



Luke 24.26, 44—Songs of God’s Servant: David and his Psalms in Luke–Acts*

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Abstract

Concerning Lk. 24.26 and 44, a scholarly consensus agrees that Luke’s reference to a ‘scriptural’ suffering Messiah is an oxymoron; some hold that Luke’s overt reference to psalms is a consequence of his use of them in his Passion Narrative; most urge that Luke’s ‘Messiah must suffer’ is probably a meld of Davidic Messiah and Isaianic servant motifs. However, because the underlying logic is questionable and its use of Lukan evidence problematic, this consensual case for an Isaianic Servant concept controlling Luke’s passion narrative is flawed. Replying to this consensus, a sixfold, cumulative argument demonstrates that Luke’s statement—that the Messiah must suffer and be raised—more probably emerges from a single David-model derived from the book of Psalms. This cumulative argument begins from Luke’s appeal by name to the book of Psalms, establishes the frequency and density of Luke’s use of psalms, examines occurrences of ‘David’ and ‘Messiah’ in relation to Luke’s using psalms, explores a Davidic autobiography implied in those psalms featuring in Luke’s subtext, reveals that apostolic speeches are arguments textured from psalms and rooted in a comparative biography of David and Jesus, and demonstrates that distinctive elements in Luke’s Passion Narrative are associated with the context-fields of psalm allusions in his portrayal of Jesus’ death and burial. Luke was right; his critics mistaken.

Was Luke really as mistaken as his many critics allege? Towards the end of his first volume Luke presents readers with a problem worth revisiting

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(Lk. 24.26, 46). This problem can be simply put: Luke uniquely speaks of the Messiah's suffering as 'necessary' or 'written'. Many commentators¹ however, have problems with his talk of a Messiah who, according to the scriptures, 'must suffer and be raised'; their problems emerge from their finding in Jewish scripture before or during the first century no evidence for a 'suffering Messiah'.

*Four Problems in Luke's Critics' Core Arguments*²

Among commentators, Joel Green reminds us that before or during the first century there is no evidence in Jewish scripture for a 'suffering Messiah'; consequently, Luke's reference to a 'suffering Messiah' is an *oxymoron*.³ But this formulation of the problem is itself problematic: its form is 'what is not in not-Luke cannot be in Luke, so Luke must be mistaken'. This judgement, though widely shared, is questionable because it *excludes* Luke's evidence and thereby *precludes* this evangelist's possible *creative interpretation* of scripture. Luke said plainly that within God's plan he found scripture about a suffering Messiah who was to be raised;⁴ Acts makes plain that interpreting scripture was at the heart of apostles' arguing that Jesus was the Messiah, so it seems wiser, first, to try to discern what *Luke* thought that scripture was.

Second, having decided that what is not in not-Luke cannot be in Luke, many scholars then search for what in Luke enabled this evangelist to *synthesize* his notion of a suffering Messiah; for example, Green's preferred synthesis blends 'Messiah' with the Isaianic Servant,⁵ but, by its very

1. E.g., Caird 1963; Conzelmann 1960; Creed 1950; Cunningham 1997; Ellis 1974; Evans 1990; Fitzmyer 1981, 1985; Franklin 1975; Grayston 1990; Green 1997; Johnson 1991; Kurz 1993; Manson 1930; Nolland 1989–1993; Plummer 1922; Schweizer 1993; Strauss 1995; Talbert 1988; Tannehill 1996; Wiefel 1988. Less clear in his stance is Marshall 1978 (who is cautious about what can safely be said of this matter, pp. 896–97).

2. This section summarizes the argument of *SGS*, ch. 1. A fifth problem is noted in Step 3.

3. Green 1997: 848; cf. p. 857.

4. Apart from Acts 3.19, Luke carefully distinguishes between a Messiah who *suffers* (and is to be raised), and the Son of man who is rejected and *killed*.

5. Green 1997: 821, 827. There seems to be as little firm evidence in Jewish writing before Luke for Messianic readings of Isa. 52–53 as for a suffering Messiah; see, e.g., Hooker 1959: 53–61, 159 and the ensuing discussion.

nature, any synthesis⁶ probably discovers something different from Luke's 'scripture'.

Third, commentators tend to *underplay the role of psalms* in Luke–Acts; for example, Kenneth Grayston (1990: 228) notes that Luke's references 'to Pss. 22 and 69 could give some colour' to his claims at Lk. 24.26, 46, while Green notes that Luke's reference to 'psalms' (20.44)⁷ is a *consequence* of their importance in Luke's Passion Narrative.⁸ His word 'consequence' conceals a logical relation governed by a common reading of Luke's Passion Narrative in the light of an 'Isaianic Servant' conceptual model; for many commentators, Psalms are less important than Isaiah's portrayal of the Servant. 'Consequence' turns out to signify considerably less than a creative relation between Psalms and Luke's Passion Narrative: apparently it signifies that Luke had made some use of psalms, so he had better mention them. Consequently, most scholars seriously underplay the role of psalms in Luke's Passion Narrative, in spite of the fact that, in his distinctive narrative of Jesus' death, by his alluding *only* to psalms, this evangelist models that death on David's autobiographical psalms of suffering or on psalms about David.⁹

A fourth problem emerges from the preceding scholarly decisions: having decided that what is not in not-Luke cannot be in Luke (looking, consequently, for a synthesis that may well be different from what Luke intended; in practice, downplaying evidence clearly named by Luke as important for his case), a majority of scholars, now viewing Luke–Acts through an Isaianic Servant lens, identify evidence in Luke as significant support for their choice of lens—for example, *παῖς, ἐκλεκτός* and, especially, *δίκαιος*¹⁰—without *also* excluding that evidence's support for what they systematically downplay, namely the Psalms. At the heart of this problem lie questions about which conceptual model to choose through which to view evidence; by this process a majority of writers have filtered out Luke's great contribution to Christian theology in its earliest years:

6. E.g., with Son of man (Nolland 1989–93: 254); possibly Moses (Johnson 1991: 18–21); Israel's prophetic patterning (Grayston 1990: 228).

7. In what many take to be a variant form of the threefold division of Jewish scripture.

8. Green 1997: 856. He does, however, refer to, though not explore, Luke's use of psalms in his presentation of Jesus' passion (p. 857). Cf. Grayston 1990: 228.

9. This case is developed in *SGS*, ch. 6.

10. E.g., Green 1997: 827; here Green discusses the centurion's response to events at the cross. For an alternative reading, see Step 6 below.

that, through David, the psalms spoke of a Messiah who suffered and who expected to be raised.

It was not Luke who was mistaken about a suffering Messiah in scripture, but many later writers who pioneered these critical paths.¹¹ This article acknowledges their insights into Luke's understanding of a New Exodus; it shares their approach to Luke through narrative¹² and intertextual study;¹³ it welcomes their perception of Luke's work as an echo chamber (e.g. Green 1997: 14) of many voices from Israel's past; it seeks *only* to allow David's voice now to be more clearly heard.

Replying to Luke's Critics' Core Arguments

Summarizing a much longer study's case, this article replaces the commonest synthesis with a *single model* underlying Luke's statement that scripture spoke of a Messiah who had to suffer and be raised.¹⁴ David,¹⁵ God's chosen and anointed,¹⁶ suffered and was assured that he would not be

11. *SGS*, ch. 1, notes a wide range of commentators who agree that Luke was mistaken, and surveys their varied responses.

12. On narrative, see Green 1997: 15. My larger debts, however, are to Tannehill 1986, 1990, and Talbert 1974.

13. My current work in progress, *SGS*, was sparked off by the Annual Seminar on the Use of the Old Testament in the New, which meets each Spring at St Deiniol's Library, Hawarden, N. Wales, UK, and has generated wide interest in, and a growing body of literature on, questions around intertextuality in biblical studies. Under the joint editorship of Steve Moyise and Maarten Menken, this Seminar is producing a series on Israel's scriptures in the New Testament. The first volume, *The Psalms in the New Testament*, was published in 2004; that on Isaiah is due in the Autumn of 2005; another, on Deuteronomy will be published in 2007. An earlier volume, edited by Steve Moyise (2000), was a *Festschrift* for the Seminar's chairman for 17 years, Lionel North, who succeeded Anthony Hanson and Max Wilcox. My debts to the members of this Seminar are immense.

14. Lk. 24.26, 44-46. Luke normally associates 'must suffer' with 'and be raised'; Ps. 15.10 then becomes a further clue to what Luke is up to with the book of Psalms.

15. One of my conversation partners throughout *SGS* is N.T. Wright, whose magisterial three-volume work covers much of this field. In particular, Wright's account of Luke's story, focusing on David, will, from time to time, evoke dialogue; I sometimes enlist his support, occasionally, and significantly, distancing myself from him; see Wright 1992: 378-84.

16. This phrase is used by 'Rulers' in their mocking Jesus (Lk. 23.35, cf. Ps. 88.20-21, cf. vv. 4-5 where Sinaiticus repeats the formula found in all mss in vv. 20-21). This formula is discussed in *SGS*, ch. 6.

abandoned to Hades, that his flesh would not 'see corruption' (Ps. 15.10); this David is the focus of Luke's model of 'Messiah'. My case will be argued cumulatively via six steps.¹⁷

1. Green, for example, rightly noted that psalms play an important part in Luke's Passion Narrative. Initially, we note, *as Green did not*, first that Luke's distinctive narrative appears to be shaped and coloured by his choice and use of David-psalms and psalms about David; second, that uniquely, outside Lk. 24, Luke names psalms, even the book of Psalms,¹⁸ as among the scriptures to which he appeals. All talk of 'consequence' needs to be re-examined.

2. This re-examination begins with an exploration of Luke's *use* of psalms throughout his two volumes; this is done by plotting on to a map of Luke's narrative those clear allusions and quotations which can be confidently established.

A resultant *Schema*¹⁹ (see figure 1) demonstrates the overall frequency and density of Lukan use, and avoids sequential and atomistic analyses which miss (or dismiss) the *shape* and developing logic of Luke's narrative. This *Schema* highlights the narrative between Lk. 20 and Acts 13, where psalm density peaks in the Passion Narrative, in Peter's and Paul's major speeches and in Acts 3–4. Luke's use of psalms effectively ends with Paul's Antioch sermon where it anticipates James's summarizing appeal to Amos 9 (Acts 15.14–18). James interpreted mission events recounted by Paul and Peter as God's fulfilling his ancient promise through Amos that he would return to restore David's house so that Gentiles might seek the Lord.

We note also that in Acts 2–4 Peter's public words offer definitive apostolic answers to those two questions relating to psalms posed by Jesus and common to the Triple Tradition: Jesus' question ending the parable of the wicked tenants (Lk. 20.17; cf. Ps. 117.22) is answered by Acts 4.11—the 'rejected stone' is Jesus and his story in God's purposes; Jesus' question about David's son (Lk. 20.41–4; cf. Ps. 109.1) is answered by Acts 2.32–6—David's son can also be David's 'lord' because God raised him from the dead, gave him David's throne for ever, and made him Lord

17. For steps 1–5, see Doble 2004; that essay summarizes ways in which Luke uses psalms in his two-volume narrative; *SGS* offers detailed discussion of the evidence.

18. At 24.44, but more significantly in a variation from Mark at 20.42 ('David himself says in the Book of Psalms'); Acts 1.20 ('Book of Psalms') and 13.33, with its interesting *v.l.* referring to the psalm's number. Luke's overt interest in psalms is distinctive and precedes our focus text.

19. This *Schema* appears also in Doble 2004: 85.

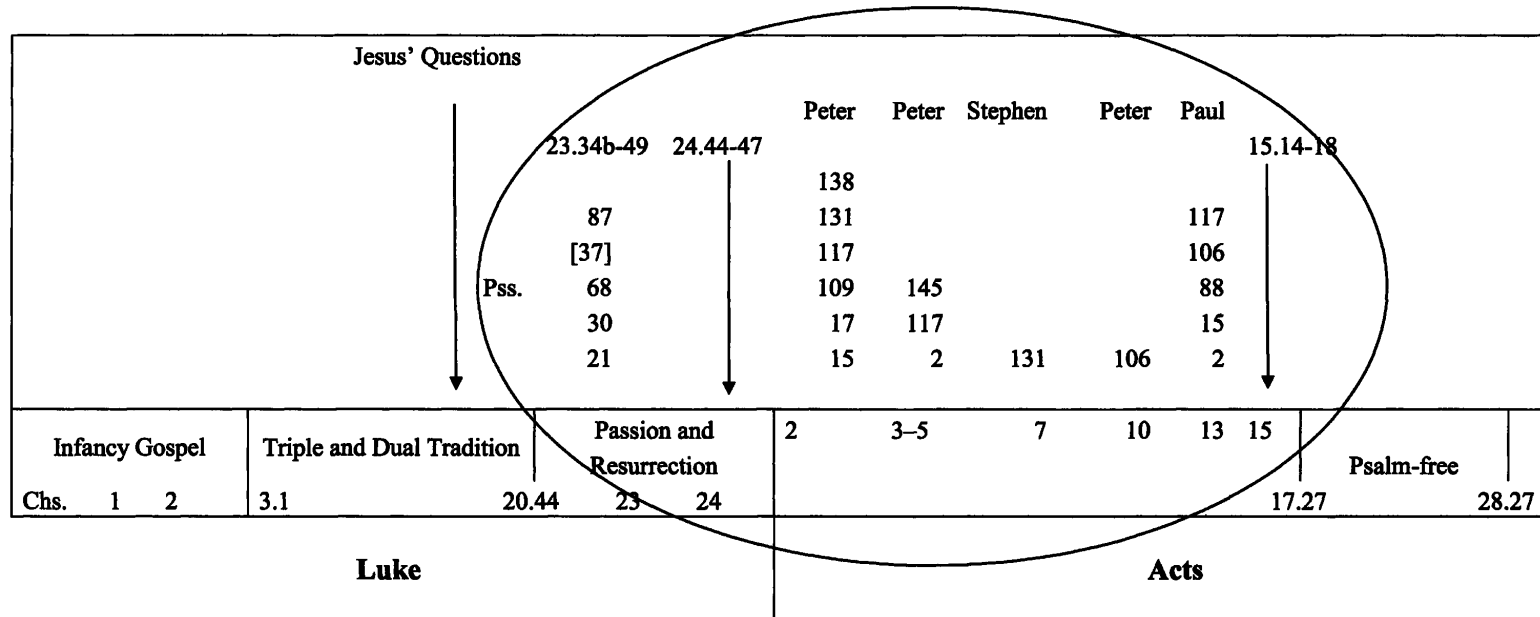


Figure 1. *A Lukan Schema*

and Christ.²⁰ These core psalms (117, 109) link Luke's two volumes.²¹

All of this strongly suggests that psalms have a narrative-structural function in Luke–Acts: they are closely linked with 'David' and 'Messiah'.

3. This step addresses a fifth problem, one of method. Mark Strauss's procedure, for example, was to explore types of messianic expectation in the period leading to Luke's work before testing in the Lukan narrative how those Davidic promises were, or were not, fulfilled (Strauss 1995: 35–74). Strauss sets out 'the concepts and constructs available to Luke' before establishing 'a general idea of how Luke conceives of these promises as fulfilled in Jesus' (1995: 34). His approach is deeply problematic: it is essentially inductive; its notion of 'available to Luke' is fraught with unclarity; worst, it allows others' writings to determine Lukan concepts.

This third step adopts a deductive approach to the evidence. As with psalms in Step 2, I first mapped Luke's 'David' and 'Messiah' references on to a grid of his two volumes, establishing their frequency and density in use. After exploring these two trajectories, I was able to summarize Luke's concept of 'Messiah' as evidenced by his narrative. While I cannot possibly be sure what might have been *available* to Luke, I can give some account of what he offered Theophilus, and, more tentatively, of what seems to be active in his subtext.

First, Luke's David-trajectory begins in his infancy narratives, as a lens through which Theophilus is to read the two volumes. 'David' first appears before Gabriel's annunciation to Mary (Lk. 1.27); he disappears from Luke's narrative following James's culminating appeal to Amos 9 (Acts 15.13–18), scripture's affirmation that God had long since planned to rebuild David's house 'so that all other peoples might seek the Lord'. A trajectory that opens in an angel's message and climaxes in scripture's disclosure of God's purpose thereby embeds its subject, David, deeply within Luke's understanding of God's fulfilling his plan. Between beginning and culmination, both Lukan distinctives, Luke's David-trajectory then takes in both a reshaped Triple tradition, where David and his psalms figure more prominently than in parallels, and material in Acts, where David is clearly

20. For an interesting parallel to the ambiguities of κύριος at Ps. 109.1, see the story, probably known to Luke, of David's encounter with Abigail (1 Sam. 25 LXX); this is the subject of detailed discussion in *SGS*, ch. 3.

21. These two core psalms form a narrative structural framework shaped *both* by parallelism between the end of Luke's first volume and the early chapters of the second (see, e.g., Talbert 1974), *and* by the psalms' roles in Luke's unfolding Christology. *SGS*, ch. 2 examines this narrative structural framework in detail.

portrayed as psalmist, as God's mouthpiece, and as the recipient of God's promises.²² Above all, for Luke, Jesus is the heir to God's promises to David,²³ which brings us naturally to Luke's Messiah-trajectory.

Luke's Messiah-trajectory begins in Gabriel's annunciation to shepherds (Lk. 2.11) and ends in the final verse of Acts (28.30-31), where Jesus' representative, Paul, is in Rome, the heart of the Empire, witnessing to God's kingdom and to 'the Lord Jesus Messiah', neatly echoing Gabriel's opening of this trajectory.²⁴ The bulk of Luke's 'Messiah' references falls towards the end of his first volume and in the opening chapters of his second volume.²⁵ This trajectory, however, continues throughout Acts, for 'Messiah' is Luke's principal Christological category. Analysis of material found along this trajectory indicates that Luke had a clear concept of Messiah; that its boundary markers were, largely, six sub-trajectories, or threads, featuring *χριστός*; that he systematically developed these threads throughout his narrative's unfolding.

'Lord Jesus Messiah' seems to be Luke's confessional formula, opening and closing his larger trajectory,²⁶ and featuring at significant moments in the narrative.²⁷ 'The Lord's [or God's] Anointed' threads its way from Simeon's canticle²⁸ to its end in Luke's appropriation to Jesus of Ps. 2.1-2 (Acts 4.24-30). 'The Messiah must suffer and be raised' is announced by the risen Jesus (Lk. 24.26, 46) and culminates in Paul's *apologia* where, before King Agrippa, and in language suggesting areas for scriptural debate, he defends and validates his witnessing to Jesus.²⁹ A fourth thread emphasizes that 'the Messiah is Jesus',³⁰ while a fifth refers to him as 'Jesus Messiah' or 'Messiah Jesus';³¹ analysis of this thread confirms that the phrase continues as a title, and that, for Luke, 'Messiah' is not Jesus' second name.³² Finally, 'Jesus Messiah of Nazareth'³³ marks one way of

22. The psalms that Luke attributes to David, together with those about him used in Luke-Acts, make available to Luke a David story explored in Step 4.

23. See, e.g., Lk. 1.30-5; Acts 13.22-3, 32-3.

24. 'Messiah', 'Lord'.

25. Between Lk. 20.41 and Acts 5.42 a reader encounters 44 percent of Luke's uses of *χριστός*.

26. Lk. 2.8-21; Acts 28.31.

27. Acts 2.36; 10.36; 11.17; 15.26.

28. Lk. 2.26; see also Lk. 9.20; 23.35; Acts 3.18; 4.26.

29. Acts 26.19-23; see also Acts 3.18; 17.3.

30. Acts 3.20; 5.42; 9.22; 17.3; 18.5, 28.

31. Acts 2.38; 8.12; 9.34; 10.48; 16.18; 24.24.

32. Contra Fitzmyer 1998: 278.

linking Luke's two volumes with popular perceptions of Jesus' activity in Galilee and Jerusalem.

Luke's concept of 'Messiah', however, sets out its ostensive definition before the word's appearing. While the whole Infancy prologue sketches a clear picture of expectation and fulfilment, Gabriel's annunciation to Mary (Lk. 1.26-38) offers further boundary markers for Luke's understanding of 'Messiah'. Each aspect of this annunciation shapes and reflects Luke's concept, but his phrase 'Son of God' (1.35) clearly focuses the range of messianic language at play in this passage. Luke shows us what he wanted to say; we need not rely on what might, or might not, have been available to him. What he wanted to say about this Messiah is further clarified by Steps 4 to 6 below.

4. Those psalms cited, echoed or alluded to in his text offered Luke an (auto)biography of King David in which he appears as God's anointed and chosen; this David also suffered and stood in horror of Hades, from whose confines he trusted God to free him.³⁴ Luke thus had to hand a book of Psalms featuring a suffering anointed one who was *πᾶς*,³⁵ *ἐκλεκτός* and *δίκαιος*—words claimed by Green as support for an Isaianic Servant model; but David also is 'suffering servant' and paradigmatically the 'righteous one' of the psalms.³⁶ Further, Luke's Davidic *subtext* coheres with his overall *narrative strategy* to tell Jesus' story as God's fulfilling a promised salvation-story focused on David.³⁷

5. Analysis of three apostolic speeches in Acts³⁸ reveals them to be textured, comparative biographies of David and Jesus, 'proving' from scripture that God's promised and long-awaited Messiah was Jesus. At the

33. Acts 3.6; 4.10.

34. Ps. 15.10 plays a key role in Peter's and Paul's principal speeches in Acts; death and Hades feature large in David's psalms (e.g. Pss. 6.5; 17.5; 29.3; 85.13; 93.17; 138.8; cf. 87.3; 88.48).

35. And υἱὸς Θεοῦ; Ps 2.7, cited at Lk. 3.22 (D05); Acts 13.33; cf. Ps. 88.27-28.

36. David's (auto)biography is explored in *SGS*, ch. 4. It will already be clear that the principal words to which Strauss and Green appeal in making their case for an underlying conceptual model of the Isaianic Servant are words used also of David. *Entia non sunt multiplicanda praeter necessitatem?*

37. Agreeing with Wright 1992: 381. Note that both Stephen's speech and Paul's Antioch sermon reach their climax in 'David' (Acts 7.45-52; 13.22-3, 32-39); on the climax of Stephen's speech, see Doble 2000.

38. Peter's Pentecost address (Acts 2); his address to 'rulers' (Acts 4); Paul's sermon at Pisidian Antioch (Acts 13). An exploration of Acts 3 is postponed to ch. 7 of *SGS*.

heart of Luke's proof stands an argument common to Peter and Paul that the one whom God freed from Hades, the one whose flesh will not decay, is the Messiah, that is, Jesus. The *manner* of Luke's proving is his interweaving of tradition and scripture, most especially psalms, to produce a *textured*, that is, intertextualized, narrative.³⁹

In Step 2 we saw that Luke's use of psalms peaked in the Passion Narrative and in both Peter's Pentecost speech and Paul's Antioch sermon. The psalms used by Luke in these speeches prove to be a pre-condition rather than a consequence of his retelling Jesus' story, a substructure distinctively shaping Luke-Acts. Both Peter's Pentecost speech and Paul's sermon at Antioch are big set pieces, the former deploying six psalms,⁴⁰ the latter, five.⁴¹ In each speech Luke *textures* psalms; they form a sequence linked verbally and conceptually, each interpreting or supplementing another. Their interrelatedness provides *the warp* for Luke's narrative fabric. In each speech Luke's *weft* is his interrelating Jesus' and David's stories.⁴²

For example, in each speech a key promise to David is appropriated to Jesus and highlighted as unfulfilled for David. Psalm 15.10 stands at the heart of each of these speeches: at Antioch Paul implies that it is David's psalm (Acts 13.35); in Jerusalem Peter explicitly attributes it to David (2.25)—it affirms that God would not abandon David to Hades nor let his flesh decay. Yet in each speech this hope is close-linked with a statement that David died, was buried and remains entombed (2.29-30), or, more sharply, that 'he saw decay' (13.37). Luke's David-psalms have a strong interest in the threat from death and Hades.

Together, in each speech, a warp of sequenced psalms and weft of David's and Jesus' comparative biographies produce Luke's textured narrative telling *how* God fulfilled promises made in scripture, promises focused on David's throne and on David's heir, God's *χριστός*. But Luke's substructure⁴³ also signals its presence by words that erupt into his narrative; for example, 'salvation' suddenly emerges at Acts 4.12.

The Psalms-*Schema* in Step 2 shows that psalms-usage peaks also in

39. See, e.g., Green 1997: 13-14.

40. Pss. 15, 17, 109, 117, 131, 138.

41. Pss. 2, 15, 88, 106, 117.

42. I understand that the term *gezerah shewa* is to be reserved to discussion of intertextuality in the MT.

43. See, e.g., Marcus 1995: 209-10, who notes that the *embeddedness* of most allusions would require readers' familiarity with them and thus with their context also. See also Brunson 2003: 19-20.

Acts 4.1-31, with three psalms contributing to its texturing: one is an adaptation (4.11; Ps. 117.22), one an allusion (4.24; Ps. 145.6a) and one an appropriation (4.25-6; Ps. 2.1-2). Confronting Jerusalem's rulers and answering Jesus' question posed to hearers of his parable of the wicked tenants (Lk. 20.9-19), Peter, by adapting the stone-saying, affirmed that its meaning is found in Jesus' story. Then, following their release and return to the community, Peter and John join in thanksgiving to God for what he had done in and through Jesus. Essentially, their prayer appropriates Ps. 2.1-2 to Jesus and his story. This sequence of adaptation, allusion and appropriation shapes Luke's narrative; two of its features stand out. First, 'salvation'⁴⁴ *erupts* into Luke's text at Acts 4.12; second, in 4.1-31, 'rulers' appear about ten times more frequently than in Luke-Acts as a whole. These features most probably reflect the warp and weft of Luke's three psalms, a meshing of context-fields, the subtext of his narrative. Psalms 117 and 145 both focus on putting trust and hope in God alone *but not in rulers* or mortals (117.8-9; 145.3-4); both relate 'salvation' to Luke's text;⁴⁵ all three psalms concern themselves with rulers *contra* God.⁴⁶ A strong relation appears here between Luke's psalms-subtext and the *language* of his text: Ps. 117.21-2 tightly links 'salvation' with the stone-saying; Ps. 145.3-4⁴⁷ warns against hoping for 'salvation' from rulers and mortals; consequently, if, as Luke's Peter has demonstrated, Jesus *is* the rejected stone become keystone, then in him alone may salvation be found (4.12). This process is typical of Step 5; it also characterizes Step 6.

6. The Lukan schema (Step 2) indicated a significant density of psalms in Lk. 23.26-56, Luke's recounting Jesus' suffering, death and burial.⁴⁸ It is commonly agreed that in these verses there are allusions to Pss. 21, 68 and 87; to these I propose to add Ps. 88.⁴⁹ At Lk. 23.46 a reader finds an

44. Here making its first appearance in Acts.

45. E.g., Pss. 117.14-18, 20-25, 28; 145.3-4.

46. Ps. 2.1-2 actually proves to be the focus (Acts 4.25-30) of Luke's four-movement narrative (3.1-4.31).

47. This advice lies in the context field of the allusion (Ps. 145.6) noted at Acts 4.24; here is further evidence of Luke's texturing of the context-fields of 'his' psalms.

48. An extensive intertextual reading of this narrative with its psalms has been developed in *SGS*, ch. 6.

49. Ps. 88.20-21 probably underlies Lk. 23.35. In this, a key psalm for understanding something of a Davidic Messianic hope, the presence together of 'chosen' (ἐκλεκτός) and 'Messiah' (ἐχρίσα αὐτόν) clearly echoes 2 Sam. 7; add to this the generally agreed fact that in his Antioch sermon the Lukan Paul alluded to precisely the same area (Acts 13.22; cf. Ps. 88.21), and the psalm's significance for Luke grows. On

adaptation of Ps. 30.6, Luke's form of Jesus' final word. As will appear, there is good evidence that Ps. 30 is central to Luke's narrative as the principal component of its psalms-substructure.

That there is a psalms-substructure emerges clearly from an intertextual reading of Luke's death scene with those psalms indicated by his text. We noted earlier that condensed speeches in Acts brought with them condensed references to scripture, each reference bringing with it its own context-field. In this article we shall look briefly⁵⁰ at extracts from Luke's narrative interspersed and interacting with what is very probably the psalms-substructure for that narrative.⁵¹

Two features of this intertextual reading stand out. First, here, as in the apostolic speeches, David psalms, or psalms about David, have been appropriated to Jesus. Read in their Lukan sequence, these five psalms (allusion plus context-field) constitute a David passion, describing his sufferings at the hands of his enemies and his trust in Israel's God in the face of approaching death and Hades. While Luke shares two of these context-fields with Mark and Matthew (Pss. 21 and 68), he has thoroughly reworked their place within his own narrative. The most significant feature of Luke's drama is arguably his unique choice of Ps. 30.6 for Jesus' last word; it can also be shown that Ps. 87⁵² is reached by analogy from Ps. 30.12 and that its context-field links closely with Luke's story of Jesus' burial, preparing readers for the role of Ps. 15.10 in apostolic speeches. According to Luke's subtext, Jesus' suffering, including his now-distanced 'acquaintances', leads to Hades—where God will not abandon him.

Second, my detailed intertextual reading of Lk. 23.26-56 suggests a close relation between this David passion and *distinctive elements* in

the principle that each quotation or allusion evokes its context-field, it is not difficult to see how Ps. 88.49 is immediately relevant to Luke's interests—David, Messiah, shame, death, Hades—especially when followed by its passionate appeal to God to remember his covenant with David (88.50-53); that Ps. 88 concludes Book III of the Psalms ensures that it is capped by γένοιτο, γένοιτο. In *SGS*, ch. 6 I explore further this dialogue between Luke's Passion story and Ps. 88.

50. The typescript of *SGS*'s intertextual reading of Luke's report of Jesus' execution, death and burial runs to six pages.

51. I have identified the following context-fields as the minimal scriptural substructure with which Luke's narrative is in dialogue: Pss. 21.4-19; 30.6-19; 87.2-19 (cf. 37.12); 88. I have grown increasingly confident that the whole of Ps. 88 is a component of Luke's subtext.

52. Different from Green 1997: 828.

Luke's Passion story. In a commentary on this intertextual reading (in *SGS*, ch. 6), I have identified six distinctive Lukan narrative features: the lamenting women,⁵³ a temptation sequence,⁵⁴ Dysmas's presence,⁵⁵ Jesus' last word,⁵⁶ the centurion's response⁵⁷ and the presence of acquaintances at a distance.⁵⁸ In varying degrees, each distinctive hooks into the psalms of David's passion. Further, the language of Luke's retelling of his story of Jesus' death and burial draws on those psalms alluded to in the Lukan narrative, including δίκαιος and ἐκλεκτός, words claimed by many⁵⁹ to belong to the Isaianic Servant model. Luke's allusions to psalms shape, texture and colour his Passion story.

Perhaps three examples of this link between Luke's distinctives and his psalms-substructure will indicate how such intertextuality works: three distinctives emerge from Ps. 30.

At Lk. 23.46 Luke's report of Jesus' dying word is an adaptation of Ps. 30.6. Substantially different from Mark and Matthew, but possibly related to a tradition preserved in 1 Peter,⁶⁰ this is a major Lukan distinctive in that it presents his Jesus not only with a noble bearing in the face of death,⁶¹ but also as one who unconditionally hopes in God as the one who saves (so Ps. 30.2-6 and beyond).

At Lk. 23.47, the following verse in Luke's narrative, there is another distinctive: a centurion, having observed events, gave glory to God, acknowledging that Jesus was truly δίκαιος. In an earlier monograph on Luke's use of δίκαιος I noted that this word is used of himself by 'the sufferer' of Ps. 30 (Ps. 30.19)—that is, David δίκαιος (Doble 1996: 137, 138, 174).

At Lk. 23.49 is a third Lukan distinctive where Jesus' *acquaintances*, including the women who had followed him from Galilee, observed events *at a distance*; these acquaintances and women thus count as eyewitnesses

53. Lk. 23.27-31.

54. Lk. 23.34b-39.

55. Lk. 23.40-43; this traditional name for Luke's 'second' wrongdoer probably derives from *The Gospel of Nicodemus* (aka *The Acts of Pilate*) 10.2; see Elliott 1993 (1999): 176-77.

56. Lk. 23.46.

57. Lk. 23.47.

58. Lk. 23.49.

59. E.g., Green 1997: 821, 827.

60. E.g., 1 Pet. 2.21-3; cf. 4.19.

61. See Doble 1996: 200-202, 200 n. 12.

from the beginning (Lk. 1.1-4; Acts 1.21-2). 'Acquaintances' (γνώστοί)⁶² is a distinctly odd word for Jesus' disciples and apostles, here making one of its two appearances in Luke—other evangelists do not use it. Within that context-field bounded by Jesus' last word and the centurion's confession, Ps. 30.6-19, stands v. 12—David δίκαιος is an object of fear to his acquaintances, his γνώστοί, an unusual word in the Gospels and Acts, equally unusual in the Psalms (but occurring *twice* in the climactic Ps. 87).⁶³

Thus, within four verses of Lukan narrative, three Lukan distinctives emerge, verbally and conceptually, from Ps. 30; further, the context-field containing these distinctives (30.6-19) presents a strong description of David's physical, mental and spiritual suffering, now appropriated to Jesus. What is true of Ps. 30 is true also of other psalms in this Lukan narrative.

So, like the speeches in Acts, Luke's distinctive retelling of the story of Jesus' death is a textured, comparative biography drawing on psalms of David's suffering and approach to Hades. This subtextual David Passion, leading to David's hope, voiced in Ps. 15.10, of not being abandoned by God to Hades,⁶⁴ constitutes a scriptural account of the sufferings and resurrection of God's anointed—Luke found the Messiah's suffering and resurrection hope in the book of Psalms.

Conclusions

A preliminary conclusion can be simply framed: if, as many commentators claim, Jesus dies as the Davidic Messiah *whose role is that of the Isaianic servant*,⁶⁵ why has Luke no clear allusion to Isaiah in either the death scene in his Passion Story, or in his reporting major addresses by Peter and Paul?⁶⁶

More positively, the case for Luke's using psalms as the major component

62. Like 'salvation' at Acts 4.12 and δίκαιος at Lk. 23.47, γνώστοί *erupts* unannounced from its psalms-substructure into Luke's text; the word also appears at Lk. 2.44, a Lukan distinctive.

63. Ps. 87.9, 19.

64. The one not abandoned to Hades must perforce have first been in Hades—and Ps. 87 is a natural counterpoint to Luke's narrative of Jesus' burial.

65. E.g., Strauss 1995: 261; Green 1997: 821.

66. Of course, Luke does refer to Isaiah, but not to synthesize a Davidic Messiah with a Suffering Servant. Luke's use of Isaiah is discussed in *SGS*, ch. 7.

of his scriptural subtext has gathered strength, step by step: Luke's key Christological category is 'Davidic Messiah'; apostolic speeches in Acts argue for this largely by their textured use of psalms and also by Luke's unique use of core psalms; further, these speeches argue their case by appropriating to Jesus psalms unfulfilled in David's life but clearly fulfilled in what God has done through Jesus; at the heart of the apostles' case, appealing to Ps. 15.10, stands their affirmation that God has not abandoned Jesus to Hades or his flesh to decay; finally, Luke recounts the story of Jesus' death and burial densely textured with a David-passion drawn from psalms leading to bleakest questions about death and Hades. Taken together, these six steps strongly imply that the scripture to which Luke *consistently* appeals, the book of Psalms, is that scripture which 'requires' the Davidic Messiah's suffering and resurrection.

So, while Luke's critics are probably right when reporting that they find no evidence in Jewish scripture before or during the first century for a suffering Messiah, they appear to be mistaken when missing Luke's great contribution to Christian thought. Luke himself found the evidence his critics missed: it was close to hand, in Israel's hymnody, needing only the *event* of Jesus' story, culminating in his suffering and resurrection, to illuminate newly the meaning of these Songs of God's Servant.

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