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0521552125 - The Paradox of Salvation: Luke's Theology of the Cross

Peter Doble

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Refuting the allegation that the author of Luke–Acts showed no systematic thought about the significance of Jesus' death, this study affirms that Luke had a coherent *theologia crucis*. Peter Doble focuses sharply on the Gospel's death scene and explores those features which appear in Luke alone, then extends the exploration into the longer account of Jesus' final days in Jerusalem.

The three Lukan features are first, that the centurion calls Jesus 'dikaios' rather than the 'Son of God' of Mark and Matthew; Doble examines Luke's use of the word in his Gospel and in Acts, and shows that its presence and force come from the Wisdom of Solomon. Second, in Luke, Jesus' final word from the cross, different from that in Mark and Matthew, belongs to the same Wisdom model. Third, the centurion in Luke, seeing the manner of Jesus' death, is said to have 'glorified God', and this is shown to be a Lukan verbal signal which appears whenever the evangelist wants to show that an element in the salvation programme has been fulfilled.

In the final section Doble demonstrates how specific words and patterns from Wisdom shape and fill Luke's retelling of the story of Jesus' entrapment, trials and death. Luke wanted his readers to understand that what had happened to Jesus was not a humiliating rejection but in accord with scripture's presentation of God's plan, and issued in the paradox of his salvation.

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The paradox of salvation

Luke's theology of the cross

PETER DOBLE

Department of Theology and Religious Studies, University of Leeds



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MPD

1956

EGD

1901–1991

HTD

1900–1994

ὅτι ὁ Θεὸς ἔκτισεν τὸν ἄνθρωπον ἐπ' ἀφθαρσία
καὶ εἰκόνα τῆς ἰδίας ἀϊδιότητος ἐποίησεν αὐτόν

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PREFACE

This monograph is a revision of a thesis sustained in the University of Leeds in 1992: parts I and III have been substantially rewritten to take up some implications of the earlier work; part II, the heart of the argument, has been much shortened, so that its accent now falls on Luke's composition rather than on his redaction of sources. In part III, chapter 7 develops an earlier detached note into a fuller treatment of echoes of Wisdom in Luke's narrative of Jesus' passion, while chapter 8 reflects on ways in which the preceding chapters point to Luke's theology of the cross.

Many people have supported the writing of this book: my thanks are most particularly due to Dr J. Keith Elliott, who proved an ideal supervisor; to Professor I. Howard Marshall, Dr Margaret Thrall, the Monograph Series editor, and to the anonymous reader, all of whom offered detailed comment on this work in ways which disclosed much about the generous yet rigorous spirit of our discipline. Two friends have been particularly helpful: Mary Hayward, a colleague for fourteen years, not only first prompted the writing of the thesis, but, during its emergence and during that of this book, generously encouraged and practically supported both, reading and commenting on successive drafts; Dr W.H. Burns marked forty years of friendship by reading, discussing and commenting on much of this work. Sandra Huxley was an admirable librarian, swiftly producing innumerable articles and books. Gwyneth, my wife, prospered this work by sharing our home with Luke, who has made increasing demands on time and space; I owe her large thanks for this – and for very much more that only she can know.

I also owe much to Cambridge – first, to my teachers. Among them, my largest debt is unquestionably to the Revd W.F. Flemington, who generously gave of himself and his learning to generations of his students while expecting much of them. Second, seminars and lectures for those reading part III of the Tripos

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stimulated particular interest in Luke–Acts which was the special study for part III; even then, discussion of Luke's passion narrative was lively, and teachers and taught certainly contributed more to this book than I can consciously recall and acknowledge. Third, when the University Press accepted this work for publication, I could not guess how much larger my debt to Cambridge would become: those charged with turning manuscript into book have been unfailingly helpful, meticulous and kind; perhaps, from all of them, I may particularly thank Peter Edwards, whose copy-editing kept my feet from many a pit. Acknowledging large debts to Cambridge does not overshadow more recent debts to colleagues in Leeds, among whom Dr Alan Lowe has been especially helpful, as the footnotes witness; I thank them for their interest in and contributions to my work, and for the Fellowship which makes them 'colleagues'.

Debts, however large, do not absolve an author from responsibility for what stands in his name. I hope that this little volume, with its defects, will contribute helpfully to continuing discussion of Luke's theology of the cross, and of the uses made by New Testament writers of Jewish scripture.

ABBREVIATIONS

<i>ANQ</i>	<i>Andover Newton Quarterly</i>
<i>ATR</i>	<i>Anglican Theological Review</i>
<i>BC</i>	Jackson, F.J.F. and Lake, K. <i>The Beginnings of Christianity</i>
<i>BETL</i>	Bibliotheca ephemeridum theologicarum lovaniensium
<i>BJRL</i>	<i>Bulletin of the John Rylands Library, Manchester</i>
<i>BZNW</i>	Beihefte zur ZNW
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CLS</i>	Christian Literature Society
<i>CUP</i>	Cambridge University Press
<i>DLT</i>	Darton, Longman and Todd
<i>Ephem Theol Lovan</i>	<i>Ephemerides Theologicae Lovanienses</i>
<i>EQ</i>	<i>The Evangelical Quarterly</i>
<i>Eus. HE</i>	Eusebius, <i>Historia Ecclesiastica</i>
<i>EWNT</i>	<i>Exegetisches Wörterbuch zum Neuen Testament</i>
<i>ExpT</i>	<i>Expository Times</i>
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>IDB</i>	<i>Interpreter's Dictionary of the Bible</i>
<i>IVP</i>	Inter-Varsity Press
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JnlRel</i>	<i>Journal of Religion</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSNTSS</i>	JSNT Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>MT</i>	Masoretic Text

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N-A 26	Nestle-Aland, <i>Novum Testamentum Graece</i> , 26.Ausgabe, 9.Druck 1987, Stuttgart: Deutsche Bibelgesellschaft
NewRSV	New Revised Standard Version
NIV	New International Version
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NTS</i>	<i>New Testament Studies</i>
OUP	Oxford University Press
<i>PerspRelStud</i>	<i>Perspectives in Religious Studies</i>
REB	Revised English Bible
<i>RevExp</i>	<i>Review and Expositor</i>
<i>RHPR</i>	<i>Revue d'histoire et de philosophie religieuses</i>
RSV	Revised Standard Version
SB	Strack, H. and Billerbeck, P., <i>Kommentar zum Neuen Testament</i>
SBLMS	SBL Monograph Series
SBT	Studies in Biblical Theology
SCM	Student Christian Movement Press
SCM/TPI	SCM and Trinity Press International
SNTSMS	<i>Studiorum Novi Testamenti Societas</i> Monograph Series
SPCK	Society for Promoting Christian Knowledge
StANT	Studien zum Alten und Neuen Testament
<i>TB</i>	<i>Tyndale Bulletin</i>
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>Th. Wb.</i>	<i>Theologisches Wörterbuch zum Neuen Testament</i>
THzNT	Theologisches Handkommentar zum Neuen Testament
<i>Trin Sem Rev</i>	<i>Trinity Seminary Review</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TWNT</i>	<i>Theologisches Wörterbuch zum Neuen Testament</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
UBSGNT	United Bible Societies Greek New Testament
UBS3	United Bible Societies Greek New Testament third edition, 1975
WCC	World Council of Churches
<i>ZNW</i>	<i>Zeitschrift für die Neutestamentliche Wissenschaft</i>