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THE SIGNIFICANCE OF ΔΕΙ
IN THE LUKAN WRITINGS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by
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May 1973

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CHAPTER I

INTRODUCTION

Why are the Christians suffering because of the name of Christ? Is suffering the fate of the Christian people? How does the Christian belief with respect to suffering compare with the Muslim concept of fate? Is Christian belief similar to the Toba Batak people's concept of "sibaran"?¹ These are some of the questions that were raised by people when I was serving a congregation in Indonesia.

Based on these questions, this thesis represents an attempt to investigate the true meaning and significance of the notion of "necessity" ($\delta\epsilon\iota$), as it appears in the New Testament, particularly in the Lukan writings.

The second chapter deals with the various usages of the word $\delta\epsilon\iota$ in the Hellenic and the Hellenistic periods. Examples of the use of $\delta\epsilon\iota$ in daily life will be brought forward. Ἀνάγκη and εἰμαρμένη are also examined because they, too, aid in understanding the necessity.

Chapter III moves from the Hellenic and the Hellenistic periods towards a brief attempt to understand the meaning of the word $\delta\epsilon\iota$ as used in the LXX.

¹Sibaran is a word in the Toba Batak dialect used to express the belief of the acceptance of "fate." Everyone has his own sibaran even before he is born. It is something one cannot avoid; one must receive what has been appointed for him by the gods. Everything that happens to a person is according to his sibaran.

In Chapter IV we shall examine the use of the word $\delta\epsilon\iota$ in the New Testament. Since the topic of this thesis is an attempt to understand the significance of $\delta\epsilon\iota$ in the Lukan writings, the main study will concentrate on the Synoptic Gospels and Acts; the usages in the other New Testament books will be treated very briefly. Mark, however, as the oldest of the Synoptics, will be given special consideration.

The fifth chapter is the specific study in the Lukan writings. Here we attempt to understand the relation of $\delta\epsilon\iota$ to the life of Jesus. In Luke's Gospel, most of the occurrences are related to Christ. The word $\delta\epsilon\iota$ characterizes His entire life, particularly His suffering, death and resurrection. A divine necessity rests on Him. He is not forced to submit to it against His will. Luke stresses His awareness, readiness, and willingness to fulfill God's plan, to fulfill the Scriptures. This willingness on the part of Jesus is grounded in the Father and Son relationship (Luke 10:21, 22). Jesus Himself is represented as being intimately acquainted with the will and purpose of His Father, and therefore it is obvious that He should have been conscious of the divine purposes which He must fulfill. Jesus is totally committed to God His Father (Luke 23:46). Luke is not controlled by pagan ideas but by the biblical concept of God. All the events in Christ's life happen as prelude, and are His path toward glorification.

In Acts we find that what happened to Jesus was because of the ignorance of lawless and wicked men (see the sermons

of the first preachers in the early church), but at the same time His death took place by the counsel of God (Acts 2:23; 4:28). Throughout Acts divine predetermination and necessity are accented much more than in the Gospel. Therefore, we will investigate the connection of the word $\delta\epsilon\tilde{\iota}$ with the usage of nouns and verbs compounded with the preposition $\pi\rho\acute{o}$ by Luke. The thought found in Acts is not alien to the biblical tradition even though it has a strong Hellenistic color.

Chapter VI deals with the connection of $\delta\epsilon\tilde{\iota}$ and the way, the path, of Christian suffering. Just as Jesus' suffering is the way to heavenly glory and victory, so discipleship involves readiness to follow the same path of suffering to glory. The "cross-bearing" saying (Luke 9:23, 24) and Acts 14:22 are the two basic texts for our investigation. We are concerned particularly with the scope and content of $\theta\lambda\acute{\iota}\psi\iota\varsigma$, $\sigma\tau\alpha\upsilon\rho\acute{o}\varsigma$, $\acute{o}\delta\acute{o}\varsigma$, and some other terms that express the same sense. Christians should approach their cross and afflictions with the attitude of complete submission to God's will as Jesus submitted and followed the will of God in His life to the cross. Before entering into the kingdom, Christians may have to travel the pathway of sorrows and afflictions, but the glory of the kingdom of God lies at the end of the path.

In the same chapter we also deal specifically with the relationship of $\delta\epsilon\tilde{\iota}$ to the preaching of the Gospel and the

mission to the Gentiles. Preaching the Gospel is the extension of Christ's event in the Gospel. Luke 24:47 clearly states how the preaching is related to the prophecy.

The seventh chapter is the conclusion and evaluation: a summary of the findings of the study.

W. Grundmann states clearly that the word $\delta\epsilon\iota$ is current in the Hellenistic and the Hellenistic periods.¹ Based on his article we understand the background and the occurrence of the word $\delta\epsilon\iota$. "In most cases the word bears a restricted sense derived from everyday processes."² It is frequently used in Greek literature with reference to divine destiny or unavoidable fate. The meaning of the verb $\delta\epsilon\iota$, as "I need" or "it," probably is derived from the reference to the thread of life spun by the fates in Greek mythology.³

Grundmann uses the word $\delta\epsilon\iota$ in describing the "necessary or unavoidable" in everyday processes. We read:

Grundmann, *op. cit.*, p. 21.

¹W. Grundmann, "δὲι, δὲις ἰστέ," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated from the German by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), II, 21-23. Hereafter referred to as TNTC.

²TNTC, II, 21.

³Walter J. Selby, Introduction to the New Testament (New York: The Macmillan Company, 1971), p. 162.

⁴Polycarp, The Apostolic Fathers, VII, 5, 2.

CHAPTER II

A SURVEY OF THE TERM ΔΕΙ

Δεῖ in the Hellenic and the Hellenistic Periods

W. Grundmann states clearly that the word δεῖ is current in the Hellenic and the Hellenistic periods.¹ Based on his article we understand the background and the occurrences of the word δεῖ. "In most cases the word bears a weakened sense derived from everyday processes."² It is frequently used in Greek literature with reference to divine destiny or unavoidable fate. The meaning of the verb δέω, as "I bind" or "tie," probably is derived from the reference to the thread of life spun by the fates in Greek mythology.³

Polybius uses the word δεῖ in describing the "necessary or unavoidable" in everyday processes. We read:

Hieronimus summoning his counsel consulted them as to what he was to do (ὕπερ ὧν Ἱερώνυμος ἀποτίσας τὸ συνέδριον ἀνέδωκε διαβούλιον τί δεῖ ποιεῖν).⁴

¹W. Grundmann, "δεῖ, δεόν ἐστί," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated from the German by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), II, 21-25. Hereafter referred to as TDNT.

²Ibid., II, 21.

³Donald J. Selby, Introduction to the New Testament (New York: The Macmillan Company, 1971), p. 162.

⁴Polybius, The Histories, VII, 5. 2.

Herodotus uses δει γενέσθαι in connection with the divinely ordained necessities of destiny." He says

For the oracle must needs be fulfilled, and all the mainland of Attica be made subject to the Persians (ἔδεε γὰρ κατὰ τὸ θεοπρόπιον πάντων τῆν Ἀττικὴν τὴν ἐν τῇ ἠπείρῳ γενέσθαι ὑπὸ Πέρσῃσι).⁵

Further he adds: "For she and all her house were doomed to evil" τῇ δὲ κακῶς γὰρ ἔδεε πανοικίῃ γενέσθαι .⁶

Regarding "cosmic necessity" we read:

It needs must be all things come into being, and that things are coming into being always and everywhere (πάντα δεῖ γίνεσθαι καὶ αἰεὶ καὶ καθ' ἕκαστον τόπον).⁷

In the philosophical language Plato uses the term δεῖ in expressing the "logical and scientific necessities." He states:

You must begin your lesson with the nature of man and its development (δεῖ δὲ πρῶτον ὑμᾶς, μάθεῖν τὴν ἀνθρωπίνην φύσιν καὶ τὰ παθήμετα αὐτῆς).⁸

For our purpose we need also to quote the uses of the word δεῖ which are found in the papyri:

It will be necessary to send on account of loans of seedcorn for the sowing (δεῖσι ἐπιστάληναι εἰς δάνε[ι]α σπέρματα καταστ[ο]ράς κτλ.).⁹

⁵Herodotus, VII, 53.

⁶Ibid., IX, 109.

⁷Corp. Herm., XI, 6a.

⁸Plato, Symp., 189d.

⁹James H. Moulton and G. Milligan, The Vocabulary of the Greek Testament, illustrated from the Papyri and other non-literary sources (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 137. Hereafter referred to as MMV.

You ought to have given him a letter, because it is not S. but another stranger whose word I have to take that you have received it (ἔδει αὐτῷ δίδωνασ ὅσι (?). ὅτι) οὐκ ἔστ' αὐτὸς Σαρῶς, ἀλλὰ ἄλλος ξένος ἐστὶν οὗ δεῖ με πισθῆναι ὡς ἐσχέκατε).¹⁰

Ἀνάγκη

Besides the word δεῖ the term ἀνάγκη is another word that describes the understanding of necessities in life. Arndt and Gingrich list its meaning as "necessity," "compulsion" of any kind, outer or inner, brought about by the nature of things, a divine dispensation, some hoped for advantage, custom, duty and so forth.¹¹ In ordinary life it can be understood as "obligation": ἀνάγκην ἔσχον παρακαλέσαι "I have been obliged to urge."¹² For the other ordinary uses, we read: ἐπεὶ δὲ οἶδα ὅτι καὶ ἀνάγκης καὶ ὑπομνήσεως χρῆζεται, "You need compulsion and reminder."¹³

In order to explain the meaning of "necessity," Aristotle lists examples according to the different kinds of causes.¹⁴ His examples give us the variant meanings of the terms that are bound up with the root ἀναγκ-.

¹⁰Ibid.

¹¹Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated from the German and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: The University of Chicago Press, 1957), p. 52.

¹²MMV, p. 31

¹³Ibid., p. 32

¹⁴Aristotle, Metaphysics, 1015^a 20 - 1015^b 16.

ἀνάγκη is compulsion or necessity and therefore the means of compulsion or oppression; ἀναγκάσιος is that which compels or makes necessary; ἀναγκάζω is to cause or compel someone in all the varying degrees from friendly pressure to forceful compulsion.¹⁵

W. H. Kane summarizes Aristotle's understanding of the term when he states:

Something may be necessary as a concurrent cause of being and life, as respiration is necessary for an organism. Furthermore, something may be necessary for the attaining of a good or the avoiding of an evil, as a journey may be necessary, or the taking of medicine. Again force or violence have necessity, and also whatever is effected by force or violence. In general, that is necessary which cannot be otherwise, whether by reason of an intrinsic cause, such as matter or form or intrinsic nature, or by reason of an extrinsic cause, whether final or efficient.¹⁶

With specific connection to the Hellenic and the Hellenistic understanding of the term ἀνάγκη, we have thus to take into account two different views. First, as a conditio sine qua non it is recognized to be a cosmic principle. Second, in the cosmological dualism of spirit and matter it is felt to be a constraint which is opposed to and resists the spirit.¹⁷

In the detailed discussion of the first view, W. Grundmann states:

In Hellenism, ananke is identified with other deities and reemerges as a hypostasis or personified concept. . . .

¹⁵Grundmann, TDNT, I, 345.

¹⁶W. H. Kane, "Necessity," New Catholic Encyclopedia, edited by William J. McDonald (New York: McGraw-Hill, 1967), X, 292. Hereafter this encyclopedia will be referred to as NCE.

¹⁷Grundmann, TDNT, I, 345.

It is supreme power. . . . In his myth of the hereafter in the politeia, Plato thinks of it as seated at the heart of the world (Resp. X, 616). It plays a great part in magic. Ananke is thus a force which defies all knowledge, which controls all things and which conditions reality.¹⁸

The situation of man as thus understood may be described in terms of ἀνάγκη. The "necessity" is nonconditional, that is a fixed, unchangeable being, which is not subordinated to antecedent conditions or prior causality. "Necessity represents that which cannot not-be."¹⁹

Aristotle also affirms that all future events would occur by necessity, which means that "nothing would happen by any chance."²⁰ And Euripides states that everyone must receive his appointed destiny: *κούκ εἰς ἀνάγκην δαιμόνων ἀφίχμενοι* "Who have not fall'n into the net of fate."²¹

Further he makes it more pointed by combining the word ἀνάγκη and δεῖ together: *ταῖς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν οὐκ δεῖ φέρειν*, "Whose is but mortal needs must bear the fate of heaven."²²

It is clear that the words *δεῖ* and ἀνάγκη are closely related. Behind the term *δεῖ* stands the thought

¹⁸Ibid.

¹⁹W. H. Turner, "Contingency," NCE, IV, 266.

²⁰Ibid., IV, 267.

²¹Euripides, Phoen., 1000.

²²Ibid., 1763.

of a neutral deity, of an ἀνάγκη deity, which determines the course of the world and thus brings it under the δεῖ .²³

Εἰμαρμένη

Εἰμαρμένη is a Greek term that expresses the understanding of pagan belief of fate. Dodd writes that the use of this term points to a Stoic background. Stoicism since Posidonius gave sanction to the widespread belief that destiny is controlled by the heavenly bodies. Their administration is called εἰμαρμένη .²⁴

To understand this old Greek thought of fatalism Faggin states:

Above the numerous divinities, whose purposes were often opposed and in conflict, was εἰμαρμένη a power that dominated even Zeus himself.²⁵

Liddell, Scott and Jones list the various forms of the verb μείρομαι, where εἰμαρμένη is given the meaning "destiny."²⁶ The passive form is used more frequently to describe something that is allotted, decreed by fate. The Latin word fatum which is derived from fari (to say)

²³Grundmann, TDNT, II, 22.

²⁴C. H. Dodd, The Bible and the Greeks (London: Hodder & Stoughton, 1954), p. 138.

²⁵G. Faggin, "Fate and Fatalism," NCE, V, 851.

²⁶H. G. Liddell and R. Scott, A Greek-English Lexicon, revised and augmented throughout by H. S. Jones (Oxford: The Clarendon Press, 1958), p. 1093.

is employed to translate the terms *εἰμαρμένη*, *αἶσα* and *μοῖρα*. Cicero defined it as follows:

I call fate (*fatum*) what the Greeks call *εἰμαρμένη*, i.e., an orderly series of causes, since cause is connected with cause and each of itself produces an effect. This is an eternal truth coming down from all eternity. . . . Therefore it is understood that fate is that which is called, not through ignorant superstition, but scientifically, "the eternal cause of things, explaining why more things which have gone before happened, why those which now occur happen, and why those which follow will happen."²⁷

Epictetus in his teaching of ethics speaks about fate. When someone else's cup is broken, he remarks, we are ready with the statement, "Things like that happen." Similarly when someone else's child or wife dies we say: "This is man's lot." And in his answer to Rufus he states: "You will suffer this or that in the hands of your master."²⁸

Life is fated by the heavenly powers and people must be ready to accept the call of their fate. All events and human actions occur as they do by the dominance of an absolute principle known as fate. So, Plato writes:

Ready to go when fate calls him. . . but I am now already, as a tragedian would say, called by fate. *ὡς πορευόμενος ὅταν ἡ εἰμαρμένη καλῇ . . . ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός ἡ εἰμαρμένη.*²⁹

²⁷Faggin, V, 851.

²⁸Jason Xenakis, *Epictetus* (Nederlands: Martinus Nijhoff, 1969), pp. 102-104.

²⁹Plat. *Phaed.*, 115^A.

No one can escape from his fate sent by the heavenly bodies; no one can avoid his destiny. As Plato further writes: ὅτι τὴν εἰμαρμένην οὐδ' ἄν εἰς ἐκφυγῶς .³⁰

Summary: Our investigation about the occurrences of the three words δεῖ, ἀνάγκη and εἰμαρμένη makes it clear that they are all closely interrelated. The word δεῖ points to the understanding of something that is a "must" or a "necessity". The term ἀνάγκη describes someone who is under compulsion (ἀναγκαζόμενος), while εἰμαρμένη points to a dominant or absolute principle. They all signify something fixed or determined, that which must be so and cannot be otherwise. Everything is subjected to fate. The destiny of the mighty of the world was determined by an unchangeable fate from which even the gods could not escape. The pious and convinced Herodotus takes the opportunity to say that the destiny of the mighty in this world was controlled by a fate, which was in fact an absolute.³¹

³⁰Plat. Georg., 512E.

³¹E. Fascher, "Theologische Beobachtungen zu δεῖ," Neutestamentliche Studien für Rudolf Bultmann, edited by W. Eltester (Berlin: Alfred Töpelmann, 1954), p. 233.

CHAPTER III

ΔΕΙ IN THE OLD TESTAMENT

In the Old Testament we find that the term *δεῖ* is used in relation with the Law as an expression of the will of God and thus it expresses religious and ethical obligation.

ὧν οὐ δεῖ ποιεῖν. . . (Lev. 5:17); *ἀποστρέφειν δὲ δεῖ ἀπὸ ὁδοῦ σκολιῆς κ. κακῆς* (Prov. 22:14); *ὄρατικὸν ἄνδρα*. . . *βασιλεύσι δεῖ παρ*. . . *ἄνδρασι νῶθράς* (Prov. 22:29).¹

In Daniel the word *δεῖ γενέσθαι* is found only three times, each of which is related to eschatological events. *ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν* (2:28); *τί δεῖ γενέσθαι μετὰ ταῦτα* (2:29); *ὁ θεὸς ὁ μέγας ἐγνώρισεν τῷ βασιλεῖ ἃ δεῖ γενέσθαι μετὰ ταῦτα* (2:45).

The term *δεῖ* was adopted from Hellenic and the Hellenistic usage, but its connotation was changed by being connected with God. As Grundmann clearly states:

On the other hand, when the LXX, the Hellenistic Jews, and even more so, the New Testament, adopt the word, they speak a language understood by those whom they are attempting to reach. And by linking it with, and referring it to, the biblical view of God, they make it plain that it no longer expresses the neutral necessity of fate. Instead, it indicates the will of God

¹See also Ki. 4:13; Es. 1:15.

declared in the message. This is the standpoint from which it is applied in many different ways.²

In the Old Testament the word $\delta\epsilon\iota$ refers to the will of the one God supreme over all nature and history. It no longer means a mechanical fate to which gods and men are subject as it did in Hellenistic thought. As Grundmann also points out:

The biblical view of God, however, does not express a neutral necessity. It thinks of God in terms of the will which personally summons man and which fashions history according to its plan. This means that the Old Testament uses a personal address where the Greek world would have $\delta\epsilon\iota$.³

The future occurs not as fateful necessity. It comes as a result of God's promises to His people. "Es wird das und das geschehen, nicht: es muss das und das geschehen."⁴ Prediction in the Old Testament belongs in the context of promise and fulfillment, as Smart writes:

God's future action is therefore not a fixed and determined event that nothing can change, but depends in some measure upon the response of Israel to him. Even though disaster has been predicted as judgment upon sin, the repentance of the nation may yet make possible an escape from death into life. A fixed scheme of prediction and fulfillment belongs together with a static conception of history in which from the beginning God has determined all events, a conception

²W. Grundmann, " $\delta\epsilon\iota$, $\delta\epsilon\acute{\omicron}\nu \acute{\epsilon}\sigma\tau\acute{\iota}$," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated from the German by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), II, 22.

³Ibid.

⁴E. Fascher, "Theologische Beobachtungen zu $\delta\epsilon\iota$," Neutestamentliche Studien für Rudolf Bultmann, edited by W. Eltester (Berlin: Alfred Topelmann, 1954), p. 229.

totally alien to the dynamic character of the prophetic faith in which history consists of a succession of situations in which the nation is called to choose between the way of life and the way of death.⁵

⁵James D. Smart, The Interpretation of Scripture (Philadelphia: The Westminster Press, 1961), p. 104.

The first time the word *passion* occurs in Mark 8:31, in connection with Christ's suffering in the first passion prediction. Mark reports: *καὶ ἔφη ἰδοὺ σὺ ἀποθνήσκεις καὶ τρεῖς ἡμέρας ἀναστήσεις*. . . . In the first part of the Gospel (1:1-8:26) concerning Jesus' relationship to the Jewish people is silent about His suffering. But in the second part beginning with 8:31 Mark reports that Jesus began His disciples about His suffering in very plain terms.

The word *passion* points to a definite beginning of the revealing of His passion to the disciples. The infinitive *ἀναστήσεις* means that Jesus not only tells His disciples but also begins to teach them about His passion, although at that time had a hint already in Mark 1:19, 20.

In 8:31 Jesus still charges His disciples not to make any attempt to reveal His suffering and death. It was clear that the messianic destiny of suffering and death. It was stated without any ambiguity.

J. Taylor, The Gospel According to St. Mark (London: Hodder & Stoughton, 1931), p. 372.

CHAPTER IV

ΔΕΙ IN THE NEW TESTAMENT

The Gospel of Mark

The first time the word *δεῖ* occurs is in Mark 8:31, in connection with Christ's suffering in the first passion prediction. Mark reports: *Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν ἀνθρώπου π. παθεῖν . . .* In the first part of the Gospel (1:1-8:26) concerning Jesus relationship to the crowds Jesus is silent about His suffering. But in the second part beginning with 8:27 Mark reports that Jesus teaches His disciples about His suffering in very plain terms.

The aorist *ἤρξατο* points to a definite beginning of the revealing of His passion to the disciples. The infinitive *διδάσκειν* means that Jesus not only tells His disciples but also begins to teach them about His passion, although we have had a hint already in Mark 2:19, 20.

In 8:30 Jesus still charges His disciples not to make known the secret, but with verse 31 He teaches quite openly about His messianic destiny of suffering and death.¹ It was assumed without any ambiguity.

¹v. Taylor, The Gospel According to St. Mark (London: MacMillan & Co. LTD., 1952), p. 379.

The word $\delta\epsilon\hat{\iota}$ in 8:31 points to the divine decree that must be fulfilled in Jesus. Although it is only once that the word $\delta\epsilon\hat{\iota}$ is related to Christ's passion, there is no doubt that the obligation of the divine necessity hangs over the life of Jesus. Jesus sees clearly that He is to accomplish His mission only through suffering, rejection and death, at the hands of the leaders of His own people. Mark does little explicit theologizing on the death of Jesus, but the story in the gospel itself makes the impressive point that Christ's way to the cross is the appointed way of the Son of Man.²

In Mark 14:49 Jesus clearly speaks of fulfilling the Scriptures by His passion when He says: *ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί*. In Mark 9:12 in connection with the discussion about the fate of Elijah, Jesus refers also to His own destiny (see also 14:21, 27). Gould gives a good summary when he writes:

The necessity arises, first, from the hostility of men; secondly, from the spiritual nature of his work, which made it impossible for him to oppose force to force; and thirdly, from the providential purpose of God, who made the death of Jesus the central thing in redemption.³

Mark's report shows that in 8:31 Jesus substitutes the title Son of Man for the Messiah which Peter had just used

²R. H. Smith, "Mark's Passion Narrative" (Unpublished manuscript, Concordia Seminary, St. Louis, 1972), pp. 1-3.

³E. P. Gould, The Gospel According to St. Mark, The International Critical Commentary (New York: Charles Scribner's Sons, 1905), p. 153.

(8:29); and in 14:61, 62, Jesus is silent on the title Messiah and speaks about the Son of Man. Jesus avoids the title Messiah because Messiah would be a glorious and manifestly victorious figure to whom defeat and suffering would be entirely foreign. Suffering and death is bound up in the mind of Jesus with His sense of vocation and the fulfillment of His mission. So, we may say that the title Messiah can only be understood as Jesus's own self-designation Son of Man which stresses the necessity of suffering and death (9:12; 9:31; 10:32-34; 10:45).⁴

Throughout the gospel, Mark presents Christ as the Messiah, the Son of God, Son of Man, but the title is always, in a dreadful, painful way, closely related to His suffering and is misunderstood by His disciples. Davies states: "Jesus of Mark is the Jesus of the passion."⁵ Passion is His destiny; it is part of the firmly decreed will of God which is revealed in the Scriptures.

The second use of the word δεῖ is found in 9:11 with specific relation to the Jewish eschatological elements. The basis of argument is the teaching of the scribes who say: ὅτι Ἠλίας δεῖ ελθεῖν πρῶτον ; Elijah would come

⁴D. E. Nineham, The Gospel of St. Mark, The Pelican Gospel Commentaries (Baltimore: Penguin Books, 1964), p. 227.

⁵D. Davies, Invitation to the New Testament, A Guide to its Main Witnesses (New York: Doubleday & Company, Inc., 1966), p. 208.

back to prepare the way for the Messiah (Mal. 4:5, 6, confer Ezra 6:26). Jesus' answer in verse 12 and 13 makes it clear that the teaching of the scribes in their interpretation of Mal. 4:5, 6 is right. John the Baptist has come and taken the place of Elijah (Matt. 17:13; confer 11:14; Mark 1:2, 3, 6). John has followed in Elijah's footsteps because he has suffered tragically (see 1 Kings 19:1, 2 and Mark 6:19). John has received treatment from Herod and Herodias which is even more brutal than that which Elijah received from Ahab and Jezebel. Then Mark relates the notion to Jesus who, too, must suffer and be treated with contempt (9:12). What has thus proved true already of the forerunner (Elijah) will also prove true of the Messiah Himself.⁶ The parallel in Matthew states: "Thus also the Son of Man is about to suffer at their hands" (Matt. 17:12).

In his Little Apocalypse in chapter 13 Mark uses the word *δει* three times. First, in 13:7 Jesus said: *δει γενέσθαι, ἀλλ' οὐπω τὸ τέλος*. Jesus warns about false spiritual leaders, wars, and rumors of wars. Some commentators suggest that the reference is primarily to the situation in Palestine between the attack and the fall of the city of Jerusalem.⁷ All those things are happening during the siege,

⁶Nineham, p. 239; E. Schweizer, The Good News According to Mark, translated from the German by Donald H. Madvig (Richmond: John Knox Press, 1970), p. 184.

⁷Gould, p. 244.

but they are not the signs of the End. The fulfillment of the End is not dependent upon these extraordinary events. The goal and aim of history (τὸ τέλος), which is the final establishment of God's rule, is yet to come (2 Thess. 2:2). Carrington writes:

Wars and earthquakes and famines there are bound to be--all those calamities which the lesser apocalypses revelled in; but such things are not "the end"; they are only the "beginning of birth-pangs."⁸

Secondly, in 13:10 the words *καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐ.* very definitely point to the necessity of mission to all the Gentiles (see Rom. 11:25). Have these words been considerably enlarged in the tradition, or are they Jesus' words at all? Some scholars have suggested that this verse is an insertion into the original document by Mark or a later redactor.⁹

Nineham argues that the verb *παράδιδωμι* links the thought in 13:9, 11 and 12 leaving verse 10 outside of the train of thought. The prose sentence in verse 10 breaks the poetic arrangement.¹⁰ The thought in verse 10 seems hardly authentic. If any such explicit saying had been known, would the early church have been as divided as it was

⁸Philip Carrington, According to Mark: A Running Commentary on the Oldest Gospel (Cambridge: The University Press, 1960), pp. 274-275.

⁹Taylor, pp. 507-508; Nineham, p. 348; Carrington, p. 276 suggests that this verse is the composition of the Gentile Church.

¹⁰Nineham, p. 347.

over the question of Gentile converts? We do not have, it is to be noted, a special report for the wide Gentile mission in Mark such as we do have in Luke. Similar to Kilpatrick's recognition,¹¹ Nineham states that it is still possible to take verse 10a with what precedes, translating as follows: "Before you are arrested, beaten, etc., the gospel must first be preached."¹²

Thirdly, in 13:14 Mark reports: Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ Mark reproduces the prophecy of Dan. 12:11 and 9:27 with slight variation. It is difficult to understand this verse, because what was prophesied appears to be essentially a specific historical situation and not, as we might expect, a purely supernatural event.¹³ Particularly when we make a comparison with Luke's report in 21:20 ("But when you see Jerusalem surrounded by

¹¹G. D. Kilpatrick, "The Gentile Mission in Mark and Mark 13:9-11," Studies in the Gospel, essays in memory of R. H. Lightfoot, edited by E. E. Nineham (Oxford: Blackwell, 1955), p. 157, draws attention to linguistic features and concludes that the text need imply no more than a mission in the synagogues at home and abroad, and the idea of evangelising the Gentiles disappears from the text. He writes: "If the results of our examination are sound, universalism is absent from Mark. There is no preaching the Gospel; to Gentiles in this world and there is no interest in their fate in the world to come. The Gospel is to be preached outside Palestine and the signs of the times are to be read by Gentiles as well as Jews, but that is as far as Mark goes."

¹²Nineham, p. 348.

¹³Ibid., p. 351.

armies, then know that its desolation has come near"), we are able to see that Luke definitely mentions the attack on Jerusalem by armed forces.

Most scholars feel that the choice of this particular imagery by Mark refers to the events when the emperor Caligula tried to set up a statue in the temple at Jerusalem.¹⁴ Gould suggests that it is much more important to see how the New Testament appropriates the event of Jerusalem's destruction than to dwell on the event itself. He writes:

But it seems probably here, that the words, as is frequently the case in N.T. quotations from the O.T., are to be taken not in their historical sense, but in a sense more applicable to the N.T. occasion, and easily contained within the words themselves.¹⁵

From the content of Mark it is clear--and there is a greater readiness to recognize this--that Jesus does predict the destruction of Jerusalem and the temple.¹⁶ And Eusebius says that the Christians of Jerusalem were warned before the war broke out by a prophetic revelation to leave the city and retire to Pella in Peraea.¹⁷

The last occurrence of the word *δεῖ* is in relation to Peter: *ἐὰν δέη με συναποθανεῖν σοι, ὃ μὴ σε ἀπαρνήσομαι* (14:31). This verse very clearly points to the misunderstanding of the disciples of the passion of Christ.

¹⁴Taylor, p. 511; Nineham, p. 353; Gould, p. 246.

¹⁵Gould, p. 246.

¹⁶Taylor, p. 512.

¹⁷Eus. Hist. Ecc., III, 5. 3.

The Gospel of Matthew

Similarities with Mark

We understand that Matthew in his Gospel follows Mark's thought very closely. However in specific cases he sometimes alters Mark to suit his purpose. Like Mark, he also uses the word *δεῖ* in connection with Jesus' first passion prediction. He writes: *Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ π. παθεῖν. . . (16:21)*. Here Christ points the disciples to the cross, and defines Messiahship essentially in terms of the suffering Servant. Before the aorist *ἤρξατο* Matthew inserts the phrase *ἀπὸ τότε* "from that time" to indicate the point of beginning; the present infinitive *δεικνύειν* pointing to what now follows.¹⁸

Matthew connects the word *δεῖ* with the phrase *εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν* . With the word *δεῖ* he is pointing to the city of Jerusalem as the place of Christ's suffering.¹⁹ Christ must go to Jerusalem and suffer many things, because "the final and full appeal to Jewish leaders and people can only be made there, at the

¹⁸R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Columbus: The Wartburg Press, 1943), p. 634.

¹⁹Matt. 20:17-19 is the third Christ's passion prediction. Although here Matthew does not use the term *δεῖ*, but he points to Jerusalem again where He will be delivered to the leaders of the people.

very centre of the religious life of this people."²⁰ The divine necessity to suffer is strongly emphasized because that was not expected of the Messiah. His destiny is in contrast to the apocalyptic expectation of the people.

Lenski writes:

Although Jesus is God's Son and the Messiah, no golden, glorious, refulgent earthly kingdom and grandeur lie ahead, but the very opposite.²¹

Several other usages of the word *δεῖ* in Matthew are also parallel to Mark. The first is the position of Elijah in connection with the expectation of the Messiah (Matt. 17:10; confer Mark 9:11); secondly, the warning of Jesus about wars and rumors of wars that must take place although the end is not yet (Matt. 24:6 confer Mark 13:7); the third is Peter's willingness to die with Jesus (Matt. 26:35 confer Mark 14:31).

Matt. 26:54 uses the word *δεῖ* to demonstrate that Christ's suffering is the fulfillment of the Scriptures: *πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι*. The thought is repeated in verse 56, but with specific reference to the prophets: *ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν*. When Jesus' opponents succeeded in their plans, the prophecies concerning the Messiah were simultaneously fulfilled. Jesus' reaction to the deed of Peter

²⁰Floyd V. Filson, A Commentary on the Gospel According to St. Matthew (New York: Harper & Brothers, 1960), p. 188.

²¹Lenski, p. 634.

(26:52-53) points to the "necessity" that lies in God's plan alone and as such is recorded in the Scriptures. Matthew does not designate particular passages of the Scriptures or prophecies which must be fulfilled, but he probably has in mind the thought contained in such Old Testament materials as Psalm 22 and Isaiah 53, which the early Christians regarded as prophecies of the crucifixion.

The reference to the fulfillment of the prophecies with special "formula quotations": *ἵνα πληρωθῆ τὰ ρηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος*, are recorded many times and encountered only in Matthew (1:22; 2:5, 6; 2:15; 2:17, 18; 2:23; 4:14-16; 8:17; 12:17-21; 13:35; 21:4, 5; 27:9, 10). Though these do not all refer to Christ's suffering, nevertheless they show Matthew special material.

Kummel points to the arguments of some scholars who say that the formula quotations mean that Matthew in writing his gospel uses his own tradition in addition to that of Mark and the Q source.²² Matthew wants to prove that Jesus is the goal of the Old Testament revelation of God, and what happened to Him was in accordance with God's will. Lohse has pointed this out correctly when he writes:

Thus "the Scriptures" are mentioned to show that the suffering, death, and resurrection of the Messiah has its basis in the plan and decree of God. The

²²Paul Feine and J. Behm, Introduction to the New Testament, completely reedited by W. G. Kummel, translated from the German by A. J. Mattill, Jr. (Nashville: Abingdon Press, 1966), p. 78.

reference to the Scriptures represents in addition a defence of the Christian message against Jewish objections and at the same time an effort to win over Jewish hearers to the point where they will affirm and accept the Gospel.²³

And he adds:

This is why the early Christians could hardly speak of the suffering and death of Jesus without employing the language of the Old Testament.²⁴

Christ accepts the cross as the Father's will, and He must fulfill it wholly and entirely.²⁵ Filson stated it this way: "The way of the cross is not a sad second choice but is God's way to achieve His purpose."²⁶

There are two other occurrences of $\delta\epsilon\iota$ in Matthew. In 18:33 it is connected with the "wicked servant," and in 23:33 it is used to describe the lives of "hypocrites, Scribes and Pharisees."

The Gospel of John

The characteristic Synoptic use of the title the Son of Man who must suffer and die (Mark 8:31 parallel) and will appear in glory (Mark 13:26) is paralleled in some

²³E. Lhse, History of the Suffering and Death of Jesus Christ, translated from the German by Martin C. Dietrich (Philadelphia: Fortress Press, 1967), p. 9.

²⁴Ibid .

²⁵The reference to "twelve legions of angels in 26:53 shows that Jesus is sovereign and powerful, but in His passion He wants to follow His Father's will.

²⁶Filson, p. 280.

passages in John. The title Son of Man occurs thirteen times and in some passages unquestionably relates to the passion (3:14; 8:28; 12:23, 24).

In ten uses of the word $\delta\epsilon\tilde{\iota}$ in John, three touch the destiny of the Son of Man (3:14; 12:34) and 20:9).²⁷ The term $\delta\epsilon\tilde{\iota}$ is used in connection with the death of Jesus on the cross but the manner of expression is different from the Synoptics. John expresses the condition of His earthly life as the necessity of His being lifted up: $\tilde{\upsilon}\psi\omega\delta\tilde{\iota}\eta\nu\alpha\iota$ $\delta\epsilon\tilde{\iota}$ $\tau\acute{\omicron}\nu$ $\tilde{\upsilon}\tilde{\iota}\delta\acute{\omicron}\nu$ $\tau\acute{\omicron}\tilde{\upsilon}$ $\tilde{\alpha}\nu\tilde{\theta}\rho\omega\tilde{\pi}\acute{\omicron}\tau\omicron\upsilon$ (3:14; 8:28; 12:34). The word $\tilde{\upsilon}\psi\omega\delta\tilde{\iota}\eta\nu\alpha\iota$ describes both His death on the cross and His glorification, as clearly reported in 12:33. There has been a strong tendency by scholars to recognize the words "lifting up," found three times (3:14; 8:28; 12:32-34),²⁸ as John's

²⁷In John 20:9 the early Christians saw the resurrection as foretold in the Old Testament; L. Morris, The Gospel According to John (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), p. 834, states that the "scripture" is referring to a specific passage rather than to the general tenor of scriptural teaching; Rudolf Bultmann, The Gospel of John, translated from the German by G. R. Beasley-Murray (Philadelphia: The Westminster Press, 1971), p. 685 (confer p. 634) writes: "John 20:9 is a gloss of the ecclesiastical redaction. The sounds unJohannine, and reminds us of the Synoptic terminology or the language of the faith of the community."

²⁸In 12:34 Jesus had not used $\delta\epsilon\tilde{\iota}$, "must" be lifted up, but this addition by the spokesman of the multitude is not out of line with Jesus' words. It is difficult to understand the relationship of Messiah and the Son of Man; Raymond E. Brown, The Gospel According to John. The Anchor Bible (New York: Doubleday & Co., Inc., 1966), p. 478, states: "Indeed it is even difficult to determine whether the crowd itself is making the juxtaposition of Messiah and Son of Man, or is presupposing that Jesus identifies

creation, and these three are equivalent to Jesus' passion predictions as found in the Synoptics.²⁹

If in Mark we read that suffering and glorification of the Son of Man are chronologically distinguished, then in John one word (*ὑψωθῆναι*) is used to express both. Brown has explained that the Hebrew word nasah (to lift up) can cover both the meaning of death and glorification (as in Gen. 40:13 and 19); thus in John "being lifted up" refers to one continuous action of ascent.³⁰ He writes:

Jesus begins his return to his Father as he approaches death (13:1) and completes it only with his ascension (20:17). . . . The first step in the ascent is when Jesus is lifted up on the cross; the second step is when he is raised from the death; the final step is when he is lifted up to heaven.³¹

Barrett states it very clearly when he writes:

Death is thus a central feature of John's son of man doctrine, but it will be remarked that for him the death of Jesus is at the same time his glory; note for example the close parallel to Mark's *δει τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν* (Mark 8:31) in *ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου* (John 3:14), where *ὑψοῦν* means both "to lift up on the cross" and "to exalt in glory."³²

them. We get a similar juxtaposition of Jesus' lips in the Synoptic scene of the trial before Caiaphas (Mark 14:61-62) when the high priest asks Jesus if he is the Messiah and Jesus answers in terms of the Son of Man.

²⁹Brown, p. 146.

³⁰Ibid.

³¹Ibid.

³²C. K. Barrett, The Gospel According to St. John (London: SPCK, 1965), p. 60.

The same meaning is also stressed by John Marsh in his writing:

It would not be an overstatement to say that in the synoptic gospels Jesus' path takes him through suffering and death to glory, whereas in the fourth gospel it leads him to something which is suffering, death and glory simultaneously. This is detectable in John's language here. The verb "lift up" is used actively of Moses raising up the serpent in the wilderness and passively of Jesus being raised up on the cross, though at the same time it serves to refer to his exultation and glory. It had already been so used by Luke (Acts 2:33; 5:31). Passion and action are spoken of by the same word; defeat and victory, suffering and glory are particularly together.³³

The Son of Man who has descended from heaven to give life to the world (6:27, 53) also ascends into His glory (3:13; 6:62) by way of the cross. So Barrett writes:

This function of the son of Man is by no means inconsistent with his death, since John understands his death to represent at once his plunge into the depths of humanity and his ascent to glory of the father; and it is certainly not inconsistent with his eschatological functions.³⁴

According to John the shameful death is the elevation, the lifting up of Jesus. In contrast to Mark's picture, John presents Jesus from a different angle. There is nothing sentimental or emotional in John's portrayal of Jesus. As Davies states:

They [Johannine materials] contain no supernatural interventions by angels or other things, no attempt

³³John Marsh, Saint John, The Pelican Gospel Commentaries (London: Penguin Books, 1968), p. 181.

³⁴Barrett, p. 61.

to heighten the pain of Jesus or to produce divine alterations for it.³⁵

So although John uses the term *δεῖ* and relates it to the cross, he avoids on the one hand the Synoptic depiction of the suffering of the Son of Man and the offense of the cross, and on the other hand he points to the crucifixion as the time of Jesus' glorification. Bultmann writes:

Undoubtedly his passion narrative does follow the tradition; but it is now seen in a new light. For the passion can no longer be told as a horrible and inexplicable happening that has to be referred back to an incomprehensible divine *δεῖ* (cf. Mark 8:31; Matt. 26:54; Luke 17:25; 22:37; 24:7; etc.), the understanding of which is a problem for the church. Rather the passion grows out of the work of Jesus as the necessary consequence of the struggle of the light against the darkness; it is the victorious conclusion of this struggle. If the divine *δεῖ* was indeed spoken once, right at the beginning of the story (3:14), the Johannean sayings of Jesus that refer to his end are nevertheless distinguished in a characteristic manner from the synoptic prediction of suffering.³⁶

E. Fascher states:

Man darf also sagen, Johannes habe jenes *δεῖ πολλά παθεῖν* auf ein *δεῖ ὑψωθῆναι* beschränkt und damit den Gedanken des leidenden Menschensohnes und des Argernisses des Kreuzes ausgeschaltet, ist doch die Stunde, in der nach den Synoptikern das Leiden einsetzt, der Beginn des *δοξασθῆναι* (13:31-33).³⁷

³⁵Davies, p. 488,

³⁶Bultmann, p. 632.

³⁷E. Fascher, "Theologische Beobachtungen zu *δεῖ*," Neutestamentliche Studien für Rudolf Bultmann, edited by W. Eltester (Berlin: Alfred Topelmann, 1954), p. 244.

For John, God is the active one, and the motivation for His actions is love (3:16). The power of God excludes every form of necessity due to fate. The relation of Father and Son in unity of will excludes all compulsion: *δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν* (9:4). It is a complete unity and not a subordination (confer 8:28; 14:9-11).

The other use of *δεῖ* in 4:4 points to the necessity for Jesus to pass through Samaria.³⁸ In the first two Gospel accounts there is practically no mention of Samaria. Luke, however, speaks of a journey of Jesus through this region (9:51-56) and of the gratitude of the Samaritan leper (17:15-17). He alone reports the parable of the good Samaritan (10:25-37). Both Luke and John are very sensitive to the place of the Gentiles, and they record Jesus' activities in Samaria.³⁹ Probably the necessity in 4:4 lies in the nature of the mission of Jesus. John often uses the word "must" in Jesus' mission (9:4; 10:16).

The remaining usages of *δεῖ* in John are found in various contexts. In 3:7 Jesus said: *δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν*. Although the word is directed to Nicodemus himself (*ὅτι εἶπόν σοι*), the phrase *δεῖ ὑμᾶς* makes

³⁸Morris, p. 255, states that the necessity for Jesus to pass through Samaria was not absolute.

³⁹Ibid., p. 255, note 14.

clear that "rebirth from above" is a requirement for all people; it is universal.⁴⁰

In 3:30 John the Baptist confesses: *ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλκτεροῦσθαι*. Bultmann interprets this phrase to mean that the eschatological age is beginning. He states:

Thus there are good reasons for taking the words *αὐξάνειν* and *ἐλκτεροῦσθαι* in the solar sense, as was indeed done by early exegesis: the old star is sinking; the new star rises.⁴¹

The word *δεῖ* points to the will of God in Jesus. It is God's plan that the Messiah must continually increase. The full development of Jesus' Messianic role has not yet been reached: it will be completed when the hour of His glorification has come (14:11; 17:1, 13; confer 16:24; 21:19; 1 John 1:4).

Finally in 4:20 and 4:24 the term *δεῖ* is used in a discussion about the place of worship and the manner of worship. When Jesus talked to the woman of Samaria He said: *ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν* (4:24). The word *δεῖ* points out that Jesus is speaking of something that is absolutely necessary. Since God is Spirit, He is not bound to a particular place or thing,⁴² and He must be worshipped in a spiritual way. This kind of worship

⁴⁰Barrett, p. 175.

⁴¹Bultmann, pp. 174, 175.

⁴²John 4:20 points to Jews who stress that Jerusalem is the only true place to worship God.

must correspond with the essence of God, by stressing the true relationship between the worshipper and the one being worshipped. Brown states:

God can be worshipped as Father only by those who possess the Spirit that makes them God's children (see Rom. 8:15-16), the Spirit by which God begets them from above (John 3:5). The Spirit raises men above the earthly level of flesh, and enables them to worship God properly.⁴³

In summary: T. W. Manson has stated that the Fatherhood of God is one of the keys to the Gospel.⁴⁴ Although the Gospel accounts represent Jesus in a different light they all present God's love and His willingness to save. The usage of *θεῖ* in connection with Christ's suffering and death shows that Jesus must suffer. But one thing is clear; Jesus was aware of His death as the goal of His mission, and even He must face the horrible truth. Morris writes:

It is impossible to understand this other than as signifying that the ordeal that lay ahead was the will of the heavenly Father for the Son. The death that Jesus would die is a death in which the fatherly purpose of God would be done. It was not a process whereby an unwilling pardon was wrung from Him.⁴⁵

The determining thing is that in the mind and life of Jesus He was conscious of a direct, personal relationship to God as His Son. Through Him, God's plan for the world

⁴³Brown, p. 180.

⁴⁴T. W. Manson, The Teaching of Jesus; Studies of Its Form and Content (Cambridge: At The University Press, 1963), pp. 89-115.

⁴⁵Leon Morris, The Cross in the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), p. 28.

was to be carried to completion. Through Him, God's plan is unified and moves towards its goal.

At the beginning of His ministry at Baptism we are shown an experience on the part of Jesus which involves the relation of Son to Father between Jesus to God. Mark reports Jesus Himself saw the vision and heard the voice: "Thou art my beloved Son; with thee I am well pleased" (Mark 1:12; Matt. 3:16, 17; Luke 3:21, 22). Jesus received the assurance from the Father as shown again at the Transfiguration (Mark 9:2-10; Matt. 17:1-9; Luke 9:28-36) when the voice identified Jesus as God's Son.

Suffering is in conformity with the will of the Father. He was sent by God the Father to suffer and so to effect salvation. It is God's great act as an efficacious salvation for men. As W. T. Conner writes:

Out of his consciousness of sonship grew his sense of messiahship, and inseparable from his sense of messiahship was his conviction that he must suffer. Suffering as a means of fulfilling his messianic mission was not something added to the consciousness of messiahship, but was an essential part of it. Messiahship and suffering belonged together in the mind of Jesus.⁴⁶

Morris also writes: "Christ's death is part of His mission, it is the very heart and core of his mission."⁴⁷

⁴⁶Walter T. Conner, The Cross in the New Testament (Nashville: Broadman Press, 1954), p. 2.

⁴⁷Morris, Cross, p. 28.

Jesus came to die, that is the purpose of His coming (Mark 8:31). The Cross reveals the divine Sonship (Mark 15:39).

In the work of salvation the Father and the Son were completely at one. Even if Mark presents Jesus as a lonely figure in His suffering, the prayer at Gethsemane has demonstrated that the will of the Father is the dominating factor in the life of the Son. It is His submission to God's will (Mark 14:36; Matt. 26:42; Luke 22:42). It is impossible to hold the thought with the cry of dereliction ("My God, my God, why hast thou forsaken me?" Mark 15:34; Matt. 27:46) that Jesus was afraid of leaving this life. Jesus knew that He would die. To that purpose He was sent. The evangelists only recorded the opening verse of Psalm 22, but we should understand that the later expression of trust should also be included (verses 22-24). Conner writes: "Jesus was on the side of God, and God was on the side of Jesus. Sin put Jesus to death, but God raised Him from the tomb."⁴⁸

God the Father is the supreme living reality in the life of Jesus. It is the absolute trust and confidence in His Father which Jesus manifested His obedience to the Father's will.⁴⁹

⁴⁸Conner, pp. 32, 33.

⁴⁹Manson, pp. 104, 105.

Δεῖ in Other New Testament Books

The rest of the New Testament books use δεῖ in a variety of ways. As stated in the introduction, our main concern is to understand the true meaning and significance of the word δεῖ in the Lukan writings. In what follows the treatment is more statistically orientated: δεῖ occurs three times in Romans; eight times in 1 and 2 Corinthians; once in Ephesians; twice in Colossians; twice in 1 and 2 Thessalonians; six times in 1 and 2 Timothy; three times in Titus; three times in Hebrews; twice in 1 and 2 Peter; and eight times in Revelation.

Here we need to note, however, that in some Pauline uses of the term (in his letters to the Corinthians) we are confronted by eschatological necessities, such as the reign of Christ until the end (1 Cor. 15:25), the judgment (2 Cor. 5:10), and the changes from mortality to immortality in the resurrection (1 Cor. 15:53). In other places, δεῖ denotes for necessity grounded in the will of God (Rom. 12:3; 1 Thess. 4:1; 2 Thess. 3:7; 1 Tim. 3:2, 7, 15; 2 Tim. 2:24; Titus 1:7, 11), and necessity for definite prayer (Rom. 8:26; confer Heb. 11:6).

CHAPTER V

ΔΕΙ IN THE LUKAN WRITINGS

Out of 102 occurrences of $\delta\epsilon\tilde{\iota}$ in the New Testament, forty-two are found in Luke and Acts.¹ Eighteen are found in Luke and twenty-four in Acts. Luke uses the term effectively not only in the life of Jesus but in the primitive church as well. Appropriately, the motif receives its greatest emphasis in the sermons in Acts, but the basis for this emphasis is laid in the Gospel by such references to the life of Jesus, particularly to the passion. N. Clark says:

The "must" ($\delta\epsilon\tilde{\iota}$) which belongs to the sovereign purpose and predetermination of God tolls like a bell through the third Gospel and on into the Acts of the Apostles.²

From all these occurrences of $\delta\epsilon\tilde{\iota}$, our main concern is to investigate the relationship of the uses of $\delta\epsilon\tilde{\iota}$ to the life of Jesus. Then, we move to understand its usage in Acts where it emphasizes the predetermined plan of God,

¹W. Grundmann, " $\delta\epsilon\tilde{\iota}$, $\delta\epsilon\acute{\omicron}\nu \epsilon\tilde{\iota}\rho\tilde{\iota}$," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated from the German by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), II, 22. Hereafter referred to as TDNT; E. Fascher, "Theologische Beobachtungen zu $\delta\epsilon\tilde{\iota}$," Neutestamentliche Studien für Rudolf Bultmann, edited by W. Eltester (Berlin: Alfred Töpelmann, 1954), p. 248.

²N. Clark, Interpreting the Resurrection (Philadelphia: The Westminster Press, 1967), p. 53.

the way of Christian suffering, and the framework of a mission program, which in its full development rules out all vague apocalypses.

Δεῖ and Christ's Life

In the Gospel of Luke the word *δεῖ* characterizes Jesus' entire life. A divine necessity rests on Him and particularly on His suffering, death, and resurrection. At twelve years of age when Jesus was in the temple He affirmed His loyalty to His Father when He said: *οὐκ ἤδρατε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;* (2:49). And in 4:43 when He was telling the people of His purpose He declared, "I must preach the good news of the kingdom of God (*εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ*) to the other cities also; for I was sent for this purpose."

From the beginning of His life the Jesus of Luke is represented as being intimately acquainted with the will and purpose of His Father (Luke 10:21, 22; Matt. 11:25-27). That Luke was conscious of the divine purposes which He must fulfill is especially apparent in the passion story in Luke. With the word *δεῖ* Luke emphasizes that the Christ must suffer, die, and be resurrected by God.

The phrase *πολλὰ παθεῖν* is emphasized in Mark 8:31; 9:12, 31; 10:33 and 14:2. But it is more clearly emphasized in Luke both in his Special source" and his editing, by the use of the word *δεῖ*. All three Synoptics use the

phrase $\delta\epsilon\tilde{\iota}$. . . $\kappa\omicron\lambda\lambda\acute{\alpha}$ $\pi\alpha\delta\epsilon\tilde{\iota}\nu$ in the first passion prediction (Mark 8:31; Matt. 16:21; Luke 9:22),³ but it is only Luke who uses the same phrase $\pi\rho\tilde{\omega}\tau\omicron\nu$ $\delta\epsilon$ $\delta\epsilon\tilde{\iota}$ $\alpha\tilde{\upsilon}\tau\omicron\nu$ $\kappa\omicron\lambda\lambda\acute{\alpha}$ $\pi\alpha\delta\epsilon\tilde{\iota}\nu$ in 17:25.⁴

The emphasis on divine necessity is seen elsewhere in Luke:

Luke 12:50: I have a baptism to be baptized; and how I am constrained until it is accomplished!

Luke 13:33: Nevertheless I must [$\delta\epsilon\tilde{\iota}$] go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem.

Luke 22:37: For I tell you that this Scripture must [$\delta\epsilon\tilde{\iota}$] be fulfilled in me; And He was reckoned with transgressors.

Luke 24:7: That the Son of Man must ($\delta\epsilon\tilde{\iota}$) be delivered into the hands of sinful men, and be crucified, and on the third day rise.

Luke 24:26: Was it not necessary ($\epsilon\tilde{\delta}\epsilon\iota$) that the Christ should suffer these things and enter into His glory?

The climax of the "divine necessity" that the Lord should suffer was reached by Luke's record of the Lord's words after the resurrection in 24:44-46:

³Luke omits Mark's version of Christ's reaction to Peter; W. Grundmann, Das Evangelium nach Lukas. Theologischer Handkommetar zum Neuen Testament (Berlin: Evangelische Verlagsanstalt, 1969), p. 189: "The Messianic secret of Mark thus becomes in Luke the mystery of a suffering Messiah."

⁴Although the context is eschatological, but the word is used not in connection with the future, but with the passion; E. Lohmeyer, Das Evangelium des Markus (Goettingen: Vandenhoeck & Ruprecht, 1954), p. 165, states that the original formula has been preserved here almost without change. It goes back to a period before the composition of Mark.

Then he said to them, "these are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead."

From all these verses Luke stresses and makes it clear, that Jesus' life represented a "divine necessity" from God. Jesus had come to do the will of the Father, and this He wanted above all and even beyond His own life. Grundmann has stated:

Jesus sees His whole life and activity and passion under this will of God comprehended in a $\delta\epsilon\lambda$. Over Him there stands a $\delta\epsilon\lambda$ which is already present in His childhood. This is the $\delta\epsilon\lambda$ of the divine Lordship. . . . It determines his activity. . . . It leads Him to suffering and death but also to glory. . . . It has its basis in the will of God concerning Him which is laid down in Scripture and which He unconditionally followed. . . .

From the first passion prediction onward, Jesus was conscious of the shadow of Jerusalem. He goes out to meet God's will even though it will come to Him in the shape of an armed gang led by a traitor-friend. The journey to Jerusalem expresses "Jesus' awareness that He must suffer."⁶ Luke portrays Jesus "as a teacher facing death, who knows about His death and is resolutely on His way towards it."⁷

⁵Grundmann, TDNT, II, 22.

⁶H. Conzelmann, The Theology of St. Luke, translated from the German by Geoffrey Buswell (London: Faber and Faber, 1960), p. 197.

⁷J. Rohde, Rediscovering the Teaching of the Evangelists, translated from the German by Dorothea M. Burton (Philadelphia: The Westminster Press, 1968), p. 180.

Most commentators are agreed that Jesus had to go to Jerusalem (Luke 13:33) to fulfill His Messianic claim. So Dodd writes:

Whether He went there, primarily, to make a last appeal, or, primarily, to offer Himself to death, He was clearly resolved that in Jerusalem alone, the Holy City, could His Messianic career find its fitting climax. In setting His face steadfastly to go to Jerusalem, He was securing the stage for the predestined Messianic conflict in which the Kingdom of God should be revealed.⁸

The suffering in Jerusalem is the way to fulfill God's plan but is also the path toward His glorification. Marshall states, "It is true that glory lay ahead for Christ, but it was a glory that could not be attained other than by the way of suffering and death."⁹

The prayers at Gethsemane (Luke 22:42-46) show that Jesus' courage was born of complete surrender to the revealed will of God. He beseeches God to give Him strength in His agony.

Jesus with his *εἰ βούλει* appeals to the divine will, design and counsel, and makes himself dependent on it at the very moment when the humanly anxious requests for help and deliverance presses for utterance.¹⁰

In Luke 22:43 (which is peculiar to Luke), it was recorded that the angel appeared to Him from heaven and

⁸C. H. Dodd, History and the Gospel (New York: Charles Scribner's Sons, 1938), p. 131.

⁹I. Marshall, Luke: Historian and Theologian (Grand Rapids: Zondervan Publishing House, 1971), p. 30.

¹⁰G. Schrenk, "βούλομαι, βουλή, βούλημα," TDNT, I, 633.

strengthened Him. In the scene at Gethsemane, Jesus shows no sign of giving up, or sign of fear but remains faithful at any cost. That is the mystery found in Luke. Christ was always ready to do the will of God.

Barrett writes:

This Gospel [Luke] is not overshadowed, as Mark's is, by the theme of secrecy, the inexorable necessity of suffering, and the grim solitude in which Jesus moves forward to death.¹¹

Particularly, the prayer from the cross reflected that it was God's will that was being fulfilled through the suffering of Jesus; Jesus was conscious of His place in the purpose of God. Luke's record has no "cry of dereliction." Instead of crying, "My God, my God, why hast thou forsaken me?" (Mark 15:34; Matt. 27:46), Jesus in Luke was totally committed to God, His Father, when He said: "Father, into thy hands I commit my spirit!" (Luke 23:46). Barrett says: "The 'happy ending' never disappears even at the worst moment."¹² Or as Danker puts it, "He terminates His life under order."¹³

In Luke 22:22 *ὀπίσω* is another term that shows the preordained plan of God in Christ. We read: "For the Son

¹¹C. K. Barrett, Luke the Historian in Recent Study (London: Epworth Press, 1961), p. 23.

¹²Ibid., p. 59.

¹³F. W. Danker, Jesus and the New Age, According to St. Luke (St. Louis: Clayton Publishing House, 1972), p. 241.

of man goes as it has been determined" (ὅτι ὁ υἱὸς τοῦ ἀνθρώπου κατὰ τὸ ἠρισμένον πορεύεται). The verb is used only eight times in the New Testament; once each in Luke 22:22, Rom. 1:4, and Heb. 4:7, and five times in Acts (2:23; 10:42; 11:29; 17:26, 31).

To stress the same purpose of the preordained plan of God, Luke uses several nouns and verbs compounded with the preposition πρό; προεἶπεν (Acts 1:16); προγνώσει (Acts 2:23); προκατήχησεν (Acts 3:18, 24; 7:52); προκηρύσσω (Acts 3:20; 13:24); πρόοιδα or προοράω (Acts 2:31); προχειρίζω (Acts 3:20; 22:14; 26:16).

Especially the relation of βουλή with ὀρίζω and προορίζω has more precise meaning. In Acts 2:23 we read that Jesus is delivered up τῇ ἠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ. Similarly, Acts 4:28 treats of the fact that Herod, Pilate, the Gentiles and Israel all conspired against Jesus to do ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρισεν γενέσθαι.

That the suffering of Jesus had to occur had been spoken or foretold long ago in the Scriptures. It is implied that these sufferings of Christ were resolved by God and were included in the divine plan of the salvation of the world.

In addition to those terms, the divine plan of God in Christ is also seen in the various references to events

which took place "as it is written" (γεγραμμένα Luke 18:31; 21:22; 22:37; 24:44-46).¹⁴ The term was used to show that what happened to Jesus is part of the prophecies which had to be fulfilled.¹⁵

We find in Acts, particularly in the sermons of the first preachers in the early church that what happened to Jesus at His crucifixion was the work of ignorance on the part of His enemies. But at the same time that His death was a matter of divine necessity in fulfillment of the Scriptures is reiterated (Acts 2:23; 3:17,18; 13:27-29; see also Luke 24:34; 9:22; 17:25; 24:7, 26, 44). Jesus is delivered according to the definite plan and foreknowledge of God (Acts 2:23; 4:28).

Particularly in his sermon at Antioch of Pisidia Paul referred to the Scriptures in connection with the death of Christ (Acts 13:27-29):

For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him. Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. And when they had fulfilled all that was written of him [ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα] they took him down from the tree, and laid him in a tomb.

¹⁴Luke 3:4; 7:27 applying the same principle to the ministry of John the Baptist.

¹⁵p. Schubert, "The Structure and Significance of Luke 24," Neutestamentliche Studien für Rudolf Bultmann (Berlin: Alfred Topelmann, 1954), pp. 182-191.

The same is true of Acts 17:2, 3, where Paul argued with the Jews of Thessalonica "from the Scriptures, explaining and proving that it was necessary for Christ to suffer and to rise from the dead." And further in Acts 26:22, 23 when Paul was before Agrippa he said, "but what the prophets and Moses said would come to pass, that Christ must suffer. . . ."

Both Matthew and Luke refer to the Scriptures.¹⁶ But they differ in the way they use and understand this motif. Selby stated:

In contrast to Matthew's formula quotations, Luke often includes his most important proof texts without identifying them in any way. When in his Gospel, he does use something like Matthew's formula, he usually refers to the scriptures in general without indicating any particular passage.¹⁷

Further, Selby also pointed out, that "most of Luke's references are central in Moses and all the prophets," because Luke wants to show that,

Jesus' crucifixion, far from being a miscarriage of the Messianic program, was in fact included in divine plan as predicted in scriptures, hence a necessity. In that he nowhere provides a reason for this necessity.¹⁸

¹⁶p. Feine and Johannes Behm, Introduction to the New Testament, completely re-edited by Werner G. Kummel, translated from the German by A. J. Mattill, Jr. (Nashville: Abingdon Press, 1966), pp. 78, 79.

¹⁷D. J. Selby, Introduction to the New Testament: The Word Became Flesh (New York: The MacMillan Company, 1971), pp. 161, 162.

¹⁸Ibid., p. 162.

Then he adds:

Luke comes much closer to an outright apologetic appeal to prophecy. Whereas in Matthew "fulfillment" meant that the cycle of promise and fulfillment has now found its ultimate realization in Jesus, in these passages in Luke it means turning an apparent liability into an asset. The very crucifixion which would seem to discredit the Messianic claims for Jesus, because it corresponds to Scriptural predictions, actually proves them.¹⁹

As we read through Acts, it is very clear that the divine preordination and divine necessity are strongly emphasized, God the Father is the ultimate source of salvation (See also Luke 1:47). This divine necessity is the supremacy of God over the world in bringing salvation to mankind. "All the events unfold at the behest of God and in accordance with his plan."²⁰ Jesus is called the "holy servant" as we read in the prayer of the Jerusalem congregation in Acts 4:25-28. It was recorded:

[the Lord] who by the mouth of our father David, thy servant, didst say by the Holy Spirit, "Why did the Gentiles rage, and the people imagine vain things? The kings of the earth set themselves in array and the rulers were gathered together, against the Lord and against his Anointed,"--for truly in this city there were gathered together against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, to do whatever thy hand and thy plan had predestined to take place.

Conzelmann claims that Christ was "subordinated" to God in completing God's divine purpose. He writes:

¹⁹Ibid.

²⁰Marshall, p. 104.

In conclusion, we may say that there is no systematic consideration of the ontological relationship of Father and Son. We find a clear subordinationism, which derives from tradition and is in harmony with Luke's view of history. Jesus is the instrument of God, who alone determines the plan of salvation.²¹

The same conclusion was stated by Ulrich Wilckens when he writes, "It is God who plans and directs the history of salvation; in Luke's book God uses Jesus as his pivotal instrument for salvation history."²²

If we understand Luke correctly, we need to stress that it is true that God alone plans the salvation of mankind. But from the beginning Luke stresses that Jesus was aware of His function. He was aware of this plan as foretold in the scriptures: *ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί* (Luke 22:37). The story of the Passion and death of Christ, like that of His resurrection is presented as the "accomplishment" of the divine purpose. Christ actively and consciously labors to bring about this consummation. He went into His suffering knowingly and willingly.²³ Goguel states: "Jesus did not believe that he was the Messiah

²¹Conzelmann, p. 184.

²²Rohde, p. 210.

²³N. B. Stonehouse, The Witness of Luke to Christ (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), pp. 128-151.

although he had to suffer; he believed that he was the Messiah because he had to suffer."²⁴

Jesus in Luke was aware of the title "Son of Man," but He must first be crucified and rejected before He can appear as Son of Man from heaven.²⁵ Or in other words, we may say that Luke wants to stress that the Lordship of Christ is the Lordship that He obtained by passing through suffering to triumph, a way that goes through catastrophe to victory. So Marshall also writes:

So the principal theme of the Gospel is seen to be the kingdom of God with Jesus as the King who acts in a royal manner during His ministry and then bequeathes His kingdom to the Apostles (Luke 22:18). He goes up to Jerusalem as a king, but it is through crucifixion and resurrection that he reaches His throne. He is surrounded by glory; and His entrance into glory at His exaltation (Luke 24:26) is more significant in this regard for Luke than the future parousia in glory which is emphasized by Mark and Matthew.²⁶

Suffering and death are necessary factors in Jesus' ascent to His glory. Danker explains it this way:

²⁴M. Goguel, The Life of Jesus, translated from the French, by Olive Wyon (New York: The Macmillan Company, 1945), p. 392.

²⁵Danker, pp. xiii-xvi; E. Hill, "Messianic Fulfillment in St. Luke," Studia Evangelica, International Congress on 'The Four Gospels' in 1957, edited by Kurt Aland (Berlin: Akademie-Verlag, 1959), pp. 190-198, describes four key episodes to show how Luke proves that Jesus is Christ.

²⁶Marshall, p. 89; A. R. C. Leaney, A Commentary on the Gospel According to St. Luke (London: Adam & Charles Black, 1958), pp. 34-37, pointed out that Christ is a king as the major emphasis of Luke.

Jesus' death, perpetrated by the cream of the "system" does not invalidate his credentials as the Messiah. On the contrary, the path to apparent disaster is the upward road to victory.²⁷

In summary: Luke's uses of the word $\delta\epsilon\iota$ covers the deep understanding of the relation of Jesus to the Father's plan, which plan is foretold in the Scriptures and fulfilled in Jesus Christ through His suffering, death and resurrection. Here the uses of $\delta\epsilon\iota$ in connection with Christ's life are not controlled by pagan ideas, but by the biblical concept of God. We do not agree with Schulz who claims that pagan ideas of inevitable fate colored Luke's thought. Especially when he says that not election, as in the Old Testament, but the Hellenistic ideas of predestination and necessity are at work. Everything depends on God's will, and it is not for man to question it.²⁸

Christ was not forced against His will to submit. In contrast, Luke stresses His awareness, readiness, and willingness to fulfil God's plan, to fulfil the Scriptures. It is a Father and Son relationship. Once more, "not fate, but a Father's purpose watches over the destiny of Christ."²⁹

²⁷Danker, p. 114.

²⁸S. Schulz, "Gottes Vorsehung bei Lukas," Zeitschrift für die Neutestamentliche Wissenschaft, LIV (1963), 104-116.

²⁹Danker, p. 249.

Cross and Salvific Significance

One thing to be noted, however, is that although Luke with the word *δεῖ* stresses that Christ must suffer, die, and be resurrected by God, Luke interprets the cross differently from Paul and Mark.³⁰ Luke did not go beyond the necessity of the passion to the inner relationship between the cross and the forgiveness of sins. He writes in Luke 24:26 that the way to the cross is only *εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ*. The emphasis falls upon the glorification of Christ at the resurrection and remains there.

The Marcan teaching that the death of the Son of Man occurred as a "ransom for many" (*καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*, Mark 10:45) and the idea that Christ died "for our sins" which is found even in the pre-Pauline tradition (1 Cor. 15:3-6; Rom. 4:25) are absent from Luke. Negatively speaking Luke obscures something which in Mark is central.

Conzelmann has pointed out that there is no direct soteriological significance of the cross:

The most important finding in this connection for our purpose is that there is no trace of any passion mysticism, nor is any direct soteriological significance drawn from Jesus suffering or death. There

³⁰Conzelmann, p. 196: "Thus the Passion is interpreted in advance, as a gateway to glory, not, as in Paul, as the saving event in a positive sense."

is no suggestion of a connection with the forgiveness of sins.³¹

At the Last Supper the two-fold ὑπὲρ ὑμῶν ("the blood of the covenant poured out for many") occurs only in the longer form of the Lukan account of the institution at the eucharist (Luke 22:19, 20). There are contradictory opinions concerning the problem of whether the "shorter text" (Luke 22:15-19a) or the "longer text" (Luke 22:15-20) of the Eucharist in Luke is genuine.³² But it is clear, that even if the longer text is closer to the original, the forgiveness of sins is not directly connected with the cross.

Luke has very much to say about the cross. It is mentioned with the resurrection in passion predictions, words of the resurrected Jesus, and in the sermons of Acts. Both

³¹Ibid., p. 201; H. J. Cadbury, The Making of Luke-Acts (New York: MacMillan, 1927), p. 280; C. H. Dodd, The Apostolic Preaching and Its Development (New York: Harper, 1962), p. 25.

³²J. Jeremias, The Eucharistic Words of Jesus, translated from the German by Norman Perrin (London: SCM Press Ltd., 1966), pp. 139-159; H. N. Bate, "The Shorter Text of St. Luke 22:15-20," Journal of Theological Studies, XXVIII (1926-1927), 362-368; P. Winter, "The Treatment of His Sources by the Third Evangelist," Studia Evangelica, VIII (1954), 138-172; J. M. Creed, The Gospel According to St. Luke (London: MacMillan, 1965), p. 262; Leaney, pp. 267, 268; Zehnle, "The Salvific Character of Jesus' Death in Lucan Soteriology," Theological Studies, XXX (1969), 420-444; H. Chadwick, "The Shorter Text of Luke 22:15-20," Harvard Theological Review, L (1957), 249-258; C. H. Talbert, Luke and the Gnostics; An Examination of the Lukan Purpose (Nashville: Abingdon Press, 1966), pp. 74-75.

death and resurrection were willed by God, part of His plan, necessary. But it seems that J. M. Creed's well known dictum is true: "There is no theologia crucis beyond the affirmation that the Christ must suffer since so the prophetic scriptures had foretold."³³

Bruce also states that the speeches in Acts do not emphasize that the death of Jesus has soteriological significance. He writes:

We should observe, however, that primitive though the Christology of these early speeches may be, it is none the less a Christology; just as ever classification and cross-section of the Gospels presents us with a theological portrayal of Jesus as Messiah, Son of God and Savior, so do these summaries of the original kerygma in the early speeches of Acts. In them, Jesus is the divinely appointed Savior, put to death in accordance with the determinate counsel and foreknowledge of God, exalted as Lord and Christ.³⁴

Both Peter (Acts 2:38; 3:19; 5:31; 10:43) and Paul (Acts 13:38; 17:30; 26:18) preach the forgiveness of sins as the Risen Lord had directed (Luke 24:47).³⁵ "Yet neither combines the forgiveness of sins with the death of Jesus on the cross."³⁶ For Luke, salvation is given by the exalted Lord

³³Creed, pp. LXXI-LXXII; A contrary opinion is expressed by R. R. Caemmerer, Earth with Heaven (St. Louis: Concordia Publishing House, 1969), pp. 47, 60, 74, who relates cross and resurrection on equal levels as basic to the preaching of the forgiveness of sins.

³⁴F. F. Bruce, The Acts of the Apostles; The Greek Text with Introduction and Commentary (London: The Tyndale Press, 1951), p. 20.

³⁵Infra, pp. 75-84

³⁶Talbert, p. 71.

from heaven. The crucified and resurrected Jesus is example and leader (*ἀρχηγός*) to life (Acts 3:15; 5:31; see also Luke 9:23).³⁷

In Acts 8:32, 33 and 20:28 it can be debated whether Luke attaches any saving significance to the death of Jesus. The story of the conversion of the Ethiopian eunuch by Philip (Acts 8:26-40) centers around a quotation from the Servant Song of Isaiah 53. In verses 32 and 33 we read that as Philip came upon the eunuch, he was reading Is. 53:7b-8a:

As a sheep led to the slaughter, or a lamb before its shearer is dumb, so he opens not his mouth. In his humiliation [*ταπεινώσει*] justice was denied him. Who can describe his generation? For his life is taken up from the earth.

The quotation discusses the suffering and death of the Servant: "He is led to the slaughter and his life is taken from earth." The focus of the discussion is laid on the fact that the Servant was facing His suffering and death.

Hooker pointed out that the quotation does not include anything more than a proof for the necessity of Jesus' passion. The quotation does not offer the theological exposition of the meaning which the fourth Servant Song contains in expressions like "bore the sin of many."³⁸

³⁷Infra, pp. 58-74.

³⁸M. D. Hooker, Jesus and the Servant, The Influence of the Servant Concept of Deutero-Isaiah in the New Testament (London: SPCK, 1959), p. 114.

Lohmeyer in referring to these verses (8:32, 33 and 20:28) finds the idea of atonement in Luke. But as Conzelmann has claimed it is clear that Lohmeyer "reads the idea into the passage (8:32, 33) from the source which is quoted."³⁹

Haenchen writes that Luke's purpose in using the Isaiah material is not to accent the Christological significance of the death of Jesus but to emphasize the innocent, non-violence of Him to whom justice was denied.⁴⁰ The quotation very strongly emphasizes the movement from humiliation to exaltation, the deep meaning of ταπεινώσις. As Smith also writes:

Luke stresses that Jesus went through suffering to glory, through humiliation to exaltation. Forgiveness of sins, life, and salvation are granted to those who have faith in Jesus and follow Him on His way.⁴¹

The second passage (20:28) is the strongest statement in Luke-Acts for the salvific significance of the death of Jesus. Here, it is more probable to translate the phrase διὰ τοῦ αἵματος τοῦ ἰδίου with "the blood of his own" rather than "His own blood." The flock is possessed by God through the blood of His own Son.

³⁹Conzelmann, p. 201.

⁴⁰E. Haenchen, The Acts of the Apostles; A Commentary, translated from the German by Bernard Noble and Gerald Shinn, under the supervision of Hugh Anderson (Philadelphia: Westminster Press, 1971), pp. 311, 312.

⁴¹R. H. Smith, Acts, Concordia Commentary (St. Louis: Concordia Publishing House, 1970), p. 145.

In understanding this verse, we follow most of the commentators who have pointed out that this verse would seem to reflect Paul's doctrine of redemption through the death of Christ. This is an exception to the general theology of Luke-Acts.⁴² For Luke does not develop a doctrine of the positive salvific meaning of Christ's passion and death on the cross.

It is clear then, as Talbert concludes, that in his handling of the Marcan source, as well as in the composition of the speeches in Acts, the author of Luke-Acts intended to avoid the link between the cross and the forgiveness of sins.⁴³ Instead of connecting the death of Jesus directly with forgiveness by means of images from the realms of sacrifice, manumission, or mysticism, as Mark and Paul have done, Luke places the emphasis on the benefits and gifts of the resurrected Jesus. The cross and suffering were the way Jesus traveled to His glory.

In summary: If Luke uses the word $\delta\epsilon\iota$ to stress the divine necessity for Christ's suffering, Luke's main concern and purpose is not to show the salvific event of the cross but to show the innocence of Jesus: The cross is His pathway

⁴²Bruce, p. 381; Barrett, pp. 59, 60; Smith, p. 307; Conzelmann, p. 201 (p. 197 note 3); P. Vielhauer, "On the Paulinism of Acts," translated from the German by William C. Robinson, Jr. and Victor P. Vurnish, Perkins School of Theology Journal, XVII (1963), 5-17.

⁴³Talbert, p. 73.

toward His glorification. If the saying in Mark 10:45 is absent from Luke, it does not mean that Luke rejects it because he disagrees, but probably because it did not fit comfortably with his other ideas, or it did not seem to him to be a helpful way of speaking, or he did not think it was appropriate to his audience.

Luke wrote with an apologetical purpose. Mark records Pilate's declaration of the innocence of Jesus only once (Mark 15:14), whereas Luke records it three times (Luke 23:4, 14, 22). Pilate understands Jesus to be innocent and makes several efforts in favor of the accused. Jesus died at the hands of the Roman establishment because of the pressure of the Jewish mob (Luke 23:1, 2, 5, 14, 18, 21, 22-28). If to the testimonies (by Pilate) that of the centurion is added in Luke 23:47, the guiltlessness of Jesus in His suffering becomes clear. Luke alters Mark's statement by the centurion from "Truly this man was the Son of God" (ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν Mark 15:39), to "Certainly this man was innocent" (ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν Luke 23:47). This change enabled him to introduce again the assertion of Jesus' guiltlessness.

Dibelius earlier had pointed out the martyr-motif in Luke's account of the passion:

Luke regards these events in the place where he consequently puts them not as the completion of salvation, but as the story of a saintly man closely united with

God. The literary consequence of this view is that Luke presents the Passion as a martyrdom.⁴⁴

Christ died as a martyr.⁴⁵ He is the example for the believers who must be ready to suffer for His sake, to follow His way.

⁴⁴M. Dibelius, From Tradition to Gospel, translated from the German by Bertram Lee Woolf (New York: Charles Scribner's Sons, 1965), p. 201.

⁴⁵Ibid., pp. 202-204; S. Brown, Apostasy and Perseverance in the Theology of Luke; Analecta Biblica, XXXVI (Rome: Pontifical Biblical Institute, 1969), 123: "Lucan depiction of Jesus' suffering and death shows clear signs of individualization. The Lucan Passion account is the report of a martyrdom and not of salvific events, as in Mark and Matthew."

Luke 9:23

The saying on cross-bearing in Luke 9:23 (contrast with Mark 8:34 and Matt. 16:24) is taken over from Mark's version. In these three verses, all the Evangelists use the phrase "if any one will come after me," εἰ τις θέλει μετὰ μου ἕλθαι; but Luke uses a different form of ἕλθω and of ἀκολουθεῖν. They all emphasize the point of "following" by using the present imperative ἀκολουθεῖτε.

W. Grundmann, "εἰ τις θέλει μετὰ μου ἕλθαι," Theological Dictionary, ed. by Gerhard Kittel, translated from the German by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), II, 22-23.

CHAPTER VI

ΔΕΙ AND THE WAY OF CHRISTIAN SUFFERING

Just as Jesus' suffering is the way to heavenly glory and victory, so discipleship involves readiness to follow the same path of suffering to glory, through suffering to triumph. "Claimed by the 'divine will,' the disciples are shaped and determined by it down to the smallest details of their lives."¹

Acts 14:22 is the basic text for the understanding of the relationship of $\delta\epsilon\acute{\iota}$ to the way of Christian suffering. But first we will examine the understanding of the saying on bearing the cross in Luke.

Luke 9:23

The saying on cross-bearing in Luke 9:23 (contrast with Mark 8:34 and Matt. 16:24) is taken over from Mark's version. In these three verses, all the Evangelists use the phrase "if any one will come after me," $\epsilon\acute{\iota}\ \tau\iota\varsigma\ \theta\acute{\epsilon}\lambda\epsilon\iota\ \acute{\omicron}\pi\acute{\iota}\sigma\omega\ \mu\omicron\upsilon$; but Luke uses a different form of $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ and of $\acute{\alpha}\rho\nu\acute{\epsilon}\omicron\mu\alpha\iota$. They all emphasize the point of "following" by using the present imperative $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\acute{\iota}\tau\omicron$.

¹W. Grundmann, " $\delta\epsilon\acute{\iota}$, $\delta\epsilon\acute{\omicron}\nu\ \acute{\epsilon}\sigma\tau\acute{\iota}$," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated from the German by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), II, 22-23.

The content of the passage in each Gospel shows the purpose of every evangelist. Mark 8 and Matthew 16 are very similar. But Luke is quite independent from Mark. The addition of the word "daily" (καθ' ἡμέραν), clearly points out Luke's doctrine of following Christ's way in daily life. The focus is laid on the day-by-day struggle of following Jesus. He formulates the saying of Jesus in such a way that taking up the cross seems to be a task which disciples must accept afresh each day.

Every true Christian should be bearing his cross every day, and doing so by choice as a sign of his devotion to his Lord. It is an essential part of Christian discipleship.

Arndt calls this "a path of thorns. Per aspera ad astra must be its motto."² The way of the disciple comes definitely into focus as the way of the cross. What happened to Jesus in His earthly life may happen to the church. As Christ suffers on the cross, so all who desire to be His disciples must also be ready for suffering. This is the way of the disciple, the way of suffering, which all the faithful apostles, prophets, and saints of the past experienced.

²Wm. Arndt, The Gospel According to St. Luke (St. Louis: Concordia Publishing House, 1956), p. 259.

The commentators have different opinions of the understanding of $\sigma\tau\alpha\upsilon\rho\acute{o}\varsigma$ in Mark 8:34. Gould interprets it as "martyrdom."³ Others interpret this passage as meaning the "willingness to face even death"⁴ as "a condemned criminal."⁵ But Mark's context clearly points out that Mark accentuates that the acceptance of the cross entails the loss of all of one's good and life for the sake of the gospel.⁶ Mark 8:35-38 explains this very point by contrasting the gain of the whole world at the price of losing one's soul, the loss of life with the gain of eternal life. It is a complete self-denial for the sake of Christ.

Luke makes it clear by reapplying Jesus' word to the situation of the Church, that Christians face a long, continuous testing in the world. As Creed states:

Men are called to surrender their lives, as Jesus must surrender His to win them in the age to come. . . .
The addition ($\kappa\alpha\iota$ ' $\eta\mu\acute{\epsilon}\rho\alpha$) facilitates the practical

³Ezra P. Gould, A Critical and Exegetical Commentary on the Gospel According to St. Mark, in The International Critical Commentary, edited by Alfred Plummer (Edinburgh: T. and T. Clark, 1905), p. 156.

⁴A. O'Flynn, "Mark," A Catholic Commentary on Holy Scriptures, edited by B. Orchard, and others (New York: Thomas Nelson and Sons, 1953), p. 918.

⁵W. K. Lowther Clarke, "Mark," Concise Bible Commentary (London: SPCK, 1952), p. 701.

⁶Carl E. Lutz, "The Doctrine of Christian Cross-Bearing in the New Testament," (Unpublished Master of Sacred Theology Thesis, Concordia Seminary, St. Louis, 1960).

application of the saying to the life of the Christian church.⁷

Luke 14:27

Beside the Markan version, there is another saying on cross-bearing that also points to the conditions of discipleship (Matt. 10:38 and Luke 14:27). Both versions of this Q saying states things in a negative manner: "is not worthy of me" (Matthew) or "is not my disciple" (Luke). Both agree and stress that each one must take up and carry his own cross. Instead of the common word λαμβανεῖν (to take up, Matt. 10:38), or ἀρᾶν (to take up, Mark 8:34), Luke chose the rarer verb βασταζειν (to bear a burden).

Luke does not identify the audience. He only mentions ὄχλοι πολλοί (14:25). Jesus talks to the people and not to a specific group. Luke underscores the element of cost in cross-bearing, the great cost that is involved in entering the kingdom. In Luke we read the very accurate list of the members of the family; even the wife herself has to be left for the sake of the kingdom of God (verse 26). Rengstorf pointed out that "all afflictions and losses are to be endured without the slightest murmur arising in our hearts or passing from our lips."⁸

⁷J. M. Creed, The Gospel According to St. Luke (London: MacMillan, 1965), p. 131.

⁸K. Rengstorf, Das Evangelium nach Lucas, in Das Neue Testament Deutsch, Herausgegeben von Paul Althaus (Goettingen: Vandenhoeck & Ruprecht, 1949), p. 177.

So the two passages in Luke (9:23 and 14:27) make it clear that when he connected renunciation of earthly ties with the necessity of carrying the cross Luke followed his source. But, as usual, while keeping as close as possible to his source, he read it with a great originality of thought. The words are mostly the same as found in his source (Mark and Q), but he infused into them his own deep understanding of the mystery of Christian life.

It is also noted that a comparative study of the cross-bearing saying helps us to understand that Jesus in the Synoptics points to self-denial and loyal discipleship as the characteristics of following Christ. Discipleship demands an exclusive commitment to the Master, a full surrender of oneself to the Lord. As Hopkins writes:

If they [the disciples] were to belong to Him they must be prepared for self-denial, not self-pity; a cross to carry, not a cushion to recline upon.⁹

Lenski also states:

The cross is that suffering which comes upon us as followers of Christ, which grows out of our connection with him. The cross is thus the mark of the Christian and let us remember every Christian is marked by it.¹⁰

Discipleship requires an immediate, total, and undiverted commitment to Jesus and the Gospel. Faith in Jesus Christ

⁹H. E. Hopkins, The Mystery of Suffering (Chicago: Inter-Varsity Press, 1959), p. 90.

¹⁰R. C. H. Lenski, The Interpretation of St. Mark's and St. Luke's Gospels (Columbus: Lutheran Book Concern, 1934), p. 803.

and entering into community in His name imply that one has taken on the same commitment as Jesus, that one wishes to live in the same manner as He. It also means that one must say No to himself and surrender all his life to Jesus. As Bonhoeffer says "Discipleship means Jesus Christ, and Him alone."¹¹ Further, he also states:

Jesus as Christ is Christ only in virtue of His suffering and rejection, so the disciple is a disciple only in so far as he shares his Lord's suffering and rejection and crucifixion. Discipleship means adherence to the person of Jesus, and therefore, submission to the law of Christ. In other words it means the cross.¹²

Luke 23:26

In Luke 23:26, Luke has added the phrase ὄπισθεν τοῦ Ἰησοῦ to his source (Mark 15:21). With this addition Luke wants to stress that as Simon of Cyrene walks and carries the cross after Jesus, he is the picture of Christian discipleship. As C. StuhlmueLLer pointed out:

In Luke's Gospel the reader is not so much invited to adore the person of Jesus who comports himself as the Son of God (Matthew and John), nor to learn about him (Matthew), nor again to look on at a distance in overwhelming sorrow (Mark), rather the evangelist invites the reader to be another Symon of Cyrene, taking a position next to Jesus and even carrying his very cross.

¹¹Dietrich Bonhoeffer, The Cost of Discipleship, translated from the German and abridged by R. H. Fuller (New York: The MacMillan Company, 1949), p. 51.

¹²Ibid., p. 71.

In the weakness of Peter as well as in the hope of the good thief, the reader sees himself.¹³

Discipleship is realized by Luke in the form of a journey whose way is determined by Jesus, and whose path the disciples are to follow. The Master goes before His disciples who have to follow Him. As Schweizer has stated:

Thus it seems that the term "follow" is used as elsewhere in the pregnant sense of participation in Jesus' vocation to suffering and death.¹⁴

The journey implied participation in the fate of Jesus. It is a call to a fellowship of life and suffering with Jesus Himself. Bernadicou explained it this way:

The Christian is called to follow Jesus' way to glory through suffering and death. The Christian must die to his earthbound self-transcend himself, if you will, in order to fulfill the greater claims of the gospel.¹⁵

For this "daily" travel of the thorns and way of suffering, the Christians need help from God, as illustrated by the Christian prayer from the fourth or the fifth century:

Θ θεος των παρακειμένων σταυρων, βοηθησον τον δουλόν σου Ἀπφούαν , "O God of the crosses that are laid upon

¹³C. StuhlmueLLer, "The Gospel According to Luke," The Jerome Biblical Commentary, edited by R. E. Brown, Joseph A. Fitzmyer and Roland E. Murphy (Englewood Cliffs: Prentice-Hall, Inc., 1968), pp. 155-156.

¹⁴E. Schweizer, Lordship and Discipleship, translated from the German with revisions by the author (London: SCM Press LTD., 1960), p. 16.

¹⁵p. J. Bernadicou, "Self Fulfillment According to Luke," The Bible Today, LVI (1971), 507.

us, help thy servant Apphouan."¹⁶ The faithful disciples and in fact all who believe in Jesus' word depart from the Master's presence in order to carry out His will (Luke 9:60; 21:13; see also 5:14, 25; 8:39; 19:32; 21:8)

As Christ is moving on a way that leads only to death on the cross, so only by committing themselves to this way is there any real life for men. No one can be a true disciple of Jesus without risking the dangers his Master faced.

With Christ the Christian is on his way through suffering and death to heavenly salvation. This "heavenly" journey is a concrete, clearly defined earthly path, upon which the Christian follows his Master. His following involves receptivity for the injunctions of Jesus as his risen Lord, and the acceptance of earthly responsibility under the Lord's commission. Unconditional surrender, regardless of human ties, and new involvement in the secular order co-exist in tension.¹⁷

To summarize our investigation of cross-bearing as the characteristic of discipleship, here we quote Schweizer who also stresses the understanding of following Christ's pathway:

1. Jesus has called men to follow him; this allegiance to his person he regards as a decisive, indeed as the decisive act.
2. His calling is the beginning of something new, changing all things. It takes place in sovereign liberty and can at once assume the character of an act of divine grace.

¹⁶James H. Moulton and G. Milligan, The Vocabulary of the Greek Testament, illustrated from the Papyri and other non-literary sources (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 586.

¹⁷H. Flender, St. Luke, Theologian of Redemptive History, translated from the German by H. Reginald and Ilse Fuller (Philadelphia: Fortress Press, 1967), p. 80.

3. Following Jesus means togetherness with Jesus and service to Him.
4. It entails giving up all other ties, to boat and tax office, to father and mother, in short, to one's own life, to oneself.
5. As Jesus' own way, by divine necessity, leads to rejection, suffering and death, and only so to glory, so also the way of those who follow him.¹⁸

Acts 14:22

The theme of the cross-bearing saying, which stresses suffering, is given wider application in Acts through the life of the apostles and the first believers.

It was predicted at his conversion that Paul must suffer for the sake of Christ's name: *ὅτι δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν* (Acts 9:16). And in Acts 14:22 Paul himself says: *ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.*

In the New Testament the verb *θλίβω* occurs 10 times, and the noun *θλίψις* is found 44 times. There are two main meanings for *θλίψις*: (a) outward circumstances, and (b) figurative usage referring to mental and spiritual states of mind.¹⁹ Acts 14:22 points to category (a) which stresses the "outward circumstances." By using the phrase *πολλῶν θλίψεων* Luke makes clear the way of Christian suffering.

¹⁸Schweizer, p. 20.

¹⁹W. Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated from the German and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: The University of Chicago Press, 1957), pp. 362, 363. Hereafter referred to as BAG.

Schlier has listed several terms that frequently have a similar sense to θλίψις, namely στενοχωρία, ἀνάγκη, λύπη and διωγμός.²⁰

Paul knew that in every step of his life imprisonment and affliction awaited him. He testified in Acts 20:23 that "in every city imprisonment and afflictions await me" (δεσμά καὶ θλίψεις). Paul's missionary journeys in Acts show that opposition and persecution continually faced him and his converts. His labors culminated in his arrest in Jerusalem, his subsequent imprisonment, and his journey as a captive to Rome.²¹

In Mark 13:19 and 24 θλίψις refers to events which occur prior to the eschaton. Luke, however, made θλίψις the mark of the life of Christian people or of discipleship.²² Particularly in Acts it is clear that the word θλίψις is not the sign of the nearness of the eschaton. We find that it is explicitly given a non-eschatological meaning which points to the present persecution of Christians.

²⁰H. Schlier, "θλίβω, θλίψις," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated from the German by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), III, 146.

²¹I. Marshall, Luke: Historian and Theologian (Grand Rapids: Zondervan Publishing House, 1971), p. 210.

²²H. Conzelmann, The Theology of St. Luke, translated from the German by Geoffrey Buswell (London: Faber and Faber, 1960), pp. 98-101.

Although *θλίψις* is inseparable from Christian life in this world, it was not mentioned that *θλίψις* of the Christian church is sent by God. Christ's passion, though foreseen by God, was the work of wicked men, the lawless people who crucified Jesus. So also the *δεῖ* in Acts 14:22 signifies an inner necessity in sharing Christ's way, and not divine destiny or unavoidable fate. And to this extent Paul of Acts is a fine example of a Christian who takes up his cross and does not detour (Acts 22:25-30).

The motif of the New Testament *θλίψις* is determined by the historical event in the life of Jesus. Paul in all his suffering and afflictions is not forced against his will to submit. Luke stresses his awareness of God's plan through Paul's life.²³ Paul, as was promised at his election, must experience a treatment similar to that which the Master suffered at the hand of the ungodly. It is the Lord's will from the moment of his conversion that tells him what he must do (Acts 9:6) and this Lord places him from the beginning under the law of the *δεῖ παθεῖν* (Acts 9:16).

Like Paul, all Christians are to bear all reproach and their cross unshirkingly for Christ. The Christians should

²³R. H. Smith, Acts, Concordia Commentary (St. Louis: Concordia Publishing House, 1970), p. 316, states the parallels between the passion of Paul and the passion of Jesus, "The divine 'must' of prophecy stands over Jesus' way, and also Paul's steps are accompanied by prophetic utterance."

approach their cross and afflictions with the attitude of complete submission to God's will as Jesus submits and follows the will of God in His life to the cross. The Christian way is the path of faithful obedience through the cross. Before entering into the kingdom, the Christians may travel the pathway of sorrows and afflictions toward glory. As R. H. Smith clearly states:

To be a disciple of Jesus is to follow Him on His path. Suffering is a mark of discipleship, is sharing His way. . . . Whatever Christians suffer is but the necessary prelude to glory, struggling to be born. Entrance into the kingdom of God is through the low and narrow door of tribulations.²⁴

Suffering and discipleship are two themes that are interrelated. As Christ was innocent in his suffering, Christians may experience suffering and afflictions for the sake of Christ; the glory of the kingdom lies at the end of the path. "In God's kingdom suffering is paradoxically a sign of divine favor and is the hard and narrow path to glory."²⁵

Deeply stressed by Luke is the understanding of afflictions as related to God's will. He points out that the sufferings of the Christians are not conceived as leading the individual towards salvation. It is the part of the life that may be experienced for the sake of Christ. As Brown states, "ἁλίψης" have a beneficial effort not for the

²⁴Ibid., p. 221.

²⁵Ibid., p. 152.

individual but for the collectivity."²⁶ And the Church father Tertullian early had mentioned, Sanguis martyrum, semen Christianum.²⁷

With this understanding we agree with C. H. Talbert who suggested that one of Luke's themes in his writings is "A Call to Martyrdom."²⁸ He based his thought on the life of Jesus who was innocent in His suffering. Luke is very concerned to portray the death of Jesus as a martyrdom rather than as a sacrifice for sin.²⁹ "Luke describes the death of Jesus as a martyrdom in order to give a basis for Christian suffering-martyrdom."³⁰ With reference to Luke 21:13 we read that persecutions are an opportunity to bear witness (εἰς μαρτύριον). For some disciples, the result of this bearing witness may be martyrdom, as mentioned in Luke 21:16: "and some of you they will put to death" (καὶ θανατώσουσιν ἐξ ὑμῶν).

In summary, Luke understands that the Christians are still in the world, struggling against the forces of the evil which is still present. All the Christians must follow

²⁶Schuyler S. J. Brown, Apostasy and Perseverance in the Theology of Luke, Analecta Biblica 36 (Rome: Pontifical Biblical Institute, 1969), p. 124.

²⁷Ibid.

²⁸C. H. Talbert, Luke and the Gnostics, An Examination of the Lukan Purpose (Nashville: Abingdom Press, 1966), pp. 71-78.

²⁹Supra, p. 56.

³⁰Talbert, p. 76.

Christ's way, constantly and alertly, and not be ensnared by the pressures and practices of the world. As O. Betz declared:

The church as the eschatological community is not yet the church at rest. It has to participate in the struggle of Jesus against the last desperate efforts of Satan and his agents. Therefore, the apostles and members of the church are fulfilling the twofold task of their Master. They proclaim the kerygma and through mighty works rescue the captives of Satan. The earth and human history have become the plane on which the reign of God gradually expands until the time of full restoration, the apokatastasis panton (Acts 3:21).³¹

To express the same thought of following Christ's life Luke uses the term ὁδός, which we will discuss in the next part.

ὁδός

Long before there was any such word as Christianity, the word "way" (ὁδός) was the name for the Christian religion. It characterizes the position of the believers or disciples that followed the pathway of Christ.

No less than six times the word ὁδός is found in Acts, and always in passages that are connected with Paul. The first time is in Acts 9:2, where Saul while "still breathing threats and murder against the disciples of the Lord went to the high priest and asked him for letters to the Synagogues of Damascus, so that if he found any belonging to the way

³¹O. Betz, "The Kerygma of Luke," Interpretation, XXII (1968), 137.

[τῆς ὁδοῦ] , men or women, he might bring them bound to Jerusalem." The same meaning is found in 19:9, where it is related that while Paul was teaching at the synagogue at Ephesus "when some were stubborn and disbelieved, speaking evil of the way before the congregation, he withdrew from them, taking the disciples with him, and argued daily in the hall of Tirannus." Also in 19:23 in connection with the uproar made by the silversmith at Ephesus, it is stated: "About that time there arose no little stir concerning the Way." Later in 22:4 when Paul was speaking about his former life he said: "I persecuted this way to the death, binding and delivering to prison both men and women." And the last two times are found in Acts 24 in Paul's defense before Felix at Caesarea. "The Way" was a designation for the Christians, whereas their opponents spoke of a *αἵρεσις* . "But this I admit to you, that according to the Way, which they call a sect, I worship the God of our father . . ." (24:14). And when Paul had finished his speech we read: "But Felix, having a rather accurate knowledge of the Way, put them off, saying, 'When Lysias the tribune comes down, I will decide your case.'" (24:22).

Bruce suggests that it probably corresponds to Hebrew halakhah "walk," "rule of life," while similar words are used in a religious sense elsewhere.³²

³²F. F. Bruce, The Acts of the Apostles, The Greek Text with Introduction and Commentary (London: The Tyndale Press,

In many passages in the Old Testament *ὁδός* means "walk," "conduct," "manner of life." The ways which men walk can be called the ways of the Lord because they are ways which He has commanded.³³ This is the use in Jer. 7:23: πορεύεσθε ἐν πάσαις ταῖς ὁδοῖς μου, αἷς ἂν ἐντεῖλωμαί ὑμῖν; also in Deut. 5:33: κατὰ πάντα τὴν ὁδόν, ἣν ἐνετείλατο σοὺ κύριος; and Ex. 32:8: παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ ἧς ἐνετείλω αὐτοῖς.³⁴

Arndt and Gingrich clearly state that the word "way" (*ὁδός*) refers to the whole way of life from a moral and religious viewpoint, the way, teaching in its most comprehensive sense.³⁵

A. E. Garvie also states:

The Christian religion was spoken of simply as the way, either because Christ claimed to be the Way, or because he has spoken of the narrow way unto life, or lastly because in him was fulfilled the prophetic sayings regarding the way (Isaiah 40:3; Malachi 3:7).³⁶

(1951), p. 197: "Syr. Urha, 'religion' Arab, as-sabil, 'the way' (of Islam); India, marga; Chinese, Tao, etc."

³³W. Michaelis, "*ὁδός*," Theological Dictionary of the New Testament, edited by Gerhard Friedrich, translated from the German by W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967), V, 51.

³⁴Also Deut. 9:12; 11:28; 13:6; 31:29.

³⁵BAG, p. 557.

³⁶A. E. Garvie, "Way," A Dictionary of the Bible, edited by James Hastings (New York: Charles Scribner's Sons, 1904), IV, 899.

S. Vernon McCasland, having discussed the various opinions concerning the word Way, then states:

We conclude therefore that the Way (ὁδός, ἡ ὁδὸς) as a designation of Christianity was derived from Isaiah 40:3 and that it is an abbreviated form of "the way of the Lord"; that the idiom ἡ ὁδὸς was used in a similar sense by Qumran as a designation of its life; that Christians probably derived the idiom ultimately from Qumran, and that the agent of the transmission was John the Baptist.³⁷

However, as it is more clearly stated in Acts, the Christians in the early church are called the "Way," because of their life, their commitment, and their obedience to the pathway of Christ. The above six passages describe "the mode of life" which comes to expression in Christian fellowship. This name which may have been given to Christians described Christianity as a matter of practice, a life to be lived, a way to walk in, rather than an opinion. As R. H. Smith writes:

Christianity was not a creed to be memorized or an idea to be cherished but a way to be followed, a path to be traveled, a life to be lived as Jesus' disciples followed Him on His way and responded to His call. Jesus is the one who travels the way first (Pioneer), leading Christians through tribulation to glory of life (3:15; 5:31; see also 7:16). That God would gather the scattered people and grant them with one heart to travel together on one way in the days of the New Covenant had been prophesied by Jeremiah (32:29).³⁸

37S. Vernon McCasland, "The Way," Journal of Biblical Literature, LXXVII (1958), 230.

38Smith, pp. 148, 149.

Δεῖ--Preaching the Gospel and Mission to the Gentiles

According to the Gospel of Luke a central feature of Jesus' life was His preaching of the Good News. So in Acts a central place is occupied by the preaching of His disciples (particularly through the speeches in Acts).

It has been estimated that the speeches in Acts take up one-fifth of the whole volume and are one of its most striking features. H. J. Cadbury states: "The Acts contains the witness of the apostles to Jesus, and therefore their words occupy an important place in the total conception of the book."³⁹

In Luke 9:2 we read: καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ. Jesus sent His disciples out during his earthly life to preach the same message as He Himself proclaimed. "The mission of the world-wide Gospel is already present in embryo in the ministry of Jesus."⁴⁰ In Luke 13:29 (contrast to Matt. 8:11), Luke adds to east and west "from north and south," to point to all parts of the world.

Davies also states:

Notice, however, that it is especially that Jesus is servant, not so much as suffering servant who makes

³⁹H. J. Cadbury, "The Speeches in Acts," The Beginnings of Christianity, Part I, The Acts of the Apostles, edited by F. J. Foakes Jackson and K. Lake (Grand Rapids: Baker Book House, 1966), V, 402.

⁴⁰W. D. Davies, Invitation to the New Testament, A Guide to Its Main Witnesses (New York: Doubleday & Company, Inc., 1966), p. 224.

atonements for the sins of the world. Luke expounds the person of Jesus in relation to the whole world.⁴¹

After His resurrection on Easter night Jesus recalled passion predictions given during His earthly ministry (Luke 24:44), opened their minds to understand the Scripture (24:25), and then declared that not only His suffering, death, and resurrection (24:26) stood under divine necessity and fulfilled Scripture but also that the preaching of repentance and forgiveness of sins to all nations was God's will revealed in Scripture (24:27). Verse 47 raises a question: "Is that a direct commission for the world mission?"

Brown mentions that, while there are similarities between Luke 24:44-49 and Matt. 28:18-20, the Lukan version, unlike the Matthean, cannot be properly termed a missionary commission. He writes:

Luke's account of Jesus' parting words to the entire group of disciples manifests certain similarities with Matt. 28:18-20. Nevertheless the differences are no less apparent. In particular the Lukan version, unlike the Matthean, cannot be properly termed a missionary commission. The disciples are not sent forth. . . . The grammatical parallelism between $\pi\alpha\sigma\iota\grave{\nu}$, $\alpha\upsilon\tau\omicron\iota\eta\upsilon\alpha\iota$, and $\kappa\eta\rho\upsilon\chi\theta\eta\upsilon\alpha\iota$, makes indubitably clear that the world mission is understood here by Luke not as the object of a commission which Jesus is presently conferring but as part of the Scriptural prophecy.⁴²

Based on an appeal to Semitic construction, Wellhausen proposes to interpret the third infinitive ($\kappa\eta\rho\upsilon\chi\theta\eta\upsilon\alpha\iota$) as

⁴¹Ibid., p. 225.

⁴²Brown, p. 80.

an imperative.⁴³ But as Creed argues, it is difficult in Greek language to give κηρυχθῆναι a different construction from παθεῖν and ἀναστῆναι.⁴⁴

Grammatically, the three infinitives are all related to the words οὕτως γέγραπται. So Luke emphasizes that the world mission is also part of the Scriptural prophecy (see also verse 48: ὑμεῖς μάρτυρες τούτων). Arndt writes that this section (verses 44-49) is one of the most important of the whole Gospel; it is the key of the career Luke has been describing, the very heart of the Christian message.⁴⁵

There are not many passages in the Old Testament that state this in so many words (Is. 42:6; 49:6; see also Luke 2:32) but for Luke the mission to the nations was part of the plan of God revealed in the whole Old Testament. The appeal to the Old Testament's prophecies means that there in the prophecies have been fulfilled through the death and resurrection of Christ, and now the disciples are given the important role to proclaim the tidings of redemption. In the name of Jesus Christ repentance and forgiveness of sins are to be proclaimed to the whole nations.

To begin from Jerusalem means that the prophetic priority is recognized and that Jerusalem has opportunity to find

⁴³Ibid.

⁴⁴Creed, p. 301.

⁴⁵Arndt, p. 496.

forgiveness for crucifying the Messiah (Acts 2:22-40; 3:12-26). The task of the disciples for preaching His name made the continuity between the message of Jesus and that of His disciples.

Haenchen observes that it is the word which binds the Gospel and Acts together. He states:

This "word of God" binds the period after Jesus with the period of Jesus; for it is the message about Jesus, faith in whom leads to forgiveness of sins and deliverance from judgment. Thus we have found the link which leads to two epochs together and thus permits the continuation of the first book (which described the life of Jesus as the period of salvation) in a second book, and indeed demands it; the salvation which has appeared must be preached to all peoples, and the presentation of this mission itself serves to awaken faith and the consequent reception of salvation.⁴⁶

The investigation of the previous chapter has shown that there is not a direct or consistent formula connecting the death of Christ on the cross to the forgiveness of sin.⁴⁷ But on the other hand, the theme of forgiveness of sins is prominent in Luke's Gospel and in Acts.

Luke emphasizes that it is through Jesus' resurrection that God has inaugurated the new age, the long-awaited era of life and peace and forgiveness. It has been opened for all who repent and follow the God-appointed Leader.⁴⁸

⁴⁶E. Haenchen, Die Apostelgeschichte, Kritisch-Exegetischer Kommentar über das Neue Testament (Goettingen: Vandenhoeck & Ruprecht, 1965), pp. 87, 88; quoted from Marshall, pp. 159, 160.

⁴⁷Supra, pp. 50-57.

⁴⁸Smith, p. 103.

Repentance and forgiveness of sins are a double theme, "a red thread"⁴⁹ throughout Luke-Acts (Luke 24:47; Acts 3:19; 5:31; see also 2:38; 10:43; 13:38; 17:30). Salvation and forgiveness are God's free gifts in the new age (Acts 8:20; 10:45; 11:17).⁵⁰ Everyone who believes in Him receives forgiveness of sins through His name (10:43; see also 2:38; 3:19; 5:31; 8:22, 23; 13:38; 26:18).

Before the time of Luke, Mark has also pointed out the divine necessity for missionary effort.⁵¹ But Luke was the first to build the picture of a systematic progress of events, the plans of which bear witness to the guidance of God.

Paul gives us a good example of understanding the divine necessity (δεῖ) of proclaiming His name. Acts 9:16 was the first place where the term δεῖ is recorded in connection with Paul's life. From the very beginning, at the time he was elected by Christ, suffering and mission were inextricably related. Although the word δεῖ is related to "suffering," the suffering happened only because of the Gospel (2 Cor. 11:23-28). As it was a necessity for him formerly to persecute the name Christ (πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι (26:9), reversely now it was a divine necessity for him to witness for the same Name.

⁴⁹Paul Schubert, "The Final Cycle of Speeches in the Book of Acts," Journal of Biblical Literature, LXXXVII (1968), 15.

⁵⁰Bruce, p. 121.

⁵¹supra, pp. 20-21.

In Acts 19:21 the word δεῖ was used in connection with Paul's decision that he should go to Rome (μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν). If one interprets that δεῖ here as the will of Paul, the following happenings move into the distance, for in Acts 23:11 the Lord Himself convinced him that he must bear witness also in Rome.

The following night the Lord stood by him and said: Take courage, for as you have testified about me at Jerusalem so you must bear witness also at Rome (οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι).

Christ who chose him (Acts 9:1-19) was also He who revealed and encouraged him for the sake of His divine will to bear witness to His name to the end of the world. θάρσει (23:11) clearly expresses the meaning comfort and encourage. The imperative does not imply that Paul was "down-hearted."⁵² When Paul was in the greatest danger during the journey by sea, Acts 27:24 reported that the angel appeared at night and said: μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παρυστηῆναι, which in Acts 25:10 can also be interpreted similarly.

From all of these, Luke intends to make clear that Paul was not forced to do the task, but, in contrast, all his plans--the δεῖ of going to Rome to witness the Name--can be understood as reference to the divine will of God.⁵³ That

⁵²R. C. H. Lenski, The Interpretation of Acts of the Apostles (Columbus: The Wartburg Press, 1944), p. 940.

⁵³E. Haenchen, The Acts of the Apostles, a Commentary, translated from the German by Bernard Noble and Gerald Shinn, under the supervision of Hugh Anderson (Philadelphia: Westminster Press, 1971), p. 568.

is the goal which the Risen One has determined in Acts 1:8; and which now through Paul has been reached. In the life of Paul there is no self-glorification or self will; nor is Paul under the destiny of fate. Luke emphasizes that the hand of God is visible in the history of the church and therefore Luke excludes human decision.

From the light of the above passages we understand what Ramsay calls "the clear conception of a far-reaching plan"⁵⁴ to proceed via the imperial city to evangelize the chief seat of Roman civilization in the West. What Paul has testified in Jerusalem was precisely what he did immediately upon reaching Rome (Acts 28:17-22).

In Paul's missionary journeys Luke also makes it clear that the change from the Jewish church to the Gentile church--the expansion from Israel out into the world--is not meant as "accidental events."⁵⁵ It is according to plan, as the outcome of God's will. But this does not mean that the priority of Israel (Acts 3:26) was removed and was to be replaced by a new circle with its center in Rome. In several places we find that the missionary work of the church first was to the Jews, to the synagogue as Jesus had done in His earthly life (Acts 9:20; 13:14; 14:1; 17:1, 10; 18:4, 19, 26; 19:8).⁵⁶

⁵⁴Bruce, p. 361.

⁵⁵Conzelmann, pp. 211, 212.

⁵⁶Smith, pp. 14-19 widely discussed the meaning of God's new people.

Acts 13:46 sets out as a principle: ὑμῖν ἦν ἀναγκαῖον πρῶτον but finally the transition was justified by Scriptures (Acts 13:47, 48; see also Is. 49:6; Luke 2:32). The rejection of Israel causes the expansion of the Gospel to the Gentiles. Because of the unbelief and hardening of the Jews, God had ordained that the Gospel should be proclaimed to the Gentiles. Bruce has pointed out when he says:

All the way through Acts along with the expansion of the Gospel among the Gentiles, goes its rejection by the Jewish nation as a whole, until at last in Rome Paul has to say in words such as he had already used elsewhere: "This salvation of God has been sent to the Gentiles; they indeed will hear it." (Acts 28:28).⁵⁷

To understand this expansion, the stretching out of the circle, R. H. Smith explained it with a picture of an ellipse. He states:

Thus it is not accurate to say that the old sacred circle with Jerusalem at its center was finally replaced by a new circle with its center in Rome. Rather the old circle has been stretched into an ellipse, and the old center is henceforth one of the foci, sharing that distinction with Rome.⁵⁸

Bruce used another picture when he says: "The church was at first composed entirely of Jews. But the circle widened."⁵⁹ Of these two pictures, the ellipse is more accurate than the widened circle in understanding Paul's

⁵⁷Bruce, p. 32.

⁵⁸Smith, p. 17.

⁵⁹Bruce, p. 32.

missionary journey as one movement from Jerusalem to its goal at Rome.

In God's new people, Gentiles were admitted into the full fellowship of the church without first submitting to circumcision and the law of Moses. Acts 15:5 points to the reactions of a group of converted Pharisees, but their demands were immediately and uncompromisingly rejected. God had already removed this sort of barrier; the middle wall of partition had been already destroyed through the resurrection of Christ by God (Eph. 2:14). The Paul of the epistles fights for the principle of table fellowship, even after the Gentile mission has been fully authorized by the Jerusalem leaders. Paul was never freed from the necessity of doing theological battle to show that the circumcision of Gentiles was an abandonment of loyalty to Christ.

In summary, Christ who proclaimed the Good News during His earthly life sent the disciples to proclaim the Gospel, to preach repentance and the forgiveness of sins. It is a divine task of the church to continue this work while the church is still on the way in her journey in this world.

As Packer clearly writes:

By the end of Acts the good news had reached Rome; the Spirit of Jesus was in action there. The capital of the Empire had been stormed, thus typifying the total conquest of the world which is to come. No longer was the church a hole-and-corner affair; it had reached and was now challenging the very centre of the world's life and power. The overall picture left in

the mind from the reading of Acts is of a journeying church, empowered by the Holy Spirit and geared to capture the world.⁶⁰

CONCLUSION

⁶⁰J. W. Packer, Acts of the Apostles, The Cambridge Bible Commentary (Cambridge: At the University Press, 1966) p. 227.

The end of every chapter, no great detail is now given.

1. In reality non-Christian people understand life, suffering and the providence of God different from the way Christians do. They trust that all things are subject to fate and accept suffering as a part of this life which is common to all people. For the Muslims, the Qur'an asserts that the fate of man whatever happens, has been fixed by inevitable decrees.¹ All that has been and all that will be was decreed in eternity and written on the preserved Tablet.² Swemer writes: "The sixth great point of faith in Islam is predestination, and it has important bearing on the Moslem idea of God."³ Further he states that practically, all genuine orthodox Muslims believe this doctrine in such a way that "by the force of God's eternal decree man is constrained to act thus and thus."⁴

¹L. Swan Jones, The People of the Mosque (Calcutta: Baptist Mission Press, 1939), p. 77.

²W. Gardner, The Qur'anic Doctrine of God (Madras: Christian Literature for India, 1916), p. 75.

³H. Swemer, The Moslem Doctrine of God: An Essay on the Character and Attributes of Allah According to the Quran and Orthodox Tradition (Boston: American Tract Society, 1905), p. 93.

⁴Ibid., p. 93.

CHAPTER VII

CONCLUSION

Since the summary of the findings has been done at the end of every chapter, no great detail is now given.

1. In reality non-Christian people understand life, suffering and the providence of God different from the way Christians do. They trust that all things are subject to fate and accept suffering as a part of this life which is common to all people. For the Muslims, the Qur'an asserts that the fate of man, whatever happens, has been fixed by inevitable decrees.¹ All that has been and all that will be was decreed in eternity and written on the preserved Tablet.² Zwemer writes: "The sixth great point of faith in Islam is predestination, and it has important bearing on the Moslem idea of God."³ Further he states that practically, all sunnite orthodox Muslims believe this doctrine in such a way that "by the force of God's eternal decree man is constrained to act thus and thus."⁴

¹L. Bevan Jones, The People of the Mosque (Calcutta: Baptist Mission Press, 1959), p. 279.

²W. Gardner, The Qur'anic Doctrine of God (Madras: Christian Literature for India, 1916), p. 75.

³S. M. Zwemer, The Moslem Doctrine of God; An Essay on the Character and Attributes of Allah According to the Koran and Orthodox Tradition (Boston: American Tract Society, 1905), p. 93.

⁴Ibid., p. 95.

L. Bevan Jones has stated that there are three well-defined schools of thought regarding the doctrine of predestination:

- (a) The Jabarians (from jabr, compulsion), who deny all free agency to man. God is responsible for all man's actions, both good and evil.
- (b) The Qadarians, who deny al-gadr, or God's absolute decree. These say that evil and injustice ought not to be attributed to God, but to man, who is altogether a free agent.
- (c) The Ash'arians hold that God has one eternal will, which is applied to whatsoever He willeth, both of His own actions and those of men, and that He willeth both good and evil. So far they agree with the Jabarians. Nevertheless, they allow some power to man. This they call kasb, or acquisition, because when God wills a thing the man acquires (by a creative act of God) the power to do it. The orthodox Muslim is thus inevitably a fatalist.⁵

There are several verses in Qur'an that lead to this doctrine of fate: "All things have been created after fixed decree" (Surah 54:59). "No one can die except by God's permission according to the book that fixes the term of life" (Surah 2:139). "By no means can aught befall us save what God has destined for us" (Surah 9:51). "God misleadeth whom He will and whom He will He guideth" (Surah 14:4).⁶

⁵Jones, p. 111.

⁶Zwemer, pp. 98, 99 points to some terms that are connected to that doctrine of fate: "Kadar and takdir both come from the same root which mean 'to measure out,' 'to order beforehand'; "Inshallah means 'If God will'; "El-Hamdu-lillah means 'the praise is to God'--the Muslim phrase expresses submission, inevitableness, passivity and fatalism."

There is only one attitude of a true Muslim. He must submit because Islam means submission.⁷ All things come to pass with the foreknowledge, will, predestination and decree of God.⁸

2. What is the New Testament teaching in regard to that belief? From the study before us of the significance of the usage of the word $\delta\epsilon\iota$, we understand and that there can be no doubt that the term is borrowed from the Hellenistic

⁷H. E. Hopkins, The Mystery of Suffering (Chicago: Inter-Varsity Press, 1959), p. 27.

⁸Caesar E. Farah, Islam Beliefs and Observances (New York: Barror's Educational Series, Inc., 1968), p. 120 states the orthodox view concerning the essence of this doctrine in the statement: "A Muslim should believe in his heart, and confess with his tongue, that the most exalted God hath decreed all things; so that nothing can happen in the world, whether it respects the conditions and operations of things, or good or evil, or obedience or disobedience, or sickness or health, or riches or poverty, or life or death, which is not contained in the written tablet of the decrees of God. But God hath so decreed, good works, obedience and faith, that He ordains and wills them, that they may be under His decree, His salutary direction, His good pleasure and command. On the other hand, God hath decreed and does ordain and determine evil, disobedience and infidelity; yet without His salutary direction, good pleasure and command; but only by way of temptation and trial. Whosoever shall say, that God hath not indignation against evil and unbelief, he is certainly an infidel"; H. H. Rowley, Submission in Suffering (Cardiff: University of Wales Press, 1951), p. 55 states that Muhammed Ali denies that there is any fatalism in the Qur'an. But it sounds like it is still in essence a passive resignation when Ali states: "It believes in a sovereign Lord of the universe, and it believes not only that His will cannot be resisted, but that it would be folly to resist it, even though it could be successfully resisted. His will is not alone bound to triumph, but is worthy to triumph, even when its triumph brings sorrow and pain"; see also Gardner, p. 195 states that Qur'anic doctrine of predestination is almost the same as that of the Westminster confession of faith.

world. But here the thought is corrected. Belief in a blind fate, characteristic of Hellenistic thought is alien to the biblical teaching of God who is supreme over all the universe. The use of the word $\delta\epsilon\iota$ is determined by knowledge of the will of the living God who is personal Father and not a neutral necessity. The will of God is something to be enjoyed, as a positive and inspiring activity. God is love. The motivation of His action is love. It is in Christ that we know God loves the world.

If in the Gospel accounts Christ is represented as the One who must suffer, die and be resurrected from death, then $\delta\epsilon\iota$ describes the fulfilling will of God, though Christ was not forced to submit to it. Since they had a Father Son relationship, Christ accepted the pain because it was a necessary part of His great redeeming work.

No one can understand fully what all this meant to Him but we believe that God has chosen the way of the cross to redeem (save) the world. It is not fate but His willingness and readiness to fulfill God's plan which was foretold in the Scriptures. Christ was aware that God's will is not something to be endured but something to be accomplished. That Christ must suffer does not mean that God has lost control or been defeated. The cross that Christ won was a victorious battle over the last fortress that evil stood on. Christ's passion predictions make clear His complete freedom in accepting the painful hostility of Jerusalem for His redeeming work.

It is unique, that His Lordship is not the natural result of His divine Nature but something won by struggle. The cross is His pathway toward His glorification. Through suffering, death and resurrection comes perfect fulfillment of His mission and Lordship.

3. This study also shows that the saying on bearing the cross means something to be voluntarily undertaken and is an essential part or mark of Christian discipleship. It does not mean that the cross is an instrument of punishment or torture to those who bear it, for such a thought is quite foreign to our Lord's use of the term cross-bearing.⁹

The Christian pathway in the world is the path of the cross; the path of suffering that his Savior trod before him. But it is a blessed path, for like the path of the Savior, it leads from tribulation to eternal glory at the end (1 Pet. 2:21). The providence of God does not mean that there can be no more pain or suffering for those who love God. The New Testament teaches that God is grace active in love, although He may permit His followers to experience affliction and suffering. Suffering is not the destiny of Christian life. God's power is higher than the power of the Devil which is still going on in this world.

Hopkins writes:

⁹E. Schweizer, Lordship and Discipleship, translated from the German with revisions by the author (London: SCM Press LTD., 1960), 77-92.

The will of God, He being what and who He is, must be good and perfect and acceptable, to be sought after, and welcomed when discovered. . . . In the course of following this will of God, it is almost certain that opposition from Satan will show itself, probably in some form of suffering or trouble. But this cannot frustrate the ultimate purposes of God. It might, however, involve an apparent temporary set-back.¹⁰

In the light of the resurrection of Christ, Christians have comfort and hope, because the Devil was destroyed and is now powerless. Here and now, though Christians are still in the state of grace through faith and hope for the future glory of life, can enjoy His victory. As Amsler has stated:

Whether it speaks of the suffering of bodily sickness (Matt. 17:15; Jas. 5:13) or of moral temptation (Heb. 2:18; Jas. 1:12) or, as so often, of persecution (II Tim. 3:10f) the New Testament proclaims that suffering has been overcome by Christ but not yet done away; through the life of faith it becomes a state of grace in which the believer can rejoice here and now, for it is the pledge of future glory, (Acts 5:41; Rom. 8:17f.; Phil. 3:10; I Pet. 4:13).¹¹

H. H. Rowley also writes:

It is content to believe that by the mystery of the divine power the suffering may become an instrument of blessing, and to consecrate the very agony to the service of God and man.¹²

¹⁰Hopkins, p. 60.

¹¹S. Amsler, Vocabulary of the Bible, edited by Von Allmen, translated from the French by P. J. Allcock and others (London: Lutterworth Press, 1958), p. 414.

¹²Rowley, p. 72.

Christ not only left examples that Christians should follow but He is also with them as Savior and Helper who knows every weakness of life (Matt. 11:28; John 6:37). God sees every moment of *θλίψις* which touches the believers and He is always ready to help them by employing the grace and mercy that He dispenses. Schweizer writes:

Thus the exalted Lord accompanies his church through decades and through centuries, as he accompanied his disciples when he walked on earth.¹³

Even in the midst of suffering and afflictions Christians believe the providence of God through His love, not as a submission to fatalism. They are not the pawns of impersonal fate. Hopkins pointed out clearly:

The actions of almighty God, inspired as they always will be by love, and measured by justice, will never operate to make us less men than He has created us. We are not puppets to be moved about willy-nilly and disposed of as an inscrutable divine authority dictates, irrespective of our wishes.¹⁴

Further he adds:

Meanwhile we must firmly reject the sub-Christian view of God which demands of the sufferer an attitude of mere submission to a fate without meaning or purpose, for we believe that we live in a God-cared-for world, and that love reigns in the heart of the Eternal.¹⁵

¹³Schweizer, p. 116.

¹⁴Hopkins, pp. 19, 20.

¹⁵Ibid., p. 27; Schweizer, p. 105 states that to the Greeks Jesus is also Lord over fate. He writes: "If Jesus is preached to this man as the Lord, then this must mean to him that Jesus is Lord also over fate, over the evil powers and forces which so far have kept his life in bondage."

It is our main duty of faith to remain faithful to God when we cannot trace any meaning in our afflictions. The faithful believer will pray "Thy will be done," which means the complete confidence and always trusting in the goodness of God. We are not to live for ourselves but for Him who died for us (2 Cor. 5:15). Every step of Christian life follows behind Jesus. The believer is entirely dependent on Him, and Christ demands readiness to give up one's life for His sake. As we share Christ's suffering in our life so also we share the glory of the Master. We are His servants who live under Him in His kingdom; therefore, we must fulfill our duties to bear witness to the cross, to preach His name in our life.

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