reader and that concern the identity of Jesus and/or his function in salvation history. Christological motifs can be expressed by a title, through the speech and behavior of Jesus himself, or through that of other people who interact with him. When Luke uses a motif – such as the king of Israel as “son of God” – in his presentation of Jesus, that very use is added to other motifs and contributes to larger structures of thought of what divine sonship means. I use the term “concept” to refer to such larger complexes of thought. When a motif or a

concept can be traced through the narrative at some length, I may speak of it as a “theme.” To build on the example of Jesus’s divine sonship, it may be understood that Luke is using several different concepts of divine sonship. These concepts could be understood as distinct from each other, or as partially overlapping in a continuum. An analysis of how different motifs merge and intertwine is therefore an analysis of the different concepts formed by these motifs, and of how those concepts relate to each other. When different concepts overlap or have a number of points of reference in common, we can determine the extent to which there is coherency of concept in Luke’s Christology. If, on the other hand, the concepts conflict, and if no strategies by which to resolve this conflict are supplied to the reader, we are left with inconsistencies in Luke’s Christology.<sup>1</sup>

Needless to say, I am not the first to ask questions about Luke’s use of various motifs in his presentation of Jesus. The way in which such questions have been asked and answered depends on the focus and interest of scholarship at any given time. As late as 1979, Stephen G. Wilson described Luke’s Christology as a random compilation with hardly any coherence: “Luke, it appears, was a somewhat indiscriminating collector of christological traditions who transmits a variety of traditional terms and concepts without reflecting upon them individually or in conjunction with each other.”<sup>2</sup> That position has also had more recent advocates. Christopher M. Tuckett, for example, expressed the view in 1999 that Luke was a “conservative redactor.”<sup>3</sup> Over the past decades, however, scholars have in general moved toward highlighting Luke’s literary creativity, a process that has been accompanied by a number of attempts to find order in his Christology. Many of those attempts, which I will discuss below, seek the governing principle behind or within

---

<sup>1</sup> I have decided to lowercase “messiah” and “son of God” not only as general terms, but also where the locutions refer to Jesus. This has been done to improve consistency with regard to other titles. The exception is when Jesus is presented as “the Son” in absolute terms. The title “Son of Man” is capitalized as a noun phrase. “Lord” and “Savior” are capitalized because, as I will show, the characterization of Jesus as Lord and Savior in Luke-Acts is closely connected to God as Lord and Savior.

<sup>2</sup> Stephen G. Wilson, *Luke and the Pastoral Epistles* (London: SPCK, 1979), 80. Wilson has repeatedly been quoted as representative of a large number of scholars writing before him. For quotations of Wilson, see H. Douglas Buckwalter, *The Character and Purpose of Luke’s Christology*, SNTSMS 89 (Cambridge: Cambridge University Press, 1996), 4–5, who refers to other scholars of whom Wilson is representative. Similar views of Luke as a compiler of sources can be found in G. W. H. Lampe, “The Lucan Portrait of Christ,” *NTS* 2 (1956): 160 and C. F. D. Moule, “The Christology of Acts,” in *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert*, ed. Leander E. Keck and J. Louis Martyn (London: SPCK, 1978), 181–82.

<sup>3</sup> Christopher M. Tuckett, “The Christology of Luke-Acts,” in *The Unity of Luke-Acts*, ed. Joseph Verheyden, BETL 142 (Leuven: Peeters, 1999), 161. Tuckett (148) approvingly offers a longer quotation of Wilson, *Luke*.

Luke's Christology.<sup>4</sup> Such quests may lead to worthwhile insights but may ignore other important aspects. At a time when many recent studies focus on individual motifs in Luke's Christology, I will take a step back in order to consider the broader patterns, while not permitting any given theme to take precedence. It is not my intention to present any new hypothesis about any governing principle behind Luke's Christology, nor to support any one that already exists. I do, however, hope that the present study will deepen our understanding of Luke's Christology and that it will ultimately contribute to a better grasp of the development of early Christology.

## 1.2 Approach and Method

I will approach Luke-Acts as a historically situated medium of communication between the author and those whom he envisaged would read or listen to his work. The narrative about who Jesus is, what he has done, and what he will do is the bedrock of this act of communication and a core part of the message that Luke attempts to communicate to his reader. Luke's Christology as a message from the author is thus the strict object of study in this investigation. What we know of both the author and his intended reader, we know directly or indirectly from the text. I will therefore speak of the implied author and the implied reader.

The fact that Luke-Acts is not a doctrinal treatise but a narrative about past events means that the theology Luke intended to convey cannot be reduced to individual statements found within his story. I will use tools from literary and narrative criticism in order to identify which statements may be considered as representative of Luke's theology and to analyze the way in which those statements create a complex of meaning that is more than the sum of its parts.

I consider that Luke-Acts is by and large a unified and carefully composed narrative.<sup>5</sup> Any approach to Luke's Christology must therefore consider various

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<sup>4</sup> See, e.g., Mark L. Strauss, *The Davidic Messiah in Luke-Acts: The Promise and its Fulfillment in Lukan Christology*, JSNTSup 110 (Sheffield: Sheffield Academic, 1995), who argues that the diverse motifs used by Luke to portray Jesus go back to Isaiah, which Luke read as a unified work that prophetically speaks of one and the same figure, Jesus, and Buckwalter, *Character and Purpose*, 283, who finds "the servanthood of the Lord Jesus" to be the core of Luke's Christology. The work of Strauss and Buckwalter will be discussed in further detail in chapter 2.

<sup>5</sup> Any Lukan scholar knows that the degree of unity between Luke and Acts is a matter of debate. The designation of the two writings as Luke-Acts has been widely used since the publication, initially in 1927, of Henry J. Cadbury, *The Making of Luke-Acts*, 2nd ed. (London: SPCK, 1958), who wrote: "Even the recognition of the common authorship of Luke and Acts is not enough. They are not merely two independent writings from the same pen; they are a single continuous work. Acts is neither an appendix nor an afterthought. It is probably an integral part of the author's original plan and purpose" (8–9). The view of Luke

themes and connections between or among different parts of the narrative. Such connections exist at different levels and contribute to the complexity of the narrative. Robert C. Tannehill speaks of three levels at which connections can be perceived in the narrative.<sup>6</sup> At the first level, the level at which I will operate, connections are indicated and supported by clear literary signals such as the repetition of words or phrases. Tannehill argues that this type of connection should be considered as either intended by the author or inseparable from the message the author attempts to transmit. Some features in the text seem to be deliberately designed by the author in order that the reader may more easily perceive and understand his message. At a second level, we find connections in the narrative that may or may not have been intended by Luke; we cannot be certain. Tannehill claims that the imaginative process of reading creates a “realm of free play,” in which connections may be perceived by the reader although they may or may not correspond to the author’s intentions.<sup>7</sup> As long as these are not at odds with the main emphases of the story, they are legitimate within the “realm of free play.” Because the difference between levels one and two is a matter of judgment, connections that ultimately belong to the second category may occasionally be considered in the course of my analysis. Tannehill’s third level involves connections that the author himself might not acknowledge. They may reveal cultural limitations, unconscious drives, or other patterns of thought that are not socially acceptable in the world of the author. I will not operate at that level.

An analysis of Luke’s Christology requires taking into account the different voices in the narrative. First, the perspective of Luke, the author, and his message is expressed in the voice of the narrator, which is to be understood as “reliable.”<sup>8</sup>

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and Acts as a unified composition has been challenged by Mikeal C. Parsons and Richard I. Pervo, *Rethinking the Unity of Luke and Acts* (Minneapolis: Fortress, 1993), who raise questions about the generic, narrative, and theological unity of Luke and Acts. I maintain that Luke-Acts should be read as a connected story, and I will build on the work of Robert C. Tannehill, who underlines the narrative unity of Luke-Acts. For a discussion of the debate, see I. Howard Marshall, “Acts and the ‘Former Treatise’,” in *The Book of Acts in Its Ancient Literary Setting*, ed. Bruce W. Winter and Andrew D. Clarke, vol. 1 of *The Book of Acts in Its First Century Setting*, ed. Bruce W. Winter (Grand Rapids: Eerdmans, 1993), 163–82. Observations that speak in favor of Luke-Acts as a unified and carefully composed narrative can be found in Daniel Gustafsson, “‘Beginning with Moses and all the Prophets’ – Proclamation and Narrative Progression in Three Speeches by Peter in Acts (Acts 2:14–40; 3:12–26; 4:8–12),” in *Why We Sing: Music, Word, and Liturgy in Early Christianity: Essays in Honor of Anders Ekenberg’s 75th Birthday*, ed. Carl Johan Berglund, Barbara Crostini, and James A. Kelhoffer (Leiden: Brill, forthcoming).

<sup>6</sup> Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, 2 vols. (Philadelphia: Fortress, 1986–90), 1:3–4. I follow Tannehill in focusing the analysis on connections on level one.

<sup>7</sup> Tannehill, *Narrative Unity*, 1:3.

<sup>8</sup> See Tannehill, *Narrative Unity*, 1:7, for the statement that the narrator in Luke-Acts is “reliable.” The historical author’s voice is directly heard in the prologues of the gospel (Luke

The parts of the narrative that express the will or the plan of God are of utmost importance for our understanding of Luke's theological view. These parts include messages delivered by angels, prophetic or other divinely inspired utterances, quotations from Scripture, the heavenly voice heard at the baptism and the transfiguration of Jesus, and also, of course, the words and actions of Jesus himself. Statements made by other characters in the narrative can also help us discern Luke's point of view. The importance of any given statement(s) will depend on the degree of reliability that can be attributed to the character who utters the words. While words spoken by the disciples are often more trustworthy than those uttered by the crowds, those words in general still need to be qualified, because the disciples do not fully understand who Jesus is until after his resurrection. Jesus's antagonists, especially the leaders of the people, express understandings of Jesus's identity that are contrary to the way in which Luke wants his reader to perceive Jesus. Luke makes use of utterances by the antagonists of Jesus in order to thwart faulty understandings of Jesus's identity.

Another variable in the analysis is the way in which the reader is construed. From Luke's work, we can make some basic observations about his intended reader. Luke is writing for Christians (Acts 11:26), not for the Roman administration.<sup>9</sup> From Acts, we learn that the proclamation of the gospel has spread all the way to Rome, to the heart of the empire. In Acts, Luke also portrays a Christian movement in which the communities are not isolated from one another but keep in contact through traveling missionaries. There is no evidence to suggest that Luke understood the global character of this movement to have ceased at the time of his writing. He seems to have in mind as readers all those who were Christian according to *his own understanding* of what that means – that is, all those who, he hopes, will recognize what he relates in his gospel and in Acts as their own story.<sup>10</sup>

Luke presumes that his reader is familiar with Israel's history and with Scripture in the form of the Septuagint, and this is further evidence that he writes for Christians.<sup>11</sup> For those readers, the Septuagint is both an authoritative witness to God's acts in the past and a fount of promises about ways in which God will act to save the people in the future. When Luke uses Scripture, he invokes its authority. The analysis of his message thus requires that quotations, allusions, and echoes of Scripture should be carefully analyzed with regard to their role in conveying his message.

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1:1–4) and of Acts (1:1). There is no clear break between the voice in the prologues and the narrator in the subsequent narratives. There is some uncertainty as to how the “we” passages in Acts are to be interpreted, but this is not the place to attempt to solve that dilemma.

<sup>9</sup> Cf. Ernst Haenchen, “Judentum und Christentum in der Apostelgeschichte,” *ZNW* 54 (1963): 186–87, who reads Acts as an attempt to prove to the Roman administration that the Christian movement was the true form of Judaism and deserving of the same privileges as Judaism.

<sup>10</sup> Michael Wolter, *Das Lukasevangelium*, HNT 5 (Tübingen: Mohr Siebeck, 2008), 25.

<sup>11</sup> Wolter, *Das Lukasevangelium*, 25.

The introduction to Luke's gospel (1:1–4) suggests that he aims to surpass previous accounts of “the events that have been fulfilled among us.”<sup>12</sup> Throughout his twofold work, he demonstrates a firm belief that those events are the climax of God's intervention intended to offer salvation to the whole world. That aim and belief suggest that he hopes his work will receive an authoritative status within the Christian movement. By implication, the reader is expected not to read or hear his text only once, but to return to it several times, in a way similar to the process by which Scripture was repeatedly read and/or heard (see Acts 8:30–35). The present analysis will therefore presuppose a reader more familiar with the text than a reader who has only read or listened to it once.

We will see that Luke frequently seems to expect that his reader has some familiarity with the numerous motifs used in his Christology. In order to understand how Luke uses those motifs, the analysis will need to attend to their conventional use in extra-Lukan sources as well. An estimation of the reader's preunderstanding of these motifs is central to the interpretation of Luke's message.

In addition to analyzing Luke's story with narrative methods, we may also gain insights into his composition by observing how he rewrites his sources. When those sources can be ascertained with some high degree of likelihood, they may serve as a corrective and a complement to a literary analysis, confirming and supporting various findings. My use of a narrative approach includes the idea of an author as reconstructed from his text. I see no conflict in combining narrative methods with analysis of the composition process, in which the author's use of sources is studied.<sup>13</sup> The study of the narrative as a historically situated medium for communication and the study of the process of its composition are two sides of the same coin, and for those investigations to have a degree of historical probability, the results should converge.

With most exegetes, I accept that Mark was one of Luke's main sources, but I am more hesitant to commit to any theory concerning the literary relationship between Luke and Matthew. I judge the present state of research on that question in synoptic studies to be inconclusive to such a degree that I am unwilling to commit to either of the two leading theories.<sup>14</sup> As a result, this study will leave open the question of whether, and if so how, Luke made use of Q or other sources (for example, Matthew). The complementary analysis of how Luke rewrote his sources will therefore be limited to a study of his use of Mark.

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<sup>12</sup> Unless otherwise indicated, translations of biblical texts are mine.

<sup>13</sup> For a similar approach to Luke's use of Mark in a study dominated by narrative criticism, see C. Kavin Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke*, BZNTW 139 (Berlin: de Gruyter, 2006), who writes: “to ignore known sources is actually to forfeit insights into Luke's narrative” (16).

<sup>14</sup> The two leading hypotheses are, in my judgment, that Luke used Matthew or that both Evangelists used (a) common source(s) (usually referred to as “Q”). For the recent debate, see Mogens Müller and Heike Omerzu, eds., *Gospel Interpretation and the Q-Hypothesis*, LNTS 573 (London: Bloomsbury T&T Clark, 2018).

### 1.3 Selection of Passages and Outline of the Study

The time and space available have made it impossible to investigate the whole of Luke-Acts in equal measure in this present study. I have therefore selected four longer sections of the narrative for more detailed analysis in separate chapters.<sup>15</sup> All of these passages come from the Gospel of Luke, where Jesus is the main character. My intention is to cover multiple stages of Jesus's career as well as a variety of christological motifs. The Gospel thus becomes my primary focus of attention, and I have found it best to limit the detailed study accordingly. A thorough analysis of one or more sections from Acts would require careful attention to the whole book, and I have not had the resources at my disposal to undertake such an endeavor. The most conspicuous disadvantage of this limitation is that I have had to forego a careful investigation into the missionary speeches (e.g., Acts 2:14–40; 3:12–26). These speeches focus on the identity of Jesus and his functions in God's plan of salvation from the postresurrection and postpentecostal perspective of the apostles. Even so, I will trace important themes that occur in the selected passages into other parts of Luke-Acts. This means that some observations on the speeches in Acts will be incorporated into my analysis, albeit given a less detailed treatment.

In preparation for the four chapters that constitute the bulk of my analysis, I will survey earlier scholarship on Luke's Christology in chapter 2. This survey will orient readers to the results of previous studies and situate the present study among previous and contemporary approaches to Luke's Christology. I will also outline the background of messianic expectations and understandings of prophecy in late Second Temple Judaism in chapter 3. That chapter serves the purpose of easing the burden of material to discuss in the following chapters, regarding both possible parallels to motifs in Luke and how scholars have categorized them.

The subject of chapter 4 is the infancy narrative in Luke 1–2, which is important both because it is Luke's introduction of Jesus and of God's plan for salvation, and also because the section is densely packed with reliable witnesses to the identity of Jesus. Angels bring messages from heaven, and a number of men and women utter prophecies that contribute to the characterization of Jesus and to the revelation of God's plan for salvation. In this chapter, I will also briefly discuss Jesus's baptism and the transfiguration passage, as well as aspects of Jesus's teaching that expand some themes announced in the infancy narrative.

Chapter 5 analyzes Jesus's visit to Nazareth and his sermon in the synagogue (Luke 4:16–30). This is a key scene because Jesus publicly inaugurates his ministry and announces his own view of his vocation. Jesus's use of Scripture as direct testimony to his identity, as well as the comparison of Jesus with known or expected prophets, are significant motifs.

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<sup>15</sup> The critical edition of the New Testament used in this study is Barbara Aland et al., *Nestle-Aland – Novum Testamentum Graece*, 28th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012). Text-critical sigla follow its apparatus.



Chapter 6 examines Jesus's approach to Jerusalem and his triumphal entry (Luke 18:31–19:48). In this critical part of Luke's travel narrative, Jesus struggles to make the disciples understand who he is and what the events that will take place in Jerusalem will mean for his ministry. Luke describes the tense relationship between Jesus and the people, a relationship that will define Jesus's role in salvation history. In particular, the concept of Jesus as king is negotiated in this passage.

Chapter 7 focuses on the Last Supper and the passion narrative (Luke 22:1–23:49). This section of Luke's narrative highlights the fulfillment of all Jesus's predictions of his suffering and brings the relationship between Jesus and the people to its culmination. During the course of Jesus's passion, his enemies raise questions about his identity. Their contemptuous treatment of Jesus also calls attention to his true nature.

How the analysis will proceed in chapters 4–7 varies to some extent. In all chapters except chapter 6, I trace themes in other parts of Luke-Acts at some length. The longest of these thematic investigations is found in chapter 4. In addition to being necessary for the interpretation of certain passages, these investigations also help maintain a view of the larger narrative framework of Luke-Acts.

My detailed analysis follows the order of Luke's narrative, with a few exceptions where I have found that a different outline improves the clarity of the presentation. With a focus on the use of christological motifs, I will make observations according to the approach described above in 1.2. I will thus not only scrutinize the text aided by the tools of narrative criticism but also devote considerable attention to analyzing how christological motifs are presented to the implied reader. As stated above, the analysis of Luke's use of Scripture is central in attaining Luke's message, and it will often receive considerable space in the chapters to follow. In many cases, my analysis will also seek to understand the motifs presented by comparing them with parallels from Luke's religious and political environment. I will discuss both Jewish and Greco-Roman parallels, with particular attention to the Jewish material. I have found this imbalance necessary in order to limit the discussion, and I leave it to other scholars to assess the relevance of the Greco-Roman materials. In the passages I judge to have Mark as their source, I will make observations on the way in which Luke has rewritten Mark, and I will use those observations to support the narrative analysis. I will draw insights from Luke's use of Mark in chapters 6 and 7 and to some extent in chapter 5, as well as in the excurses of chapter 4. During the course of analysis, not every passage will be discussed at equal length. I will deal only briefly with those that are of little relevance to the purpose of my investigation.

The analysis will yield results at several levels. My observations include examples in which an authoritative voice combines several distinct motifs in a way that clarifies their mutual compatibility, and in which the authority of that voice must also be understood as merging them together. Another observation is that a number of motifs conform to central aspects of Luke's plot and his presentation of the fate of Jesus. They thus overlap and intertwine in a way that contributes to a coherent

presentation of Jesus. A third observation concerns underlying ideas that are found to give meaning to several motifs. For example, Luke describes the Holy Spirit as a defining factor in a number of christological titles that he uses to present the identity of Jesus. These and other findings will be explored as factors that contribute to the coherency in Luke's Christology.



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