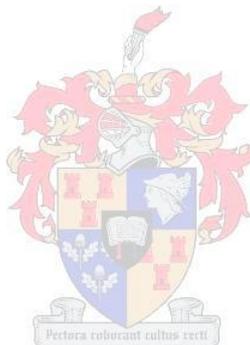


–Do this in remembrance of Me:” The Christological and social significance of  
Luke 22:14-30 for restoring human dignity

by  
Godwin Akpan Etukumana  
(16807642)

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Supervisors: Prof. A.E.J. Mouton & Dr. M.J. Nel

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## DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Etukuman, GA

December, 2012

## SUMMARY

Using social-rhetorical hermeneutics, this study examines Jesus' statement "Do this in remembrance of Me" during the last meal He had with his disciples before He went to the cross – both in the light of the Lucan context and our/modern present context. A careful examination of the text in Luke 22:14-30 poses a challenge to Lucan scholarship as it delves into the reason of the insertion of the phrase in the context of this meal. In the first place, different views as regards the meal are examined so as to present the motif of the meal. It has been discovered that Luke wanted his community to use this meal as a medium of remembering what Jesus was to humanity during his time on earth.

Socio-rhetorical analysis helps to appreciate Luke's rhetorical nuances in presenting this meal scene to his audience. In Chapter two it is revealed that Luke used his sources rhetorically in different textures and patterns to present to his audience that Jesus was the Saviour and a servant-leader. The intertexture of Luke's material of the meal shows that Luke appealed to his community using Ancient Near Eastern, Greco-Roman socio-cultural rhetoric in order to reiterate what his audience needed to know about Jesus. It reveals Jesus as a broker, patron, and benefactor to his community with the aim of restoring the dignity of humanity. The sacred texture of the Lucan meal shows the ever abiding presence of Jesus in the midst of the community whenever they meet due to the divine power of Jesus.

Socio-rhetorical hermeneutics of Luke 22:14-30 explicates that the phrase "Do this in remembrance of Me" in the context is Luke's rhetorical strategy of encouraging his audience to remember Jesus with the view to imitate his lifestyle and his inclusive approach to the marginalised and the outcasts of society. It is when the community eats the meal concomitantly with the imitation of his lifestyle, especially his approach to God and humanity, that the community will truly remember Jesus and thus restore human dignity in society.

## OPSOMMING

Die ondersoek van die uitspraak tydens die laaste maaltyd wat Jesus met sy dissipels gehad het voor sy dood aan die kruis, met behulp van sosio-retoriese hermeneutiek, toon die belangrikheid van die stelling, “Doen dit tot my gedagtenis”, in die lig van die Lukaanse gemeenskap en die moderne konteks. ‘n Deeglike ondersoek van die teks in Lukas 22:14-30 bied ‘n probleem aan die bestudering van die Nuwe Testament, veral vir Lukas-spesialiste, as gevra word na die rede vir die invoeging van die frase binne die konteks van hierdie maaltyd. In die eerste plek word daar gevra na die motivering vir die plasing van die maaltyd binne die teks. Dit blyk dat Lukas sy gemeenskap wou motiveer om hierdie maaltyd te gebruik as ‘n middel om te onthou wat Jesus vir die mensdom beteken het gedurende sy tyd op aarde.

Sosio-retoriese analise help ons om te bepaal watter retoriese nuanses Lukas gebruik het in die aanbieding van hierdie maaltyd-toneel aan sy gehoor. In hoofstuk twee word aan die lig gebring dat Lukas sy bronne in verskillende retoriese teksture en patrone aanbied aan sy gehoor om te toon dat Jesus die Verlosser en ‘n dienaar-leier was. Die intertekstuur van die Lukaanse weergawe van die maaltyd toon dat Lukas met behulp van Ou Nabye Oosterse en Grieks-Romeinse bronne, asook sosio-kulturele retoriek ‘n beroep op sy gemeenskap doen om Jesus regtig te leer ken. Dit toon Jesus as ‘n bemiddelaar, beskermheer, en weldoener aan sy gemeenskap ten einde die herstel van die waardigheid van die mensdom te bewerk. Die heilige tekstuur van die Lukaanse maaltyd toon die ewigblywende geskenk van Jesus aan die gemeenskap en die feit dat die gemeenskap alles te danke het aan die goddelike krag van Jesus.

Sosio-retoriese hermeneutiek van Lukas 22:14-30 maak dit duidelik dat die frase, “Doen dit tot my gedagtenis”, binne die konteks ‘n retoriese strategie is waarmee Lukas sy gehoor wou leer om Jesus se leefstyl na te boots en sy inklusiewe benadering ten opsigte van die gemarginaliseerdes en uitgeworpenes van die samelewing te onthou. Dit is wanneer die gemeenskap die maaltyd eet en sy lewenstyl naboots, veral sy handeling en benadering tot God en die mensdom, dat die gemeenskap werklik vir Jesus sal onthou en so menswaardigheid in die gemeenskap sal herstel.

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## CHAPTER ONE

### 1.1 INTRODUCTION AND BACKGROUND TO THE STUDY

Biblical Studies, including New Testament Studies, plays an important role in the broader study of the ancient world and ancient figures. Therefore not only important for contemporary Christians to understand the life and world of Jesus and the early church, but also, for example, for Christians and non-Christians alike in order to understand the influence of early Christianity on the present world (Burrige, 2007:20-24). In this it is comparable to the study of the influence that the thought of ancient philosophers such as Plato, Aristotle and Isocrates has had over centuries on the whole of Western philosophical (and religious!) tradition.

In the Christian religion, it is believed that the Gospels contain biographical data about Jesus Christ, the founder of Christianity (Burrige, 2007:25). Although each individual book of the New Testament witnesses to the founder of Christianity, the Gospels are viewed as the basic –biographical” materials that report on the words and actions of Christ. Among the four Gospels, only one – the Gospel of Luke – is believed to have been written by someone who was not a Jew but a non-Jew for whom Greek was his mother tongue. This may be one of the reasons why someone like Geldenhuys (1979:41) argues that the flow of thought and diction in Luke have no equal in the New Testament.<sup>1</sup>

Many scholars are of the opinion that the material in Luke’s Gospel is flavoured by, and favoured for, a Gentile community. As a result, it seems as if Luke’s Gospel is a highly contextualised work that is meant to be read by a very specific audience – a Gentile community. Luke has been written in a Greco-Roman genre and style that were available to any writer in the first century. For instance, Luke uses the term benefaction to depict the social relationship that existed between the Roman lords and their people (Marshall, 2009:233-300). Luke’s portrait of Jesus differs from those of the other three Gospel writers. The birth and infancy of Jesus, the story of John the Baptist, the journey to Jerusalem, Jesus’ inclusive dealing with those on the margins of society, the crucifixion and resurrection are in one way or another either unique to Luke or different from the versions of the other gospels.

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<sup>1</sup> Many modern scholars are of the opinion that the diction of the Lucan document surpasses all other New Testament documents, that the use of Greek words shows a mastery of the language that befits a first language speaker. Gregory E. Sterling (1992:327) considers that Luke does not mingle his Greek vocabulary with that of Semitic expressions, due to his –sensitivity to Gentile Christianity”.

For instance, Luke mentions specifically (as in the case of Anna) that some women occupied a prophetic office in Palestine at the time that Jesus was dedicated in the temple (2:36-38).

One of the most significant occasions in the life of Christ, the Lord's Supper, is also narrated in a different way by Luke. Luke is careful in his narration to emphasise and add material while leaving out others that he believed was of little meaning in his context. One such addition is the insertion of the phrase in his narrative of the Lord's Supper, "Do this in remembrance of me" (Luke 22:19). The *absence* of this statement in the other New Testament Gospels has triggered debate among scholars such as Jeremias (1966:255), Soards (1987:33-34), Comfort (2008:231-232) and others as to why the other Gospels have omitted it, but the reasons for Luke's *inclusion* of the phrase in his version seems not to have generated a similar interest or debate. Yet, in Luke's Gospel it represents a climax in the ministry of Jesus and is, therefore, worth examining in the light of Luke's time and context and for its implication for our's.

## 1.2 PROBLEM STATEMENT AND RESEARCH QUESTIONS

This research will focus on the meaning and purpose of the phrase, "Do this in remembrance of Me" in Luke's Gospel (22:14-30), with special reference to its Christological and sociological significance for restoring human dignity in Luke's time, as well as today.

In order to address this focus the following research questions will be pursued:

What is the Christological and social significance of Luke's inclusion of these words in his portrayal of the Last Supper? The problem is that the interpretation of the text in Luke 22:14-30 is traditionally done without considering the social context of the text. This approach tends to situate this text only in the sphere of Christology without looking into the sociological or ethical content of the text. One may therefore ask: Is salvation in Christ only tied to the spiritual realm without having anything to do with the physical? What actually was the intention of Luke when he presented this scene to his implied audience? Did Luke see Jesus as someone who was capable of liberating humanity from their problems? And if he did, what is the significance of Luke's use of the phrase regarding the remembrance of Jesus for the human dignity of the original readers of his Gospel, as well as for the church and Christians today? In other words: What ethical lessons did Luke want to teach his community by using the meal scene as a point of departure?

### 1.3 HYPOTHESIS

The hypothesis of this study is that Jesus' command that his followers celebrate his last meal in remembrance of him after his death entails more than just the breaking of bread or the drinking of wine while remembering the words of Jesus in the sense of Christological emphasis. It entails a lifestyle that imitates the life and death of Jesus for others. Remembrance is imitating the whole ministry of Jesus in all aspects of life, and not only a ritual or a sacrament confined to the liturgy of the church.

### 1.4 METHODOLOGY

A research design or method of investigation largely has to be determined by the nature of material to be investigated. Method refers to how one does something, in the case of this study by way of a literature study and textual analysis, while methodology entails the reasons for employing certain specific steps in doing so instead of others (Crossan, 1999:139). It is important that this work applies a method and methodology that will help appropriating an adequate understanding of the phrase in question.

In order to investigate Luke 22:14-30, this study will make use of socio-rhetorical analysis, which was first introduced by Vernon Robbins, as its main method of investigation (Megbelayin, 2001:29). Socio-rhetorical analysis is a method that uses social sciences and other related methods in its holistic interpretative framework. It also focusses on the "cultural context within which speech takes place" (Megbelayin, 2001:29). Socio-rhetorical analysis is an approach that utilises various interpretative approaches and methods for reading a given text (Robbins, 1996a:3) and thus helps the interpreter to integrate these different interpretive resources into a framework for the systematic exegesis of the texts (Robbins, 1996a:12).

This study will adopt *three of the textures* (the dimensions of meaning in the text) that socio-rhetorical analysis identifies in order to read Luke 22:14-30.<sup>2</sup> The textures that will be utilised are: inner texture, intertexture, and sacred texture.

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<sup>2</sup> According to Robbins there are five textures that are used in the socio-rhetorical hermeneutics for exploration of a given text, and they are: the inner texture, intertexture, ideological texture, social-cultural texture and sacred texture. One of the advantages of socio-rhetorical analysis is that it allows an individual to choose the textures that are useful for his or her studies depending on the nature of the text they are working on.

#### 1.4.1 INNER TEXTURE

The very first step in using socio-rhetorical interpretation is to identify the arrangement and patterns within the text at syntactical, semantic, and rhetorical level. The analysis at this level deals with the words, phrases, clauses and sentences in the text (Megbelayin, 2001:30). At this point, Robbins (1996b:7-39) suggests five features of inner texture: repetitive, progressive, narrational, open-middle-closing, and argumentative. According to him, repetitive texture and pattern deal with the way and manner in which some words or phrases are used in a textual unit again and again or more than once; while progressive texture and pattern are concerned with addressing the progression of the words or phrases in a unit. The narrational texture and pattern examine the characters and their relationships in the narrative of a text, while open-middle-closing texture and pattern deal with the delimitation of the discourse for analysis; and finally, argumentative pattern studies the internal logic of the discourse (Robbins, 1996b:7).

#### 1.4.2 INTERTEXTURE

Intertexture is one of the aspects of textual communication that makes up a given text. It shows how the text relates to other texts, as well as other textures. Intertexture is a valuable tool in the study of ancient societies, especially ancient Mediterranean societies as they were literate societies.

In socio-rhetorical interpretation, intertexture displays and explores the internal dynamics of a text in relation to other texts and textures (Robbins, 1996b:4). In exploring a given text using intertexture in socio-rhetorical analysis, each word or text could relate to another text or word within the text and outside the text. The possibilities of this interrelatedness and interconnectedness within a text are thus explored. The relationship of a text with other texts and textures is explored so as to reveal the interaction between them, thereby bringing clarity to the text in consideration (Megbelayin, 2001:31). In this regard, Luke is often cited by many scholars as being dependant on the work of Mark. This implies that Luke interpreted Mark's work.

Intertexture also deals with the interaction and investigation of culture, language and tradition as they are present within the internal organic structure of a text. The language and culture of the Mediterranean Greco-Roman world thus have their literary representation in this texture.

Exploring the intertexture within a text will help in revealing the recitation, recontextualisation and reconfiguring of the material Luke used for his meal scene in Luke 22:14-30. The oral-scribal intertexture of the narrative will also be utilised (Robbins, 1996a:102-108).

This study will thus explore the intertextual aspects that are residual as basic ingredients of the text of Luke 22:14-30. As a result, it will investigate non-biblical and Jewish literature, as well as the Greco-Roman literary style of the text.

The rhetorical relevance of the Lucan narrative of the Remembrance Meal in comparison to other contemporary texts is important when measuring it within the ambit of intertexture, for instance, the other synoptic Gospels also have connections with this meal. Not only the synoptic tradition, but also the Greco-Roman world was known to use the concept of a “meal” to express communication with one another in the society (Scaer, 2008:126). Luke in many instances makes use of the social and cultural language of his time. For instance, in Luke 22:14-30 he uses words such as kingdom, remembrance, serving and benefactor to write to his audience. Making use of these words enabled Luke to utilise the concept of the patronage and benefaction system by depicting Jesus as “the broker of God’s blessings” to the new community (Gowler, 2003:120). Paul in 1 Corinthians 11:25 probably refers to a similar text as the one in Luke 22:19b.

### 1.4.3 THE SACRED TEXTURE

Sacred texture is found in any text that has a relationship with the sacred (God or gods). Religious texts are regarded and believed to contain something that is relevant to the sacred. The sacred texture of a text aims at exploring the sacred structure or the internal dynamics of the biblical text. Exploring the sacred text helps “to locate the role of the divine in the text” (Megbelayin, 2001:32). As carefully observed by Robbins, a religious person is “interested in locating the ways the text speaks about God or gods or talks about realms of religious life” (Robbins, 1996b:120). A serious reader of a religious document is trying to use the text to seek understanding of the divine will by listening to the text and upholding it as an authentic document from God or gods. It demonstrates an interactive forum between the human and divine; in appropriate language; the I-Thou relationship is always a resultant effect of genuinely engaging or unveiling the sacred dynamics of a given text. Exploring the sacred dynamics of a text, the texture reveals deity, within the ambit of a particular religion, as well

as various religious experiences. It promotes interaction concerning the deity or Holy Other in religious experience and human reflection upon them. The sacred texture does not only involve human and divine, it also involves the setting of a new paradigm that helps in “formation and nurturing of religious community”, who think and act in specific ways in both ordinary and extraordinary circumstances (Robbins, 1996b:127, 129).

Thus the sacred texture involves the use of different textures such as inner texture, intertexture, social and cultural, and ideological textures, which facilitate the interpreter’s understanding of the text. The sacred texture of the Lucan narrative of the Remembrance Meal is evident when viewed alongside other textures of the text. As this work progresses, the sacred texture of Luke 22:14-30 will be revealed by the interpretation of the dynamic structure of the text.

## 1.5 DELIMITATION OF THE AREA OF RESEARCH

The scope of this study is within the area of New Testament Studies. It will comprise a literature study of existing literature in this field as well as in fields related to the social science and human dignity. The focus text will be Luke 22:14-30, with reference also to related texts in the Gospel. Special attention will be given to the statement, “Do this in remembrance of Me,” and its Christological, and potentially sociological significance and meaning in restoring the dignity of humanity. The definition and meaning of the concept “remembrance” will be examined on the basis of the context of the research.

The research outline is as follows:

Chapter one will deal with a general introduction to the research of Luke 22:14-30, some textual problems and various tentative solutions. Chapter two deals with the inner texture of Luke 22:14-30, which involves different ways in which Luke made use of his sources. The way a given text relates to other texts outside it is very important in socio-rhetorical analysis, therefore Chapter three will focus on the intertexture of Luke 22:14-30. Chapter four is a continuation of the intertextual analysis of Luke 22:14-30. Its main focus is on the social (inter)texture of the text. The intertexture of Luke with reference to the concepts of remembrance, benefactor and patronage will be discussed. The relevance of the Lucan meal to the sacred and humanity will be the point of focus in Chapter five. It will investigate different sacred textures found in the text, and their relevance in restoring the dignity of humanity. Finally, Chapter six is the conclusion of the whole thesis.

## 1.6 INTERPRETATION OF THE MEAL IN LUKE 22:19-20

The meaning of the meal in Luke 22:19-20 has generated much scholarly debate over time and in recent years. Various scholars have given different nomenclatures or names, based on their understanding and beliefs with regards to this meal. Especially noteworthy are the works of Jeremias (1966), Marshall (1978), Fitzmyer (1985), Soards (1987), Heil (1999) and Megbelayin (2001). As these scholars use various methods of investigation they give different names to the occasion of the meal according to their findings. These can be grouped into three categories:

### 1.6.1 THE MEAL IN LUKE 22:14-30 AS —THE LORD’S SUPPER”

Howard Marshall (1978:804) is of the opinion that the Last Supper in Luke precedes the Lord’s Supper and that the church is dynamically engaging in the Lord’s Supper. According to him, the Last Supper is the Passover meal, which took place before the final meal, the Lord’s Supper. He postulates that the Lucan narrative is of the Lord’s Supper while the Markan narrative is on the Last Supper. It seems as if he does not consider verses 16 and 17 in the text. He further supplements his argument by adducing that in Luke Jesus himself is the bread and the wine. Marshall regards *ταυτο* in Luke 22:19 as indicating the sharing of the bread among the disciples, a custom that has a link with Greek culture; while the cup in Luke serves as metonymy for its content in classical rhetoric (Marshall, 1978:805-806). In Marshall’s opinion, the action of Jesus informed the disciples of his suffering and death.

Philip Camp (2009:82) is of the opinion that the Lord’s Supper symbolises the replacement of the Sabbath with this meal. His assertions are based on the argument that the Lord’s Supper implies the sacrificial power of Jesus, the unity of the believers and the expectation of the future banquet, which the Messiah will eat with his disciples at the *parousia* (Camp, 2009:86). He concludes his thesis by saying that the meal (supper) in Luke is an on-going recognition and proclamation of God’s work in Jesus Christ (Camp, 2009:86).

Comparing the Lord’s Supper with Greco-Roman meals, Peter J. Scaer (2008:126-127) points out vividly that the Lord’s Supper was a type of Greco-Roman symposia, which distinctively indicates the act of drinking and eating together. Based on his assertion, the Lucan structure of the meal reflects that of the Greco-Roman world. The reason for doing this is to present Jesus as one who is capable of changing history. To this effect, he defines the Lord’s Supper as a place where Christians gathered around food and wine, and discussed the

things of God. It shaped their lives around the counter-cultural values of Christ as teacher (Scaer, 2008:131). Marshall (1980:143) argues that the Lord's Supper is the dismantling of the former ways of life and establishing a new way of life in respect of what Jesus had done.

The argument of Camp is that there are two meals in Luke 22:14-30. The first one is the Passover, while the last one is the Lord's Supper. The last meal is believed by Camp (2009:87) and Marshall (1978:808) to be the one of which Jesus informed his disciples to keep on doing it in his remembrance.

#### 1.6.2 THE MEAL IN LUKE 22:14-30 AS "THE LAST SUPPER"

Joachim Jeremias (1966:84) argues that the meal in question is within the framework of the Passover, and that that makes it possible to be called the Last Supper. He sees the meal as a memorial of the event "of the exodus from Egypt" that symbolises the depiction of God's mercy over the people of Israel (Jeremias, 1966:219). Jeremias' equation of this meal with that of the Passover is obvious; the reason is that, he does not consider verses 19-20 as referring to a separate meal that is worthy of attention. His view seems to remain outside of the mainstream of current biblical interpretation. The reason for one of his proposals is that the phrase *εἰς τὴν ἑμὴν ἀνάμνησιν* (v.19) is, in his opinion, best translated as "that God may remember me". He focuses primarily on the eschatological: "remembrance" according to him means that God remembers, and thus brings about the parousia in Jesus (Jeremias, 1966:255).

John Paul Heil (1999:177-180) also argues that there are two meals in the context of Luke 22; and that the meal in 22:19-20 is different from the meal in the preceding verses 17-18. But it seems that Heil's interest is in the Passover meal in verses 17-18, which he regards as the Last Supper. Joseph Fitzmyer (1985:1390), concurring with Jeremias and Heil, argues that verses 19-20 are just the interpretative part of the Passover Meal. Eugene LaVerdiere (1996:81) holds the view that the last meal should be regarded as the Last Supper, but he adds that has to be interpreted as Jesus' Gospel.

Scholars within this camp read the meal in Luke 22:17-18 as a Passover meal alongside verses 19-20. A socio-rhetorical interpretation of the text by Ibitolu Megbelayin (2001:138) shows a similarity between Greco-Roman farewell discourses and the Last Supper in Luke. This makes him understand this meal as part of the farewell discourse that Jesus had with his disciples before ascending to God. He cites several Old Testament texts in order to authenticate his point. However his thesis stands alongside that of his predecessors.

### 1.6.3 THE MEAL IN LUKE 22:14-30 AS —AMEAL OF REMEMBRANCE”

The “first meal” in verses 17-18 should thus be regarded as the Passover meal (Jeremias, 1966:85), which was a routine event in Israel. According to the Old Testament, Moses recommended that it should be observed by every Israelite, as memorial to or remembrance *μνημόσυνον* of the miracle of YHWH to his people. It was something that had to be observed annually (Ex 12:14-20; 13:3-10; Deut 16:1-8). It had the potential of sanctifying all Israel to YHWH (Ex 19:6) and spoke to the people of the deliverance power of YHWH (Ex 12:11). The process of Passover involved many rituals that the people of Israel had to undertake; in the first place, an unblemished one-year-old male sheep or goat was to be slaughtered (Ex 12:5) that had been kept aside for the past ten days (Ex 12:3). This meal could only be eaten by the circumcised males of the tribes of Israel (Ex 12:48). Eating unleavened bread followed thereafter for seven days without any manual work (Ex 12:15-20; Lev 23:7-8). Special sacrifices were performed unto the LORD (Lev 23:8; Num 28:19-24), and all these activities culminated with the presentation of the first fruits of blessing before the priests (Lev 23:9-14).

Luke describes Jesus as partaking in this Passover meal, which was his normal ethos as a Jew. Yet there is also an indication of a *second* meal that Luke strongly emphasises to his community. The emphasis is on Jesus as an inaugurator of a new age with special significance, which is worth remembering. The origin of the bread that was shared among the disciples is a matter of debate among scholars. Significantly, the structure of the second meal shows the Lucan narrative portraying Jesus as dismantling the Passover Meal for a “new meal”, with Jesus as an embodiment of the meal (Marshall, 1980:143). This last meal in 19-20 echoes a different resonance from the former, which buttresses a new dispensation other than the Mosaic, a sort of inaugural ritual meal for a new Jesus community.

The use of *ἄρτον καὶ τὸ ποτήριον* in Luke is an indication that a new bread and new wine have replaced the old ones (Marshall, 1978:805-806). Luke’s inclusion of the claim of Jesus with regards to these two ritual items is cultic and ritualistic in its significance; not only portraying cultic and ritualistic *tendenz*, but that the language of Luke is flavoured with rhetoric which the audience of Luke was capable and able to decode. The *ἄρτον* is synonymous with the body of the unblemished sheep or goat that the Old Testament people used for their Passover ritual. Heil (1999:177) believes that the two items were taken by Jesus after the Passover meal. In other words, the event or scene in verses 19-20 came *after* the

Passover meal, and inevitably and can be called a new meal in its entirety. Heil does not only see the emerging of a new meal, but also a direct link of the new meal with the LXX usage of these words. Jesus is seen here by Heil (1999:178) as reinterpreting the archetype of the old Passover lamb, ~~a~~ metaphor that was well understood by the audience of Luke”. The scene in the meal is culminated in the establishment of *ἡ καινὴ διαθήκη* which is cut *ἐν τῷ αἵματί μου* (v.20) for remission of people’s sin. This has a direct link with the use of this phrase in the LXX, especially the book of Jeremiah. He believes that the concept of *ἡ καινὴ διαθήκη* was clearly and unambiguously deciphered by the audience: ~~the~~ sacrificial death of Jesus now fulfills this hope ...” (Heil, 1999:179). James D.G. Dunn (2003:513) adds to this by asserting that ~~Jesus~~ saw the group around him as anticipatory fulfilment of the new covenant (Jer 31.31-34; LXX 38:31-34) which Yahweh was to make with his people”.

Thus the allusion to remembrance by Luke is explicit in elucidating the meal as having stronger cultic bearing on the new community than the Passover meal. This could have warranted Heil (1999:180) to argue that:

This new and unique addition to the Passover meal, which they are to keep doing in remembrance of him (22:19), will not only keep them and their successors (the audience) always in union with his salvific, sacrificial, and covenantal death, but also anticipates their reunion with him in the meal fellowship of the final banquet in God’s kingdom.

Luke’s interaction with his audience aims at convincing them of Jesus’ ability to begin a new era for humanity. The expression alerts and invokes a new paradigm that removes the boundaries between Jew and Gentile, and between the poor and the rich. Luke at the same time sees the new covenant being inaugurated within the period of the times of the Gentile *καιροὶ ἐθνῶν* (21:24), in which the Gentiles find their new identity in Jesus, their very inclusion in the salvific economy and confederacy of God. To Luke the meal in Luke 22:19-20 is not just an ordinary meal; it is a ritual meal, a cultic and initiation meal which aims at remembering what God has done in Christ. The meal that makes man and woman, great and small, all tongues and races of the world to remember the benefaction, patronage, and the suffering of God through Jesus. In the Old Testament YHWH told Moses to make sure the people keep the Passover meal for remembrance, but in Luke, it is not Moses that communicated to the people, but God in Jesus that informed the new community to keep this

meal in remembrance of Jesus. This command implies the superiority of Jesus' meal over the Passover meal, a demonstration of the Lucan rhetoric of remembrance, which can be seen as a "Lucan literary stamp" (LaVerdiere, 1996:82) on the salvific and liberation power of Jesus upon the new community.

## 1.7 TEXT AND TEXTUAL PROBLEMS IN LUKE 22:14-30

There is one textual problem in the passage under consideration in that while verses 19b-20 are included in the majority of Greek manuscripts, the text is omitted in amongst others *Codex Bezae Cantabrigiensis* (Ⲙ) (Cooper, 1962:39). This manuscript is a bilingual Greek-Latin codex written in majuscules and dated from about 400 C.E. (Heimerdinger, 1998:24). The debate in regards to this text started in 1952 between scholars who believe that the longer text was the original writing of Luke and scholars who believe that the shorter text was the original writing. The shorter text of Luke does not have verses 19b-20. It ends in 19a. This contention has not been resolved yet, in spite of many attempts to verify the original Lucan text of the Meal (Comfort, 2008:231-232).

### 1.7.1 LINGUISTIC SOLUTION IN FAVOUR OF THE LONGER TEXT

One of the many attempts by scholars to offer a solution in favour of the longer text in Luke's Last Supper narrative is the use of language. Cooper (1962:39) argues, as a biblical linguist, that the Greek of the text could be used as a yardstick for the reading of the longer text. The reorganisation of the text from verse 14 makes it possible for it to be arranged sequentially into four stanzas A, B, C, D. Each of the stanzas starts with the word *καί* which is the Lucan style of presenting a parallelism between the two meals in verses 15-18 and 19-20 (Petzer, 1984:251). The arrangement of the words is believed to depict the *Sitz im Leben* of the text while invariably demonstrating Jesus' use of Hebrew (Cooper, 1962:44-45). Francis Carpinelli (1999:75) points out that the Greek words *εἰς ἀνάμνησιν* in the structure of the text reflect the Masoretic Text's expression of "certain aspects of Israelite and Judaic religion" which is a direct usage in the Lucan context and a depiction of the Hebrew or Aramaic use of the word, which Luke translated to his community. Earlier on, Jeremias (1966:148-149) has argued in favour of the longer text by adducing that verses 19b-20 are peculiar to Luke, which probably had been omitted by the early copyist, since the Lucan document shows many evidence of such omissions. In his conclusion, he asserts that, the text could have been deleted by the early church (Jeremias, 1966:156-159). Cooper (1962:42) disagrees with

Jeremias regarding this last point, alleging that it is improbable for the church to have removed the text since the addition of a text is usually more the rule rather than its reduction.

The coherence of the text from verses 15-20 shows a singular arrangement of words with the introduction of *καὶ* (and) in almost all the verses. This could be the typical Lucan style of presenting his narrative to his audience. The orality that demonstrates the repeated sound of the *καὶ* formula in these verses endorses a deliberative rhetoric with strong emphasis on the *ipsissima verba* of Jesus. The use of *λαβῶν* is believed to be peculiar to the Lucan context, especially when introducing the sayings of Jesus (Cooper, 1962:46). The logic could be applied in the appearance of two cups, which Luke distinctively indicated in order to show the two meals present in the chapter: the Passover meal and the Remembrance meal.

### 1.7.2 A CHRISTOLOGICAL SOLUTION IN FAVOUR OF THE LONGER TEXT

In an attempt to deal with the textual problem encountered in the text, scholars have decided to approach it Christologically. This method uses the saving work of Jesus as plumb line in deciding the coherence of the text. Carpinelli (1999:80-81) compares the concept of *λαστωρον* in the LXX with that of the Lucan document, and points out that the longer text in Luke emphasises to the Lucan community the salvific plan of God that is established in Christ Jesus. Jeremias (1966:139-159) further argues that it is inconceivable that Jesus would not have viewed his death as a vicarious atonement. Jesus has, according to Jeremias, compared Himself with the paschal lamb (cf. Luke 22:15-20) and in so doing has basically affirmed his death as a *saving death*. Jesus is the fulfilment of the Egyptian paschal lamb and all other Passover meals before Him. Just as each Passover meal looked back to Israel's deliverance from death and judgment in Exodus 12, so Christ also delivered humankind through his death. This is the significance of the Eucharistic words of Jesus in Luke 22:19-20. Craddock (1990:256) argues that the content in verse 19 and 20 speaks of Christ's atonement for the sin of the new community.

However, Carpinelli (1999:88) insists that the Lucan narration inspires Christological fulfilment, that without verses 19b-20, the fulfilment of Jesus as the Lamb that was slain for the sin of the world would not have a place in the Gospel of Luke. Aiming at clarifying his position, he further postulates that Luke decided to apply the principle of the LXX *εἰς ἀνάμνησιν* so as to make the meaning of ~~the~~ cross explicit; and therefore forcefully channels his implied reader's understanding". A careful examination of the longer text

reveals that Luke depicts Jesus as fulfilling the Old Testament Scripture. As Moses pointed out to the people of Israel the miracle of YHWH's salvation, so Jesus pointed to Himself as the One who actually brought salvation. In essence, Moses' institution of Passover is seen by Luke as just a shadow of Christ's remembrance meal; the phrase that Luke uses rhetorically to explore cultic continuity so as "to ground a vision of cultic evolution" (Carpinelli, 1999:90) within the ambit of the new community with strong emphasis on a paradigm shift.

### 1.7.3 SOCIOLOGICAL SOLUTION IN FAVOUR OF THE LONGER TEXT

The work of Bradley S. Billings is very important in assessing a sociological solution for the text in question. In struggling to offer a solution to the problem in favour of the longer text Billings (2006:514) argues that the short text in  $\text{D}^*$  might have come into existence due to sociological problems the church was facing at that time in its history. The argument is that Christianity faced persecutions that made it difficult for the church to survive. Billings thus argues that Christianity in the first two centuries was to protect itself from any "shameful accusation" from the complex "honour and shame society". Despite their trying to guide themselves against any *flagitia*, the Christian community was still exposed to accusations by the Empire. These early Christians were accused of Thyestean banquets (cannibalism) and "Oedipodean intercourse" (incest) which was the practices of some in Greco-Roman society (Billings, 2006:516). These two sins were regarded by some Greco-Roman citizens as heinous and consequently the people who committed them were severely punished. The Christian supper was believed to be a ritual in which human blood was mixed with food. That is to say, they were accused of drinking human blood and eating human flesh, acts that were akin to the so-called blood covenant (*Sacramentum*). The victims of such sacrifices or acts were assumed to be infants and thus a direct act of infanticide (Billings, 2006:518).

Christianity was thus thought of being a threat to humankind and society, and as a result, had to be terminated. The impact of this on the Christian community was enormous. The Eucharist liturgy was seen as a depiction of a cannibalistic practice. The Christian Eucharist was further in contrast to the Greco-Roman meal. In the Greco-Roman's meal everyone was permitted to eat and there was no discrimination of participants; everyone was free to eat of it while the Remembrance meal only specific people were allowed to eat. (Billings, 2006:519). This fuelled the suspicion of outsiders with regards to the meaning and practice of this exclusive Christian meal.

Before Billings came up with his theory, Frend (1965:1) had already acknowledged the escalating persecution of Christians in the cities of Lyon and Vienne in the year c.a.177 CE. Such a persecution was said to be unmatched in the history of Christianity. Eusebius in his *Historica Ecclesiastica* (in Frend, 1965:5), describes the same atrocities that the Empire committed against the Christian community in Lyon. These testimonies from ancient authorities are clear indicators that the Christian community suffered sociological problems in the West during this period in history. As a result, Billings (2006:522-523) argues that the *Codex Bezae*, the manuscript that contains the short text of Luke's narrative on the Last Supper, has its origin from Lyon. It resulted from a scribe altering the text so as to avert the pressure of persecutions on Christians at Lyon. He further points out that the scribe aimed at:

Removing both the invocation to remembrance and the association of the wine with the blood of Jesus, thus removing the most objectionable cannibalistic overtones together with the ritual element suggested by the drinking of the blood-filled chalice (the blood being the blood of a victim sacrificed), and such as "remembrance" and "covenant," which would have evoked images of a *sacramentum* among pagan readers (Billings, 2006:526).

According to Billings (2006:525) the *Codex Bezae*, and its small number of Syriac and Italic allies, do not have the longer text in their manuscripts in order to safeguard the Christian communities from further outbreaks of violence experienced at Lyon".

Bart D. Ehrman believes that a scribe who either could not understand, or did not appreciate the appearance of two cups in Luke's narrative, eliminated one of them to make the account harmonise with all the others. The longer text is thus the original.<sup>3</sup> The problem with Ehrman's argument is that it is hard to explain a scribe harmonising the account to its parallels by eliminating the second cup instead of the first. *It is the first that is problematic*, since it is distributed before the giving of the bread; and it is the second that is familiar, because the words of institution paralleled closely to those of Paul in 1 Corinthians.

Thus it could be said that arguments in favour of the longer text of the Lucan narrative are convincing; as a careful examination of the long text makes more sense rhetorically than the short text. Lucan literary rhetoric thus gives a strong command to remembrance and perpetual

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<sup>3</sup> Presidential lecture delivered by Bart D. Ehrman during the conference of Society of Biblical Literature, SE Region in March 1997 under the theme: "The neglect of the firstborn in New Testament studies." For more on Bart D. Ehrman's lecture on this title see <http://rosetta.reltech.org/TC/extras/ehrman-pres.html>.

observance as the phrase ‘Do this in remembrance of me’ [Luke 22:19] is genuine and is to be located in the Gospel tradition alongside the traditional formula recited by Paul (1 Cor. 11:23-26) (Billings, 2006:526). It would thus support the other arguments in favour of the longer text of the Lucan remembrance meal. It also makes more sense as a profound summary of the whole of Luke’s theology. The longer text is also more meaningful considering the fact that it speaks of the totality of what Jesus was to the Lucan community.

## 1.8 SUMMARY

This chapter has attempted to deal with the introduction to the thesis, problem statement, hypothesis, and methodology. An introduction to the text in Luke 22 was also given. Different schools of thought with regards to the issue of the last meal Jesus had with his disciples and various methods of interpretations have been examined. It has been found that Luke’s interest was to inform his audience of the importance of the meal Jesus had with the disciples before his departure. Luke’s use of rhetoric enabled him to inform his audience of the remembrance meal that he believed to be more effective and efficient in the liberating of humanity than the Old Testament Passover meal.

In the course of dealing with the text in Luke 22:14-30, it has been discovered that the text contains some text-critical problems. Therefore several schools of thought have been consulted in order to know which of the readings is closer to the original. The longer text is believed by many scholars to have stronger evidence than the shorter text (Cooper, 1962:42; Jeremias, 1966:152; Carpinelli, 1999:88; Billings, 2006:526) and it should therefore be regarded as Luke’s original work. This also complies with the opinion that Lucan salvific rhetoric would not have made sense without the phrase ‘Do this in remembrance of Me’ in Luke 22:19-20.

## CHAPTER TWO

### INNER TEXTURE OF LUKE 22:14-30

#### 2.1 INTRODUCTION TO THE INNER TEXTURE OF THE REMEMBRANCE MEAL IN LUKE 22:14-30

In the previous chapter, a general introduction to this study was given, methodology chosen and a hypothesis formulated. Previous interpretations of Luke 22:14-30 were also surveyed. This chapter will focus on the inner texture of Luke 22:14-30. A focus on the inner texture (Section 1.4.1) of this text is very important since it refers to the last meal that Jesus shared with his disciples prior to his suffering on the cross. Luke places the narrative of Jesus' last meal within the context of the Passover meal in order to help his community to understand the implication of the meal as a means of summarising the meaning of Jesus' life and death.

An analysis of the inner texture of Luke 22:14-30 will help establish the meaning of the text by identifying the repetitive-progressive, narrational, and opening-middle-closing textures and patterns therein. It also aims at establishing how each of these textures functions in the inner dynamics of Luke 22:14-30.

The nature and purpose of the inner texture as understood by socio-rhetorical hermeneutics have been explained (see Section 1.4.1). This section focuses on the inner texture of the Lucan narrative as narrated in 22:14-30. Different problems encountered in the course of reading the text rhetorically will be dealt with using the methodology and tools supplied by socio-rhetorical criticism. Therefore, the repetitive-progressive texture, the narrational texture and pattern, the opening-middle-closing texture and pattern, as well as the argumentative texture and pattern of the Lucan remembrance meal will be dealt with in this chapter.

##### 2.1.1 RHETORICAL UNIT OF LUKE 22:14-30

In dealing with Luke 22:14-30 the question might be raised regarding its delineation as a pericope or rhetorical unit, which Megbelayin (2001:45-46) defines as "a textual unit that expresses a complete argument". On the other hand, George Kennedy (1984:34), who uses rhetorical units in the interpretation of the New Testament, points out that, the duty of any interpreter is to bring out the meaning of the argument within the text. One of the characteristics of a rhetorical unit is that it also expresses a complete idea. It has an introduction, body and a conclusion. In other words, it has a discernible beginning and ending (*inclusio*), which is connected by an action or argument within the text. It could be five verses

or more, a chapter or the whole book (Kennedy, 1984:33-34). What determines a rhetorical unit of a text is what Lloyd F. Bitzer (in Kennedy, 1984:34) calls “rhetorical situation.”

The context of the rhetorical situation determines that the rhetorical unit of this text is that of the remembrance meal. Many scholars like Soards (1987:23-48) and Megbelayin (2001:45-46) debate that the rhetorical unit of the meal falls within verses 1-38, whereas other scholars (e.g. Fitzmyer, 1985:1376-1435; Marshall, 1978:792-827), understand the meal as restricted to verses 14-35. The reason some of these scholars give is that they (especially Soards and Fitzmyer) believe the event of the meal to be transitional and therefore it does not form a rhetorical unit on its own since it depends on verses 39-71 in order to make sense.

Though the text looks transitional when viewed from the perspective of the passion of Jesus, it does make sense on its own as a rhetorical unit if the situation that called for the event is taken into consideration. Luke begins his narrative from verse 14 using the word “the hour” meaning that a new episode has been introduced by the narrator. The use of *ἡ ὥρα* mediates between verses 14 and 30 making it a full rhetorical unit that makes sense when considering the rhetorical situation of the meal. Therefore what determines the rhetorical unit of this text is that the whole scenario is centred on the remembrance meal. The *inclusio* around this text also identifies it as a text unit. The author begins the text unit with *ἀνέπεσεν* in verse 14 and ends the narrative *καθήσασθε* in verse 30 thereby demarcating a rhetorical unit that focusses on the remembrance meal scene.<sup>4</sup> The demarcation of the rhetorical unit is supported by the flow of thought and the repetition and progression of pattern within the narrative as will be discussed in the following section.

## 2.2 REPETITIVE-PROGRESSIVE TEXTURE AND PATTERN IN LUKE 22:14-30

The repetitive texture and pattern of a text becomes evident when words or phrases occur in it more than once. Repetition is one of the techniques employed by ancient rhetoricians to “affect the beliefs, actions and the emotions of an audience” (Kennedy, 1999:2). As a result, Vernon Robbins (1996b:8) asserts that, “multitude occurrences of many different kinds of

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<sup>4</sup> Scholars like Corley (1993:17-21) and Smith (2003:9-12) believe that meals in the Greco-Roman created social and political structures that allowed people to interact with one another in a socially significant manner. Those who ate together in the Greco-Roman world shared the same interest and goal. Luke’s portrait of this meal scene is thus not sociological different from the conventional meal scenes in the empire during the time Luke wrote his Gospel.

grammatical, syntactical, verbal, or topical phenomena may produce repetitive texture”. This may occur with topics such as crucifixion, resurrection, meal, love, hope or it may take the form of a pronoun like I, you, he, she, we, etcetera. Repetitive patterns in the text, whether in the form of words, grammar or topics, provide a reader with “initial glimpses into the overall rhetorical movements in the discourse”. While at the same time, progression in the form of an alternating sequence of words, a progression of steps (he ... he; I ... I; they ... of them, us ... us), or a chain of words expressing similar ideas, actively moves that argument forward.

1

- 14 **Και** ὅτε ἐγένετο **ἡ ὥρα,**  
**ἀνέπεσαν** **καὶ** οἱ ἀπόστολοι σὺν αὐτῷ.  
 15 **καὶ** εἶπεν πρὸς αὐτούς·  
 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν·  
 16 **λέγω** γάρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἐν τῇ **βασιλείᾳ τοῦ θεοῦ.**  
 17 **καὶ** δεξιόμενος **ποτήριον** **εὐχαριστήσας** **εἶπεν·**  
 λάβετε τοῦτο **καὶ** διαμερίσατε εἰς ἑαυτούς·  
 18 **λέγω** γάρ ὑμῖν,  
 [ὅτι] οὐ μὴ πίνω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ **βασιλεία τοῦ θεοῦ** ἔλθῃ.

2

- 19 **καὶ** λαβὼν ἄρτον **εὐχαριστήσας** ἔκλασεν **καὶ** ἔδωκεν αὐτοῖς **λέγων·**  
 τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον·  
 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.  
 20 **καὶ** τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι,  
**λέγων·** τοῦτο τὸ **ποτήριον** ἡ καινὴ διαθήκη ἐν τῷ αἵματί  
 μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.  
 21 Πλὴν ἰδοὺ ἡ χεὶρ τοῦ **παραδιδόντος** με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.  
 22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται,  
 πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ **παραδίδεται.**  
 23 **καὶ** αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.  
 24 Ἐγένετο δὲ **καὶ** φιλονεικία ἐν αὐτοῖς,  
 τὸ τίς αὐτῶν δοκεῖ εἶναι **μείζων.**  
 25 ὁ δὲ **εἶπεν** αὐτοῖς  
 οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν  
**καὶ** οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.  
 26 ἡμεῖς δὲ οὐχ οὕτως,  
 ἀλλ’ ὁ **μείζων** ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος **καὶ** ὁ ἡγούμενος ὡς ὁ **διακονῶν.**

27 τίς γάρ **μείζων**, ὁ **ἀνακείμενος** ἢ ὁ **διακονῶν**; οὐχὶ ὁ **ἀνακείμενος**;  
ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς **ὁ διακονῶν**.<sup>5</sup>

28 ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

29 καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου **βασιλεία**,

30 ἵνα ἔσθητε **καὶ** πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ **βασιλείᾳ** μου,  
καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραὴλ.

### 2.2.1 REPETITION OF PERSONAL PRONOUNS IN LUKE 22:14-30

The repetition of personal pronouns in Luke 22:14-15 shows that the third person singular pronoun (he) appears often in the first four verses of the text. This delineates the text as a reported speech. This is to inform the audience of the flow of the narration and its importance in the text. The continuous mentioning of **–he**” is an indication that the discourse in this scene is controlled by the person it represents. The use of **–he**” here represents Jesus, and its repetition informs the reader that he is the subject of the event, the dominant figure in the interaction which progresses steadily from verse 14 to verse 19. The repetition of **–he**” is not pronounced in verses 20-26, and is thus an indication of a shift in the flow of the discourse from Jesus to the disciples (see Table 1).

The repetitive progression of **–you**” (referring to the disciples) which occurs seven times in the narrative indicates a strong emphasis on those that are to be the beneficiaries of the outcome of what is taking place in the scene. The usage seems to depict a gradual change of focus from the key figure, Jesus, to the disciples, the object of the event. The repetition of **–me**” and **–my**” in verses 19-21 gives another characteristic of the text as if the event is centred on the person and personality of Jesus. The use of these two pronouns in the three verses is significant for the understanding of the flow of the discourse and the event that is taking place here. The interrogative pronoun in the last two verses is used by Jesus to address his disciples. A summary of the use of pronouns in the text is shown in Table 1 below.

<sup>5</sup> The colouring indicates different repetitive patterns of the words in its original. The repetition of words is ranged from verb, nouns, and pronouns etc. Each colour reveals a repetitive-progression of that particular word in the structure of the text. For instance, *καὶ* has several occurrences in the text which in essence helps in emphasising to any reader the reason the author decided to use such repetition in the text. The key is as follows: blue for coordinating conjunction *καὶ*, red indicates third personal pronoun ending as it occurs in the sentence (s), green depicts the repetition of reclining (at meal) in aorist 3<sup>rd</sup> person and participle middle nominative (masculine singular). Each colour in the text represents the repetition of each of the words and the number of times it occurs within the narrative (for full representation of each word see Table 1, 2, 3 and 4).

Table 1 (based on the Greek text) Repetition of pronouns

Lk 22:14	He					
22:15	He	I	Them	You		
22:16		I		You		
22:17	He					
22:18		I		You		
22:19	He		Them	You	Me	My
22:20				You		My
22:21					Me	
22:22						
22:23			Them			
22:24			Them			
22:25	He		Them			
22:26				You		
22:27		I		You		
22:28		I		you		
22:29				you		
22:30		I				

2.2.2 REPETITIVE-PROGRESSIVE TOPICS IN LUKE 22:14-30

Table 2 (based on Greek text) Repetition and progression of topics

Lk. 22:14	Reclining							
22:15		Eat						
22:16		Eat	kingdom of God					
22:17				Cup	Thanks			
22:18			kingdom of God					
22:19					Thanks			
22:20				Cup				
22:21						Betrayed		
22:22						Betrayed		
22:23								
22:24							Greater	
22:25								
22:26							Greater	Serving
22:27	Reclining						Greater	Serving
22:28								
22:29			Kingdom					
22:30		Eat	Kingdom					

Repetitive-progression of \_and‘ and \_say‘; \_among‘ and \_but‘ in Luke 22:14-30

Table 3(based on Greek text)

22:14 and

22:15 and he said

22:16 for I say

22:17 and he said

22:18 for I say

22:19 and saying

22:20 and saying

22:23 and

22:24 and among

22:25 and said

22:26 and but among

22:27 but among

22:28 and

22:30 and

Table 4 Repetition and progression of topics

Lk 22:14	<i>ἀνέπεσεν</i>							
22:15		<i>Φαγεῖν</i>						
22:16		<i>φάγω</i>	<i>βασιλεία τοῦ θεοῦ</i>					
22:17				<i>ποτήριον</i>	<i>εὐχαριστήσας</i>			
22:18			<i>βασιλεία τοῦ θεοῦ</i>					
22:19					<i>εὐχαριστήσας</i>			
22:20				<i>ποτήριον</i>				
22:21						<i>παραδίδόντος</i>		
22:22						<i>παραδίδοται</i>		
22:23								
22:24							<i>μείζων</i>	
22:25								
22:26							<i>μείζων</i>	<i>διακονῶν</i>
22:27	<i>ἀνακείμενος</i>						<i>μείζων</i>	<i>διακονῶν</i>
22:28								
22:29			<i>βασιλεία</i>					
22:30		<i>ἔσθητε</i>	<i>βασιλεία</i>					

The tables above (Tables 2 and 4) represent the repetitive-progressive topics in Luke 22:14-30. The repetition occurs from the table discourse to the service discourse. Reclining, table, eat, cup, and thanks are common topics associated with the meal. The use of “betraying” in this context could easily be associated with one who is close to someone at the table and has the intention of sabotaging his friend for personal gain. In other words, someone who eats with another person at the same table indicates that they are probably friends. The continuous repetition of some of these words enables the text to emphasise the importance of its content to the audience. It also demonstrates that repetition is a rhetorical device that helps to communicate the author’s ethos to the audience. Clare Rothschild (2004:138-139) believes that this repetition of words is synonymous with the Lucan narrative and helps to establish the credibility of his argument.

The first repetitive texture and pattern is the use of reclining *ἀνέπεσεν* (aorist active) by the author. It shows that this cultural practice was a common one at meals in Luke (11:37, cf. Jn. 13:12, 23). The usage demonstrates a typical meal scene common in Mediterranean society, and delineates a language that tells any reader that the text is directly or indirectly connected with a table meal (Neyrey, 1991:374-375). The internal dynamics of the text seems to have shifted from just eating a meal to a meal as a means of serving people in the Lucan narrative, since *ἀνακείμενος* appears twice in verse 27. The use of *ἀνακείμενος*, both participles in the text indicates the opening of the meal scene and the closing of it. The same observation can be made by the use of *ἔσθίω* as aorist infinitive and subjunctive in verses 15 and 16 respectively.

The repetitive use of *βασιλεία τοῦ θεοῦ* in verses 16 and 18 (figures 2 and 4) signals a sudden departure of the host from the rest of the disciples that were with him. This is fortified by the use of the statement I will not eat of it again until *ἐν τῇ βασιλείᾳ τοῦ θεοῦ*. This is directly demonstrated by the use of “cup” in verse 17 which signifies that the host is about to face a critical moment in his life by emphasising that he would not drink of it again until *ἐν τῇ βασιλείᾳ τοῦ θεοῦ*. The use of “cup” is mediated by verses 16 and 18, and immediately preceded by *εὐχαριστήσας* in the same verse, a depiction of the Passover meal in verses 17 and 18. Another cup is used in verse 20 which is preceded by “giving thanks”. This may refer to another type of meal that is located in the Lucan meal scene in 22:14-30 (Heil, 1999:198).<sup>6</sup>

<sup>6</sup> Heil uses the term “the new Passover” to explicate and differentiate the first meal (the old Passover) from the new one, which in the context is referred to as “Remembrance meal”.

Surprisingly, the text has a repetitive-progression that introduces the next scene in verses 24-30.

The repetitive-progressive texture and pattern of the topics in the text thus make it possible for the pericope of the text to be represented as follows:

### 2.2.3 REPETITIVE-PROGRESSIVE TEXTURE AND PATTERN IN LUKE 22:14-18

14(a) Καί ὅτε ἐγένετο ἡ ὥρα,

(b) ἀνέπεσεν καί οἱ ἀπόστολοι σὺν αὐτῷ.

15(a) καί εἶπεν πρὸς αὐτούς·

(b) ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·

16(a) λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

17(a) καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν·

(b) λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·

18(a) λέγω γὰρ ὑμῖν,

(b) [ὅτι] οὐ μὴ πίνω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἢ βασιλεία τοῦ θεοῦ ἔλθῃ.<sup>7</sup>

The first part of this text (14-18) is dominated by the repetition of third person pronouns masculine such as he which is an indication of the narrative agent in 14(b) and 15(a). The central focus here is on Jesus as the main subject of the text. The repetition of he, I [14(b), 15(b), 16(a), 18(a), 18(b)] and you [15(b), 16(a), 18(a)] each occurs more than two times in the rhetorical texture of the text which signifies a progression in the narration of the event. It also depicts that a conversation or a discourse is taking place between a person and a group of people in the text.<sup>8</sup> The he indicates that Jesus is the main narrative agent in this context

<sup>7</sup> Tables (1, 2 and 4) indicate the repetition and progression of different words in the Lukan remembrance meal.

<sup>8</sup> The repetition of words and phrases is common to Luke's gospel. This repetition makes Luke appeal to classical rhetoric of history of his time. This is because Luke did depend on history in order to authenticate his findings to his audience. One of the first investigations of the use of rhetoric of history by Luke was done by

while ‘you’ in the second person pronoun (plural) signifies *οἱ ἀπόστολοι* (the apostles) who were with him at the table.<sup>9</sup> They are the major component of those who would make up the new kingdom of Jesus (Just, 1993:228-229). Rhetorical topics such as “eating” and “kingdom of God” appear repetitively with the phrase “not until” in verses 16 and 18, and show that a regular Passover meal was common among the Jews in Israel (Neyrey, 1991:363). The repetition of the phrase “not until” further shows the prediction of the speaker’s imminent disappearance from the scene; and a progression from a table meal to eating in the kingdom of God.<sup>10</sup>

#### 2.2.4 REPETITIVE TEXTURE AND PATTERN IN 22:19-20

19(a) *καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων*

(b) *τοῦτό ἐστὶν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον.*

(c) *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.*

20(a) *καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι,*

(b) *λέγων.*

(c) *τοῦτο ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.*

Repetition occurs in many forms in this text (verse 19-20). In the first place, it occurs in the form of a saying in verses 19(a) and 20(b) by the progression of *λέγων* in the text (table 3),

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Rothschild (2004:111-140), who emphasises that repetitive texture in the Lucan document plays an important role in understanding Luke’s writing. Therefore the occurrence of these personal pronouns is worthy of noting in the texture of the Lucan narrative.

<sup>9</sup> The use of the phrase *οἱ ἀπόστολοι* in the text is viewed by Megbelayin (2001:69) to be more inclusive than Mark and other writers of the gospel. His argument is that the use of *οἱ ἀπόστολοι* spans across what Luke earlier called the disciples (22:11), in which women were probably included. That Luke used the concept that was familiar to the people at that time, the belief was that the apostles were the sent ones – even women attained such status in the early church as succinctly argued by James Arlandson (1997:162-168).

<sup>10</sup> The phrase *τῆ βασιλεία τοῦ θεοῦ* is believed to form a rhetorical-synonymous parallelism with *ἡ βασιλεία τῶν οὐρανῶν* (the Kingdom of heaven) in the Gospel of Matthew. The concept of *τῆ βασιλεία τοῦ θεοῦ* (the Kingdom of God) is one of the major themes in Luke’s Gospel. The phrase is found about thirty times in Luke outside this text (4:43; 6:20; 7:28; 8:1, 10; 9:2, 11, 27, 60, 62; 10:9, 11; 11:20; 13:18, 20, 28, 29; 14:15; 16:16; 17:20, 21; 18:16, 17, 24, 25, 29; 19:11; 21:31; and 23:51). The beginning of *τῆ βασιλεία τοῦ θεοῦ* or *ἡ βασιλεία τῶν οὐρανῶν* is a matter of debate among scholars. James Arlandson believes that the kingdom of God came as the result of the work of Jesus and his disciples in the gospel, and its usage in Luke is more inclusive as it involved activities of both men and women who helped in spreading the news of the kingdom (Arlandson, 1997:120-142). The Kingdom of God is used by Luke as a literary form in order to preserve the saying of Jesus (Buchanan, 1984:40).

and is thus a further indication of the narration of a discourse. Secondly, repetition occurs in the form of the progression of *τοῦτο* which occurs three times as demonstratives in verses 19(b), (c) and 20(c). The demonstrative pronoun “this” is progressively used along with the body and blood which is a direct application of synonymous parallelism in classical rhetoric. The repetition of *τοῦτο* in the texture culminates in the text with a progression that is backed up with a strong command from Jesus to *οἱ ἀπόστολοι*, namely a command to remember him.<sup>11</sup>

Another striking repetitive-progression pattern in this text occurs in phrasal form in 19(b) and 20(b). This is found in the separate use of the phrase *τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν* in verses 19(b) and 20(b) which probably indicates an act of benefaction from Jesus to his new community (Marshall, 2009:323). The phrase *τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν* (which literally means: “of me for you” or “my body for you”) is so significant that it needs special attention.<sup>12</sup> Probably, it has a direct link to the Passover lamb that was offered in the Old Testament, an event that was inaugurated as soon as Israel came out from Egypt. The purpose of this sacrifice was the remission of the sins of the household of Israel (Lev.17:1-7). The Day of Atonement united the household of Israel in the salvific economy of God. The event was both spiritual and sociological in the sense that while YHWH forgave the sin of his people, the event availed them ample opportunity to interact with one another socially. The progression of this phrase seems in direct contrast to the Old Testament Law where the eating of blood was forbidden among the Israelites (Lev. 17:10-13). But here the progression entails that the drinking of the blood of Jesus is antithetical to what the Jews used to know before. The progression of *τοῦτο* in the text further points the audience rhetorically to the citation of the Old Testament concept of *ἡ καινὴ διαθήκη* of which Jeremiah prophesied in Jeremiah 31:31-34 (Jeremias, 1966:171).

The progression of rhetorical topics is emphatic in that *ποτήριον* (“cup”) is used repeatedly in the text (table 2 and 4). This “cup” is believed by Heil (1999:177) to be different from the one that is mentioned earlier in verse 17(a). The one here signifies “a new ritual to be repeated in remembrance of Jesus’ death”. The cup in 20(a) and 20(c) occurs in the form of a

<sup>11</sup> The issue of how to remember Jesus is very important in the context of the Lucan narrative. The issue of remembrance will be dealt with in more detail in chapter three as part of the cultural intertexture of the text.

<sup>12</sup> Heil (1999:180) argues that the phrase means that the apostles had already started sharing in the benefits of the salvific work of Christ. Heil continues by saying that eating and drinking the wine was a means of uniting them to the sacrifice of Christ which in essence is an addition to the Passover meal, the meal the disciples kept in the work of Christ on behalf of humanity.

synonymous parallelism as a subject of the sentence where it functions as a metonymy for its content in classical rhetoric (Marshall, 1978:805-806). The progression of the rhetorical topic of the use of the cup culminates with a rhetorical citation in this texture which helps in amplifying the content of *ποτήριον* as a means of establishing a new covenant. The repetition of –eup” in these verses seems to abolish the first cup that is mentioned in 17(a). The progression further shows a different meal that is being inaugurated by Jesus, probably as a direct interpretation of the Passover lamb. A further observation of the progression shows that the drinking of the content of the cup resulted in the issue of a command from the giver to the new community in 19(c). This is the first and the only command in the whole meal scene.

## 2.2.5 REPETITIVE TEXTURE AND PATTERN IN 22: 21-23

21(a) *Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.*

22(a) *ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται,*

(b) *πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται.*

23(a) *καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς*

*ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.*

The repetitive texture and pattern in this section occurs first in verses 21(a) and 22(b). The two repetitive words *Πλὴν* (however) and *παραδιδόντος* (betraying) are found within verses 21(a) and 22(b). The progression moves from the conjunction to the hand that will betray the master. This is an indication of contrast from the preceding verses. The repetitive-progression pattern that is formed by verses 22(a) and 22(b) configures the text as an antithetical parallelism. This progression further reveals the existence of irony within the text between the Son of Man and the son of Satan. The Son of Man would be betrayed by one of the disciples. The contrast is depicted by using the interjection *οὐαὶ* (woe) in order to authenticate the antithesis that is created by the repetitive-progression of *ἄνθρωπος* in verses 22(a) and 22(b). Another repetition occurs with the article *ὁ* to indicate the flow of the speech and action in the text. The speech progresses from the Master to the apostles looking within themselves for the person who would be responsible for betraying the Son of Man in verse 22(a). The argument further reveals a progression from *ὁ* in verses 22(a) to *ὁ* 23(a). The first

ὁ is used in connection with Jesus as the Son of man to be betrayed, while the second ὁ is used in conjunction with the one who is the betrayal.

## 2.2.6 REPETITIVE TEXTURE AND PATTERN IN 22:24-30

24(a) Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς,

(b) τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

25 (a) ὁ δὲ εἶπεν αὐτοῖς.

(b) οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

26(a) ἡμεῖς δὲ οὐχ οὕτως,

(b) ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ

ὁ ἡγούμενος ὡς ὁ διακονῶν.

27(a) τίς γὰρ μείζων,

(b) ὁ ἀνακείμενος ἢ ὁ διακονῶν,

(c) οὐχὶ ὁ ἀνακείμενος,

(d) ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.

28 ἡμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου.

29 καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,

30 ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου,

(b) καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραὴλ

In 22:24-30, the repetitive texture occurs in three progressive forms. In the first place, the repetition of *αὐτοῖς* (them) occurs progressively five times in 24(a), (b), 25(a) and twice times in 25(b). This progression simply shows that the outbreak of the argument is centred within

and among the apostles. The reason for the debate could be as a result of what took place in the last unit (verses 21-23), where they were informed of their master's imminent disappearance from the scene. The second progression is related to the use of *them* that shifts from the disciples to the Gentiles who in this instance act as example of those that exercise power over their subjects. This shift probably called for the use of the term *εὐεργέται* (benefactors).<sup>13</sup> The attention of the disciples was focused on the person who would replace their master after he had left them. This behaviour caused a repetition of *αὐτοῖς* to progress and centre on the repetition of *μείζων* (greater) in 24(b) and in 26(b), which entails a position of honour in any given society (Neyrey, 2008:87-91). Since the discourse in this pericope does not stop at the repetition of *μείζων*, it shows that such conduct would not be acceptable within the new community.

Another repetitive-progression pattern in the texture takes the form of an interrogation which centres within the repetitive use of *ὁ ἀνακείμενος* (the one reclining) in 27(b) and (c). The emphasis is on anyone who has the intention of becoming greater.<sup>14</sup> The repetition of the phrase results in an antithetical parallelism in this text, and further reveals a difference between the Graeco-Roman patronage system and that of the new community (Marshall, 2009:321).

The final rhetorical topic in this text is the repetitive use of the word *ὁ διακονῶν* in 26(b), 27(b) and 27(d). It is a reiteration of the place of servanthood in the upcoming kingdom of God. It also explains another antithetical parallelism in this text. The rhetorical topics (the discourse) in the text gradually progresses from being the greatest reclining at the table to serving at the table. This is a memory that enforces socio-ethical changes in the new community of the faithful. The reason for this is to teach Jesus' new community that servanthood is what is expected from the new community. It demonstrates that discipleship is serving the people and not vice versa (Finger, 2007:263), and following Jesus' example, is directly subversive to the Greco-Roman empire (Griffith, 2011:30-44). The next repetitive and progressive pattern is found in verses 29 and 30 where the word *βασιλεία* is used. The repetitive progression stops with the promise of the kingdom to the disciples, and gives an indication of the leadership responsibilities of the disciples, that was earlier mentioned in

<sup>13</sup> Benefactors were well known people in the Greco-Roman society and exerted much influence on the people they ruled over. The details on the benefaction and patronage will be discussed in chapter three under social texture.

<sup>14</sup> Jesus is working contrary to the public opinion of his time, which he aimed to reverse in favour of the poor and less privileged in the society (Yoder, 1994:34-37).

verse 27.<sup>15</sup> The disciples were instructed by Jesus to be humble leaders of God's new community by adopting an extraordinary, counter-cultural manner of leadership of following his example by leading “from below” as servants committed to the welfare of those they lead (Nelson, 1994:256).

### 2.3 NARRATIONAL TEXTURE AND PATTERN IN LUKE 22:14-30

In the previous section, the repetitive patterns in Luke 22:14-30 were analysed in order to give reasons why Luke used some words repetitively, and the meaning it had in the text. This section will focus on the narrational texture and pattern.

Narrational texture is evident in the narrational voice of the characters in the text. It progresses from one character to another within the text. It enables a reader to know those who are speaking and what they are saying in the text (Robbins, 1996b:15). The voices could be that of the narrator or narrative agents, or citation from ancient documents or scripture like that of the Old Testament (Megbelayin, 2001:61). The narrator may choose to present his narration either in direct or indirect speech depending on what he or she wants to put forward to the audience. By doing so the narrator presents a strong rhetorical device available to the interpreter. Direct speech is a rhetorical device that portrays a speaker's presence in the text. Whenever such is used in rhetoric, it helps the reader to understand the authenticity of the speech, especially when it comes from a well-known figure.

The narrational texture and pattern of Luke 22:14-30 is very important for the understanding of the flow and mood of the communication contained in this passage. The recontextualisation of the text enables an interpreter to obtain an adequate key to the interpretative scheme of the text. Luke 22:14-18 contains attributed or reported speech, in other words the passage is an entirely narrational discourse with direct or reported speech attributed to Jesus (he) in the passage. The Lucan narration presents 15(b), 16(b), 17(b) and 18(a) and (b) in quotation mark which rhetorically means that Jesus was the one that spoke those words directly in the presence of *οἱ ἀπόστολοι*. Thus the narration in this pericope of Jesus' speech can be arranged as follows:

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<sup>15</sup> Peter K. Nelson (1994:51-60) claims that *ἀνέπεσεν* in verse 14 positions the Lucan meal scene within the Greco-Roman context of the symposia banquet.

15(b) *ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.*

16(a) *λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.*

(b) *λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτοὺς*

18(a) *λέγω γὰρ ὑμῖν,*

(b) *[ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.*

The flow of the speech from 15(b) to 18(b) is without any interruption from the audience and it identifies Jesus as the main host of the occasion.<sup>16</sup> The plot shows that Jesus is the only person that spoke in this pericope and as a result the focus of the event centred on his person. The narration presents him saying that he will never drink of the fruit of the vine anymore until the kingdom of God comes (cf. Mark 14:25). This signalled to the implied audience that Jesus did remember Moses and his instruction to the house of Israel to keep on remembering the salvific act of YHWH. The narration therefore culminates with the disciples sharing the cup among them.

This pericope highlights the narrator's style by introducing a rhetorical device, which magnifies the presence of Jesus in the story and introduces another meal that is different from the one in verses 17-18. The narration continues and reaches a climax with a command to remember him in 19(c) *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*. The command encapsulates the entire Lucan theology and understanding of Jesus as the one who gave all in order to redeem humanity. The material unique to Luke is seen by many scholars as having an inclusive approach to all, as is for example demonstrated by Jesus' dealing with women in 8:2-3. To this effect, the rhetoric of the Lucan narrative depicts Jesus as abolishing the old Passover and establishing his own remembrance meal, which he wanted his disciples to do in remembrance of Him. From the narration in the text, it is not difficult to recognise that Luke was putting forward a rhetoric of remembrance and imitation in his work.

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<sup>16</sup>Jesus playing host to the disciples during the meal depicts him as a patron. In the Greco-Roman world it was the duty of a patron to host his clients. Jesus is acting as patron while the disciples are his clients. Chow (1997:106-107) identifies many occasions in which the emperor played host to the Empire using a meal.

In verses 21(a) to 23(a), the narration is skilfully altered as a result of the meal in the preceding verses; where the narration moves from the meal to someone who would betray him. This is a direct depiction of the speaker's tragic exit from among his disciples that was earlier predicted in 19(c). The narrative texture and pattern of the pericope provides another rhetorical *chreia* that helps to evoke pathos from the audience, which in turn helps the narration to shift from monologue to dialogue, in other words, from Jesus to the disciples.<sup>17</sup>

Verse 24-30 as a unit is longer than the rest; it could be as a result of the fact that it is dialogical in its content. It is the only pericope in which the apostles argued among themselves. The argument therein leads to the type of leadership style that Jesus wanted his disciples to exhibit in the upcoming Jesus community. Jesus wanted them to learn a leadership style that contradicts and subverts that of the Greco-Roman world, whose leaders were known for acquiring honour and wealth at the expense of the poor (Malina & Neyrey, 1991:25-38). The application of the rhetoric of an antithetical parallelism in this pericope points out that the disciples' remembrance of Jesus is a radical contradiction to the system of the Empire. The narration ends with Jesus again dominating the scene and moving the discourse back to a monologue with the aim of informing a new ethos to the new community in the process of remembering Him.

In this section, the elaboration of the narrational texture and pattern of the Lucan remembrance meal was identified. It buttresses Luke's use of rhetoric in the course of his narration to convince his audience of the authenticity of the person of Jesus. The next section will therefore focus on the opening-middle-texture and pattern of the Lucan remembrance meal.

#### 2.4 OPENING-MIDDLE-CLOSING TEXTURE AND PATTERN IN LUKE 22:14-30

This section will deal with the opening-middle-closing texture and pattern which aim at identifying the beginning, the body and conclusion of a text or passage, thereby establishing the particular direction of the overall argument within the text. The discourse in Luke 22:14-

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<sup>17</sup> The narrative of the Lucan meal is situated within the ambit of what the ancient rhetoricians called *χρεία*. Ancient Greek rhetorician, Diochares (in Buchanan, 1984:50) says *χρεία* (*chreia*) is "the expression, attributed to some character, teaches us through the definition as we attempt to discover first who is the one who has spoken ...". Buchanan (1984:74) points out that the term *chreia* is made up of four characteristics: brevity, identification of character, the message attributed to the character and the situation or person that prompted the character. Luke's presentation of his argument delineates him as rhetorician who aimed at convincing his audience on the character and the personality of Jesus. Marshall (2009:321) also acknowledges that benefactors in the Greco-Roman world were often honoured by their clients through the use of *chreia*.

30 is known to be an event that took place during the last meal that Jesus had with his disciples. The passage under scrutiny depicts an opening, middle and closing texture – the closing being the shortest and more difficult part of the discourse.

The opening is characterised by the introduction of the audience to the scene of the meal, with Jesus reiterating his desire to eat the Passover meal with his disciples before He suffers. The verbal elaboration of the opening-middle-texture explicates that Jesus hosted his disciples. The plot is dominated in this section by Jesus acting as the subject of the discourse. The whole scenario revolves around Him. The opening statement in 14(a) and (b) read *Καὶ ὅτε ἐγένετο ἡ ὥρα*, (b) *ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ* which is immediately followed by Jesus' desire to eat the Passover meal in 15(a) (b) *ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν*. The narrator's elaboration of the event has its climax in 17(a) with the processes of *δεξιόμενος ποτήριον* and *εὐχαριστήσας*, and with the instruction to divide the cup amongst themselves in 17(b). The opening texture ends with Jesus informing the audience of his desire not to drink the fruit of the vine anymore until *ἡ βασιλεία τοῦ θεοῦ* comes.

The transition from opening texture to middle texture begins with *λαβὼν ἄρτον* in 19(a) –after giving thanks”, which delineates the process of breaking the bread. Bread according to the text, is a symbol that represents the *σῶμα* of Jesus. The narration of the text highlights a strong command that is issued to the disciples by Jesus in 19(c) *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν* (–Do this in remembrance of Me”). This is significant in the sense that it seems that the centrality of the Lucan narrative revolves and pivots around the understanding of the command, to remember Jesus. The language of the text is highly embellished with *pathos* that leads to an emotional catharsis in 22(b) with the uttering of *οὐαί* (woe) to the man that would betray Jesus. This verbal elaboration evokes a strong signal that leads to the questioning among the disciples and which ultimately closes the middle texture of the text.

The closing texture (24-30) is made up of seven verses. The closing texture of the opening-middle-closing texture of Luke 22:14-30 shows a direct link with the previous texture (middle texture) through the use of *καὶ* in 24(a). This points out the unfolding of the drama among the disciples as a result of an expression of *pathos* in the middle texture. Unfortunately, the drama of searching for a replacement among the disciples did not reach a conclusion before the abrupt interruption from Jesus. The reason for this interruption is

probably to express the original meaning of a leader as is expected from the new community. The argument in the texture culminates with the use of interrogation in 27(a), (b), and (c) as to *τίς γὰρ μέλλων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος*. The closing texture is brought to a close by reiterating the need of imitation and remembrance as rhetorical strategy that must be applied by the new community. The statement of the texture in 27(d) *ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν* (but I am in your midst as the one who serves) is a rhetorical device that aims at invoking *ethos* in the life of the community. This *ethos* would enable the disciples to rule others in line with the principle taught to them by their master. The promise of the kingdom to the disciples and the final banquet at the *parousia* concludes the opening-middle-closing texture of the Lucan remembrance meal scene.

The transmission of the opening-middle-closing texture and pattern from 14(a) to 18(b), and from 19(a) to 23 and from 24(a) to 30(b) informs the reader of the correlation in the inner texture of the text. The command: “this do in remembrance of me” *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν* in 19(c) mediates both the opening and the closing texture since the whole rhetorical unit centres around the process of the remembering of the sacrifice of Jesus [19(a) to 20(b)], and his service [27(d)] to humanity and his promise of a kingdom to the disciples at the end (30). More of this argument will be revealed in the next section exploring the argumentative texture and pattern (Section 2.5).

## 2.5 ARGUMENTATIVE TEXTURE AND PATTERN IN LUKE 22:14-30

Argumentative texture and pattern in socio-rhetorical analysis “investigates multiple kinds of inner reasoning in the discourse” (Robbins, 1996b:21). In other words, it examines the logical reasoning of a given text, which helps in unveiling the persuasive dynamics of that text. It refers to the reasoning that a text employs to persuade its reader (Nel, 2009:273). It could be logical, when the assertion of a text is supported with reasons, or qualitative where the reader is made to accept any assertion or portrayal as real, due to the author’s ability to support his or her argument qualitatively (Robbins, 1996b:21).

The Lucan rhetoric, as presented in 22:14-30, has almost no inner deductive reasoning but is rich in qualitative argumentative texture aimed at convincing the reader of the need to remember Jesus for what He had achieved for humanity. The bread as his body, and the cup as blood of the new covenant, and his humility in service to humanity (caring) are rhetorical proofs from the repetitive-progressive, narrational, and opening-middle-closing patterns and

textures of the text. Looking through the text in consideration, it is possible for one to note that it contains a deductive and qualitative argument that is necessary in order to persuade the reader.

The opening texture contains the main thesis that helps the reader to understand what the author is communicating. The purpose of the thesis is vividly depicted in the scene with the use of a qualitative argument by the author, which is one of the main rhetorical proofs for the argumentative progression of a texture (Robbins, 1996a:59).

The narrator begins his argument by telling the audience what is taking place in the course of the discourse with the disciples. The opening statement in the text is an indication of the nature of the discourse. It depicts and demonstrates the flow of the discourse in the scene. It does not contain a forceful interrogation or command. The rhetorical statement in the first pericope yields the following argumentative texture:

15(b) *ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν* i

16(a) *λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν*

*τῇ βασιλείᾳ τοῦ θεοῦ* ii

17(b) *λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτοὺς* iii

18(b) [ὅτι] *οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ*

*ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.* iv

The simple logical reason that can be extracted from the scene is that the pericope is concerned with a ceremonial discourse without pure logical progression (Robbins, 1996b:28). In this case the pericope entices the audience through the quality of the argumentation that is supported by the logic of the social custom of eating and drinking in the Mediterranean world. As a result, there is a correlation in the arguments presented in i, ii, iii, and iv since all of them connect to one another through a common theme (meal) in (i). The argument from ii to iv helps support the main thesis of Jesus in (i). With the arrangement of the argument from i to iv, one can see a pericope of the meal scene emerging from verses 14-18 based on the qualitative reasoning of the argument in (iv).

The command to remember in verse 19 forms the major premise in the middle texture of the opening-middle-closing texture and pattern of the text. It mediates the argumentative texture and emphasises the meaning of the meal to the audience. The rationale behind the breaking of bread in 19(a) seems to contradict the first meal in verses 17 and 18 and brings the audience into another meal scene. The reason is that the argument seems to establish that another meal was entered into separate from the first one in the preceding verses, by the use of breaking the bread in the narrative (Just, 1993:234-235).<sup>18</sup> Looking at verses 19 and 20, it is possible to argue that the text contains a separate meal that is different from the one referred to in verses 17-18, by using simple and logical reasoning.

A deductive logical argument is one that works from the top to the bottom. Such an argument begins with what is known as a “major premise”, adds a “minor premise”, and attempts to reach a conclusion. A major premise is a statement that names something about a large group, while a minor premise takes a single member, and the conclusion attempts to prove that because this single member is a part of the larger group, they must also have the trait named in the original statement (Corbett, 1990:47-49). But, the text in verses 19 to 20 seems to lack such a deductive logical argument as mentioned above; rather it is richer in qualitative argumentation. The argument of the text seems to aim at portraying to the audience the reason for the presentation of the meal by the host, and places the meal scene within the ambit of remembrance. The second meal is an addition to the Passover meal which helps in the process of alerting and keeping *οἱ ἀπόστολοι* to remember the new covenant that Jesus inaugurated with his body and blood to the new community (Heil, 1999:180).

The demonstration by Jesus of giving to his apostles the bread and the wine that is different from the former meal has both salvific and social significance to the audience. The new remembrance meal seems to evoke a rhetorical device that demands giving oneself wholeheartedly for service of God and humanity. The bread and the cup are a metonymy for the body and the blood of Jesus, which evokes examples par excellence of Jesus' sacrifice to humanity. Remembrance of Him is a direct invocation of the Jesus ethos to the new community. The argument in the text is that Jesus is using his body and blood to represent the leaven of bread and wine to demonstrate to his audience the meaning of serving the people.

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<sup>18</sup> The argument with regards to verses 19b-20 has been carefully presented in 1.6. Scholars like Heil (1999:173-177) and Just (1993:234-237) believe that the meal in 19-20 is a different meal from the Passover meal that took place in verses 17 and 18. The second meal demonstrates that Jesus has subverted the old Passover and established his own for the benefit of the new community (Just, 1993:234).

The use of the symbols here invites the audience to see the reality of reinterpreting the significance of Passover by Jesus; and at the same time the citation of the Old Testament prophet functions as a proof of his fulfilment of the new covenant that YHWH had promised to make with the house of Israel.

The argument progresses from verses 21 to 23, and seems contrary to the preceding verses, through the use of logical reasoning in a deductive manner. The section is not devoid of the logical parts expected by rhetoricians in the ancient world. It portrays an argument from the contrary, with digression and reason, which involves introduction, rationale and conclusion. The rhetorical argument of verses 21-23 can be stated as:

*Introduction:* 21(a) *Πλήν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης*

*Rationale:* 21(b) *ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὄρισμένον πορεύεται*

*Conclusion:* 21(c) *πλήν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται*

The inner logical reasoning of verses 21-23 shows that the verses depend qualitatively on verses 19 and 20. The internal dynamics and reasoning of the text further show that the argument in 21 to 23 is as a result of eating the Passover in verses 17 and 18 which later progressed to the remembrance meal in 19 and 20 (Hendriksen, 1978:962). Qualitatively, the digression and reason in verses 21 to 23 show that the action of one of the participants, the person who would betray Jesus, in the just concluded meal is contrary to the expected ethos of the new community. However, the argument in these verses captures the whole remembrance meal scene and structures it within the middle texture of the opening-middle-closing texture and pattern of the meal.

The closing texture of the opening-middle-texture of the remembrance meal is the longest of all the textures in Luke 22:14-30 and at the same times contains the strongest qualitative arguments in terms of inner rhetorical functioning. The opening argument in the texture is centred upon who will want to be a leader. This contention arises as a result of an incident in the middle texture of the text. One of the features of the texture is the use of an argument from example. The Gentile kings were known to lord it over their people, yet they were calling themselves benefactors. This way of acting is contrary to the expectation of the implied author of the implied audience. An appeal is thus made to the audience to change

their already formed idea of leadership style. Contrary to their understanding the greatest in the new community, must become like the youngest, and must be like a servant and not a ruler.

The argumentative texture and pattern of the last pericope of the text pivots around verse 27. It contains logical reasoning in the form of a syllogism that can be deductive in rhetorical function. Jesus clearly portrays to his audience the kind of person who should be addressed as a leader. The rhetorical presentation of the argument here must have been a shock to the disciples. The argument in verse 27 reveals that Jesus set an example that the disciples have to follow. It also helps reiterate to the disciples the need for remembering and imitating Jesus as rhetorical function of the meal. The persuasive argument here invites the audience to understand the true meaning of serving one another. It was contrary to the ethos of Greco-Roman society regarding the function of a leader in any given community. The rhetorical function in this verse aims at changing the paradigm of the apostles regarding leadership style, and directs a new method into their minds that was supposed to make them faithful leaders in the new Jesus community.<sup>19</sup>

By repeating some words within the text it is possible to identify a logical syllogism in the text as follows:

**Major premise:** He who serves other is the greatest.

**Minor premise:** Jesus served others.

**Conclusion:** Therefore, Jesus is the greatest.

The syllogism in the argument above helps to summarise the intention of the meal as a rhetorical theme in the text. The logical syllogism subverts the Greco-Roman societal order which was the reverse of Jesus' teaching and ethos (Classidy, 1978:61-62).<sup>20</sup> The aim of this texture is to help the new community to emulate Jesus' style of leadership which was

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<sup>19</sup> Jesus here criticised the order and system of leadership style of his time, which was against the poor and the margins of the society. He did not only criticise the officials, but also the social order that ran through the society. Therefore Jesus did not submit to the social patterns and the practices that were carried out by the social order. One of the things He absolutely rejected was violence and the exploitation of the poor and women which was accepted by the society as a normal social way in achieving their societal aims (Classidy, 1978:61-62).

<sup>20</sup> Luke, in an attempt to present an orderly account concerning Jesus, presents Him in a way that seems radical to the political, economic and religious order of his time (6:2-11, 20-45; 7:34-35; 9:23-24, 46-48; 11:39-44, 45-52; 14:5, 8-11; 17:18-27).

inclusive and people centred. Jesus' promise of a kingdom to the disciples brings the argumentative texture and pattern of 22:14-30 to a close.

## 2.6 SUMMARY

The argument within the inner texture of Luke 22:14-30 has helped in unveiling the reason behind Luke's use of "Do this in remembrance of me". It has been shown that Luke's positioning of the text within the last part of his Gospel was deliberate so as to teach his audience on the life of Jesus as a servant-leader.

A meal is one of the contexts which the Greco-Roman society used in communicating to an audience their will concerning people and society. The inner texture of Luke 22:14-30 places Luke among the ancient writers who used available rhetorical skills to communicate what is required of his audience. The rhetorical functioning of the inner texture indicates that Jesus is the fulfilment of the Old Testament and as a result, he inaugurated a new covenant that changed the paradigm of human history. It also shows that remembering Jesus is synonymous with serving and caring for one another, just as Jesus did during the remembrance meal.

The meal therefore stands as a means of teaching the new community the ethos that has to be utilised by the community – that is giving all for the sake of serving God and humanity by taking their point of departure from Jesus.

## CHAPTER THREE

### INTERTEXTURE

#### 3.1 INTRODUCTION TO THE INTERTEXTURE OF THE LUCAN REMEMBRANCE MEAL

Every text has a way and potential of relating with other texts, thereby making possible the process of intertextuality (Carter, 2008:144). This interaction of a text with other texts in terms of language, customs and values makes socio-rhetorical analysis an important tool in the understanding of any text (Robbins, 1996b:40). The intertexture of a text is believed to be made up of oral-scribal intertexture, social intertexture, cultural intertexture and historical intertexture. Due to the nature of the text involved in Luke, this chapter will focus on oral-scribal and cultural intertextures of Luke 22:14-30.

The Lucan narrative, just as any other text, whether ancient or modern, flourishes with ideas that are similar to other writings of its time. Luke is believed to have both linguistic and cultural affinities with the ancient Mediterranean world of his time (Alexander, 1993:210). Many scholars are of the opinion that Luke used variety not only in the area of written and oral tradition, but also in the area of social, cultural and historical relations. This chapter will thus assess the necessary intertextuality of the Lucan material in 22:14-30 in connection with relevant writings, social and cultural phenomena and their interconnectedness. This interconnectedness will enable one to explore the text within its context, as well as the relevance of the inner dynamic of the text (see Section 1.4.2).

Intertexture, as the term implies, could mean different things to many people based on the lenses or spectacles one is using in viewing it. The survey of the inner dynamics of Luke 22:14-30 reveals that Luke had made use of the Markan text and other sources that were available to him in the course of writing his orderly account. If Luke had made use of the LXX, the specific version he utilised while writing is unclear. This chapter will specifically deal with the oral-scribal and cultural intertextures of Luke 22:14-30.

### 3.2 ORAL-SCRIBAL INTERTEXTURE OF LUKE 22:14-30

One of the ways in which socio-rhetorical hermeneutics helps in interpreting a particular text is the use of oral-scribal intertexture, an interpretative process that enables an interpreter in recitating, recontextualising and reconfiguring the analysed text (Robbins, 1996a:97). Oral-scribal intertexture simply means the way in which a given text makes use of another text outside of itself (Robbins, 1996b:40). Interaction of a text by making use of other texts makes oral-scribal intertexture explicit in interpreting a text (Nel, 2009:275). Luke probably used other materials in his writing based on his assertion in 1:1-4:

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eye-witnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.

From the foregoing quotation, it is possible to deduce that Luke probably made use of several materials according to the rhetorical culture of his time. Jonathan M. Watt (1997:36-37) suggests that Luke perhaps made use of Hebrew or Aramaic sources which is shown in his writing in the form of Semitic idioms. This possibility is based on Luke's method of investigation which he mentioned in the above text. Watt further points out that Luke might have been familiar with ancient documents such as the LXX and other existing materials. Thus, he might have decided to incorporate pre-existing Semitisms from other sources which created Semitisms when he composed his Greek text (Watt, 1997:37-38).

This suggestion points to evidence in the text that Luke might have reworked the sources that were made available to him. Perhaps he used the methods of recitation, reconfiguration, and recontextualisation as he compiled his work. This study will focus on these three methods in order to investigate the Lucan meal in 22:14-30.

The investigation of the intertexture of the Lucan remembrance meal discloses how Luke utilised his sources according to a socio-rhetorical hermeneutics by saying that he reworked his available materials or sources in the following ways: recitation, reconfiguration and recontextualisation (Robbins, 1996b:41-52). Therefore, this text (Luke 22:14-30) will be

examined in the light of abovementioned methods in order to unveil the intertexture of the text.

### 3.2.1 RECITATION IN LUKE 22:14-30

Recitation is the process of transmitting speech or narratives from either the oral or written tradition in the exact or different words in which the person received the tradition (Robbins, 1996b:41). The Lucan text under consideration has examples of the rhetorical proof that Luke used in reworking his available sources.

The following pericope shows Luke reciting his sources with some alternation of words in verse 14 where he probably recited Mark 14:17-18a (Matthew 26:20). The comparison of Luke and Mark is as follows:

Mark 14:17-18a *Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν*

Luke 22:14 *Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ*

Luke seems to have recited Mark 14:17-18a in verse 14 with some changes which are easily observable. The wording shifted from *ὀψίας* to *ἡ ὥρα*, and *τῶν δώδεκα* (the twelve) to *οἱ ἀπόστολοι* (the apostle). These changes led Vincent Taylor (1972:49) to believe that Luke did not depend on Mark for his sources, but that he rather used pre-Lucan material to account for the story of the meal, which would make his account similar to that of Paul. If the Markan priority theory is employed to assess the text, it seems probable that Luke consulted Mark alongside other materials in the process of writing his work. But also, there is every possibility that Luke could have restructured the unstructured work of Mark so as to make sense out of Mark. This could be one of the reasons that led Watt (1997:197) to observe that Luke used a process of syntactical arrangement in order to alter Mark's work.

Similar methods of recitation are witnessed in verses 15-18 in which Luke recited Mark 14:22-25. Particularly in verse 18, the Lucan recitation shows that the Markan narrative places the cup within the Passover meal. Luke respected his order and placed it just as Mark did within the Passover meal. But while obeying this arrangement, Luke rephrased and re-ordered some words in Mark as demonstrated below:

Mark 14:25 *ἀμήν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ*

Luke 22:18 *λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ*

For instance, in the course of recitation, Luke rephrased and altered the whole text and structured it in a way that would suit his audience. While Mark says “until that day in the kingdom of God”, Luke says “until the kingdom of God comes”. Luke dropped *τῆς ἡμέρας* and added *ἔλθῃ* at the end of the sentence. This helped in rephrasing the whole structure of the sentence. Just as he did in verse 14, the same application is carried out in verse 18 where he added some words and dropped some so as to enable him to write his orderly account to his community.

Recitations in verses 19-23 seem to show a departure from Mark’s verbal agreement with that of Paul. However, this does not in any way authenticate Luke’s use of Paul’s materials. Luke’s recitation in these verses is a matter of debate among scholars as to its origin. In regards to this, Taylor points out that both Luke and Paul received their materials from the same sources since Paul in his assertion does not say that he got a revelation from the Lord, rather “what he received from the Lord”. It seems that Paul was making reference to an existing source which probably was the synoptic tradition (Taylor, 1972:52-53). Taylor’s (1972:54) explanation depicts a direct transmission of tradition from one generation to another; a transmission of tradition that resembled that of the rabbinic tradition of Paul’s day. Paul and Luke are interrelated when they are viewed in the context of this meal.

The text in Luke 22:19b-20 also has great verbal agreement to 1 Corinthians 11:24b-25:

Luke 22:19-20 *τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.*

compare:

1 Corinthians 11:25 *τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· τοῦτο τὸ*

*ποτήριον ἢ καλὴν διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο πολεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.*

The interpolation of the two texts seems to present evidence that there could have been existing sources other than what we have today. It is difficult for modern scholarship to trace these sources. Deciding which source or document Luke and Paul quoted from is, however, beyond the scope of this work. The verbal agreement between Paul and Luke could imply that a common tradition was available to them.

Verses 21-23 are recited from Mark 14:18-21. In Mark, the text is placed before the Passover meal while Luke recited and placed it after the Passover meal and the Remembrance meal. By so doing Luke presented to his audience his *ἀνατάξασθαι διήγησιν*. This explains the premise that he (Luke) saw the Markan material and made use of it so as to enable him to present his full thesis on Jesus. This alternation and recitation of Mark 14:18-21 in verses 21-23 make Luke to appeal to his audience on the salvific work of Jesus, telling that Jesus was betrayed for Him to redeem the community.

The recitation in Luke 22:24-27 is from Mark 10:42-45 in a context that is quite different from that of the Passover meal. The context in Mark is in connection with the request that James and his brother, John presented to Jesus. It could be that the use of the cup in Mark made Luke to recite it and place it in the context of the Passover meal. Capturing this text from another context and positioning it in the Remembrance meal context perhaps might have enabled him to attract the attention of his audience, which would have helped him to achieve his rhetorical desire.

### 3.2.2 RECONTEXTUALISATION IN LUKE 22:14-22

Recontextualisation in socio-rhetorical hermeneutics is in contrast with recitation and it is a process of presenting a quotation from a Biblical text without any indication of the existence of such a word or statement in any written text elsewhere (Robbins, 1996b:48). This may occur in a text in the form of a narrative or direct speech. Luke 22:14-30 obviously displays characteristics that exhibit Lucan recontextualisation of attributed and narrational speech from other sources.

Recontextualisation of attributed speech occurs in a written text when the narrator or the author attributes a statement or word to someone who is a character or speaker in the text.

Luke attributed the statement in verses 14-18 to Jesus citing the case of Passover in Exodus 12:6-9. But in verse 19 the speaker recontextualised the meal and made it his own initiative which is to show that he did behave as if the text had no pre-existence in any written text or document. In the course of recontextualising the Passover meal, the Lucan narrator informs his audience of a different meal in verses 19-20. The recitation and recontextualisation demonstrate, as carefully pointed out by Arthur A. Just (1993:235) that Jesus transformed a Jewish devotional meal into a continuing expression of association with Himself in his death and victory. In addition to the recontextualisation of these verses, David N. Power (1992:47) asserts:

At the supper Jesus clearly recalled the covenant and God's promises to the people, as He may well also have recalled the creation story. However, his reported words show that He introduced new features in the way that He interpreted the promises, relating them both to Himself and to a changed eschatological expectation.

Verse 19 shows a typical example where the Lucan narration in Luke 22:14-30 recites and recontextualises Exodus 12:1-15. The Exodus narrative indicates that the keeping of the Passover was a command that the whole house of Israel was to keep as long as the people are alive. The essence was to commemorate the salvation of YHWH. The commemoration event was carried out once a year based –on a day fixed by a calendar, which might be done according to lunar or solar computation” (Neyrey, 1991:367).

In verse 20, there is recitation and recontextualisation of Jeremiah 31:31-34 which paints a picture that the Lucan narrative presents Jesus as the one that fulfilled the new covenant through his sacrifice to the new community (Heil, 1999:178). Here the Lucan narrative is reckoned to recontextualise the concept of New Covenant without making reference to the text in the Old Testament. The blood of Jesus stands as a means of inaugurating this covenant. By so doing, the Lucan recitation and recontextualisation do not indicate to its audience the existence of the phrase elsewhere in any written text. This recitation and recontextualisation in this text make the sacrifice of Jesus vivid for the community.

Another instance of recontextualisation in Luke 22:14-30 occurs at the close of the meal in verse 21 where Jesus made reference to the one who would betray Him. In this instance, the wording of Psalm 41:9: –Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me”, is recontextualised with a *chreia* that arouse pathos from the

implied audience. In the first place, the recitation and recontextualisation of the text in Psalm succeeded in arousing the mind of the implied audience to search within themselves the purported betrayal. Secondly, the implied audience also looked within themselves for the one who would take over the mantle of leadership from their master. By so doing, the recontextualisation of Psalm 41:9 concludes the middle texture of the Lucan account and opens the closing texture of the meal. In essence, the Lucan recontextualisation of the meal places Jesus in a position that is equal to YHWH while the Passover is replaced by the Remembrance meal in verses 19-20.

### 3.2.3 RECONFIGURATION IN 22:14-30

Reconfiguration of a text is retelling a situation in a text in a way that makes the later event new in relation to the old event (Robbins, 1996b:50). This recounting of a situation makes the older one a foreshadowing of the new event; whereas the new one now is acting as the archetype of the old event (Robbins, 1996b:50).

A careful observation of the Lucan narrative in 22:14-30 shows that the flow of thought in verse 14, and from verses 18-21, has been reconfigured in order to suit the aim and purpose of the new community. The reconfiguration in the text is striking in the sense that it makes the Old Testament Law, Prophets and Psalms have their fulfilment in Jesus. Therefore, the Lucan reconfiguration of Exodus 12:6-9, Jeremiah 31:31-34 and Psalm 41:9 make this scene more explicit and positions it as fulfilment of the events in the Law, the Prophets and the Writings.

The Lucan reconfiguration in Luke 22:14-30 has reiterated that the Old Testament events are foreshadowing the one in Luke and helped in informing his audience that Jesus is the fulfilment of the Old Testament and its content. Thus the Lucan narrative makes Jesus to be equal with YHWH and his salvation as fulfilment to that of Exodus, and, as a result Jesus is seen as a human par excellence whose lifestyle and mode of leadership has to be remembered and imitated by the new community.

### 3.2.4 CONCLUSION

The oral-scribal intertexture of Luke 22:14-30 is very important in understanding the reason why the emphasis is on the remembrance of Jesus in the text. The oral-scribal intertexture

reveals that Luke made use of several sources in the process of assembling his orderly account to the new community. In trying to convince his community of the factuality of his account he used several methods which aided in his rhetorical presentation.

Luke utilised his sources firstly by the recitation of the sources so as to give credence to his write-up. By his recitation, he was able to use other documents without recognising their existence and how he utilised them. Sometimes, in the course of recitation, Luke altered and phrased some words to suit his purpose. Secondly, apart from recitation Luke also adopted the method of recontextualisation of resources (materials) as if such materials had no existence elsewhere, only to recontextualise them so as to convince his audience of the realities of his account and its importance to the community's life and ethos. Thirdly, by reconfiguration, Luke seemed to emphasise that the Old Testament and its content finds its fulfilment in Jesus. He emphasised to the new community that the inaugurator of the new community was fulfilment to Old Testament prophets in his power and lifestyle and therefore ought to be remembered and imitated by the new community for their good.

### 3.3 CULTURAL INTERTEXTURE OF LUCAN REMEMBRANCE IN 22:14-30

In socio-rhetorical analysis, cultural intertexture, as the name implies, relates to the culture of various kinds. It shows how a given text has its relationship with the cultural norms of the people. It might take the form of words, concepts, patterns and configuration, values, scripts codes or system. It could also appear in a text either in the form of allusion or echo (Robbins, 1996b:58).

Culture is said to be the total way of life of the people in a given society. Phil Bartle (2010), a sociologist, believes that culture “includes all our actions and beliefs that are not transmitted by genes, but are transmitted (and stored) by symbols”, while with regard to symbols he opines that symbols have no meaning by themselves except for what is given to them by humans.<sup>21</sup> Megbelayin (2001:145) sees culture as “a set of persons, things, and events that are filled with meaning and feeling”, while Bruce Malina (1981:13-14) associates the cultural world alongside the social world by saying that the social world is interpreted culturally. Thus the cultural world can only find its expression in the social world. Therefore, this

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<sup>21</sup> Based on the work “The meaning of culture” by Phil Bartle on: <http://cec.vcn.bc.ca/cmp/modules/soc-culm.htm>.

section will deal with remembrance in ancient Israel and the Greco-Roman world. A brief introduction will be made regarding the meaning of the term in the Ancient Near East.

### 3.3.1 REMEMBRANCE AS CULTURAL INTERTEXTURE IN LUKE 22:14-30

The Lucan cultural intertextuality (Carter, 2008:x-xi) finds its expression in the text through the use of the term remembrance.<sup>22</sup> This word encapsulates the cultural intertexture of Luke 22:14-30. The reason for this assertion is due to the fact that remembrance in the context is the key phenomenon in retrieving the text from the domain of abstraction to reality. It could be described as both the cultural and social phenomenon that Luke used as a means of summarising Jesus' history.

The usage in Luke seems to delineate the reason for the meal in this chapter. Mark's Gospel has no reference to the term, it is only in Luke that "remembrance" is mentioned as a command that has to be carried out by the new community; with the use of this Luke has a direct link to both the cultural and social worlds of the Old Testament text.<sup>23</sup> The term remembrance is used in this context in what Jeremias calls a Graecized form (Jeremias, 1966:185).<sup>24</sup> Since Jeremias advocates for the Graecization of Old Testament material by Luke, the concept of remembrance could have its origin in the Old Testament or Ancient Near East. Remembrance will, therefore, be examined briefly in the light of the Gospel of Luke's cultural intertexture.

In ancient Mesopotamia remembrance played a vital role as a vehicle of keeping the memory of the past in the present (Jonker, 1995:1). It is believed by many scholars that remembrance invokes the past in the present; and not only this, it also offers ample opportunity for the present to reconfigure and reconstruct unwavering solidarity with the past (Jonker,

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<sup>22</sup> Recent study on intertextuality has helped in giving insight to the study of Biblical literature and its relevance to the outside of the text. The Biblical authors did not live in isolation, they all interacted with their world socially and culturally in one way or the other which influenced their thinking and also the way in which they were communicating with the outside world. John Carter (2008:viii-x) in the context of John's Gospel, points out that the evangelists were highly influenced by the language and principles of their time. There is no doubt that Luke was influenced by his world during his life time, and as a result, his language, as well as his grammar was influenced (Watt, 1997:5-7).

<sup>23</sup> One of the first attempts in studying the term is found in the work of Jeremias in *The Eucharistic words of Jesus*. Jeremias' assumption that the phrase stands for "that God may remember the Messiah" and therefore Jesus wanted the redeemed community to continue in this manner so as God would continue to remember his salvific power and redeem the whole humanity (Jeremias, 1966:237-254).

<sup>24</sup> Jeremias believes that Luke used the Old Testament and other materials by translating the Semitism to Greek in order to "graecize" his work for his audience who would understand it within their context (Jeremias, 1966:185-186).

1995:36).<sup>25</sup> In order to remember the past effectively, the present needs discernment, which Johan H. Cilliers (2009:2) acknowledges –entails *inter alia* the incorporation into the present both the past by way of remembrance (*anamnesis*), as well as the future by way of anticipation of its coming (*adventus*)”. Cultural memory plays a vital role in the construction and maintenance of people’s identity and enables them to define themselves as a group. In other words, people define themselves based on memory so as to bring coherent within them (Punt, 2011:153-154).

### 3.3.1.1 ANCIENT NEAR EAST AND ISRAEL’S IDEA OF REMEMBRANCE

In dealing with remembrance in Israel, a survey of it in ancient society will help give more insight in the Lucan context.<sup>26</sup>

As acknowledged earlier (Section 3.4.1), Gerdien Jonker (1995:5) has contributed enormously toward a scholarly understanding of how heroes and heroines were remembered in the Mesopotamian society. He was able to trace the Mesopotamian’s act of remembrance as far back as 2600 BC. Strong emphasis was laid on the vitality of the remembrance of the past. Kings and people who were of good repute and important in the Mesopotamian society were in one way or the other remembered for their contributions to the society and humanity at large. Acknowledgment of the past seemed to be a familiar phenomenon which was significantly important to those who did not see what had taken place in the past. They were able to allow the past to speak in the present in ways that would enable the past to reform and control the present. Seemingly, interpretation of past knowledge (memory) could act as a compass to –ontemporary problems of orientation and identity”. It was necessary to keep those who made history in the past alive so as to help the present generation to pattern their future on the past. Kings and great men in Mesopotamia were known to set up images in their memorial or remembrance. Their purpose in doing so is a matter of debate in contemporary scholarship. Jonker (1995:36-37) at this point, is able to point out that the topography of the

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<sup>25</sup> For instance, King Nibonidus of Babylon was believed to mirror himself along with the topography of remembrance which the king of Akkad set up in his memorial (Jonker, 1995:166-176). The aim was to pattern and imitate what the kings who were before him achieved and to work towards achieving what his predecessors had achieved if not more. Remembrance was what the Mesopotamian society held in a high esteem and sustained for many generations. A trend that was later adopted by Babylonians which was the ability to reconstruct of 3200 years ago using the available topography, social and cultural memories (Jonker, 1995:109-111).

<sup>26</sup> The ancient society here refers to the ancient world of the Near East, Mesopotamia, Israel, Babylon and Egypt; those people that influenced the Greco-Roman world directly or indirectly (Jonker, 1995; Mendels, 2004, and Horsley, 2008).

ancient Mesopotamia might have been the major contributing factor that influenced their decision of setting up these images in their memory. The meaning of topography here refers to the way and manner in which the average Mesopotamians saw themselves in relation to the environment in which they found themselves.

Phenomena such as rocks and ancient monuments as well as “social monuments” of the past might have informed the Mesopotamians to believe that remembrance of oneself is possible in the future. Ancient people could imagine that it was only such monuments that were able to stand the test of time that could be remembered by people. The people wanted something that would be able to preserve their identity and memory. Astrid Erll (2008:6-7) postulates that social monuments might have been activated and geared by memory other than history. This is because history, according to her, is abstract and somewhat “dead” while memory is “alive” and meaningful.<sup>27</sup> Using Emile Durkheim’s work as a point of departure, Erll (2008:7-8) further expounds the fact that people’s memories are naturally and intrinsically shaped and patterned by the socio-cultural context in which they find themselves.

In view of this, one can assert that remembrance must have been shaped and triggered by social context, “since all individual remembrance ... takes place with social materials, within social context, and in response to social cues” (Olick, 2008:156). Sociologically, people always delineate themselves on the basis of the environment. The Mesopotamians might have adopted principles that would enable them to explain their existence within their own context at their time. It could be that what they saw within their environment activated them to form “an ever-present witness to a glorious past”. Such physical phenomena as boundaries, mountains and so on had affected their mind in order for them to think of raising memorials which would ever live to be remembered by the generations yet unborn (Jonker, 1995:36).

In preserving memory, it is believed that physical elements like boundaries, mountains, rivers and other physical landscapes are capable of creating different sets of memories in the minds of people living close to them. The second thing he mentions is what he refers to as “topographical route” which he describes as those routes that were used by Mesopotamians to connect themselves with the outside world. These routes were highly affected and influenced by physical landscapes. Along these were debris of monumental remains of the past, and

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<sup>27</sup> Based on the work of Astrid Erll. 2008. “Introduction”, in *Cultural memory studies: An international and interdisciplinary handbook*, eds., Astrid Erll & Ansgar Nunning. Berlin: Walter de Gruyter.

were meant to connect and facilitate communal interaction. The third thing he acknowledges as being one of the factors in setting memory is how the Mesopotamians saw and conceived the map of the world at that time. Their idea of the world provoked interest in raising remembrance in honour of those people that helped them to explore this world, and to expand and infuse their understanding of it. One of such people was Sargon, a man that was believed to be the first king that united and extended the boundaries of the Akkadian people (Jonker, 1995:36-50).

King Sargon of Akkad and his successors were honoured by setting up their effigies as a remembrance for their achievement for the Akkadian people during their lifetime. He was generally called by his people as “the king of the universe” and he laid claim to the title *Sar Kissat Matati*, “the king of all land” (Jonker, 1995:52). Many years later, King Sargon II of Assyria modelled his life and his history based on that of Sargon of Akkad. Effigies of these kings had become objects of attraction and attention to many kings from 2000 BC upward. The reason for this attraction was that the later kings wanted to achieve both in character and power the feat that king Sargon of Akkad had achieved during his lifetime as king of the Akkadian dynasty. This remembrance could be regarded as collective remembrance that depicts both cultural memory and identity. It was a means by which the people of Mesopotamia kept their past floating on the tide of the future. One aspect of Mesopotamian remembrance that is worth mentioning is that, their memory was tied and connected to specific places, which implies that cessation of such places would mean *forgetting of memory* that was attached to such places or monuments. It means the beginning of forgetting. The decline of any city inevitably invited a similar process in the culture at memory that “had hitherto been retained” (Jonker, 1995:70).

Around the third millennium (ca 3100 BC), writing was done through *narû*, meaning “an erected stone” which named boundaries or estates and signified monuments. During this period, cultural memory was generated within a religious context and what was “remembered” and “forgotten” depended solely on the function of the cultic framework (Jonker, 1995:178). Mesopotamians saw it as a duty to give gifts and offerings to their gods. By doing this, the effigy of the giver was erected in his or her memory. The erection of this memory signified the divine acceptance of the offering and the giver of the offering (Jonker, 1995:179).

An act of remembrance provoked King Nabonidus of Babylon, who after many millennia decided to identify himself with the past by excavating the tell of the city of Ebabbar which was believed to be the burial place for Sargon of the Akkadian dynasty, and his successor Naram-Sin. The effigies of both kings were discovered and this made King Nabonidus of Babylon to bridge the gap that was created for about 3 200 years and restored the past that was buried for over three millennia. This did not only restore the past in the present, it created a strong identity with the past; he was able to identify himself with these past kings and thus reinterpreted the past in the present. The reinterpretation of the past by the ancient king of Babylon delineates how the past can influence the present and the future when the issue of identity is emphasised. The resurgence of Akkadian politics and cult during the Babylonian Empire was a result of remembrance (Jonker, 1995:171).

The allusion of cultic identity and remembrance is carefully observed by Charles Philip Price (1962:2-5) who studied remembrance in the ancient near east, Old Testament, Judaism and New Testament. Summarising, he says that the ancient Near East nations tied remembrance to cultic identity and phenomena which the later generation mythologised and interpreted for the subsequent generations after them. In Egypt it was a periodic performance of the *Sed* festival, an annual remembrance of their kings which they gave as gods. The ancient Egyptians remembered their monarch, and as a result, they identified their monarchs and raised them to equal status as gods. Identity therefore played an unprecedented role in the act of memory and remembrance as observed by Price that “identification of Pharaoh with the creator of the cosmos had profound implication for the Egyptian understanding of history” and the reason was “history is always as full as it can possibly be as so long as Pharaoh *god* rules” (Price, 1962:6-9; italics mine). Mendenhall (1954b, in Price, 1962:34-36) alleges that the Hittites were those who tied remembrance to understanding of covenant which acted as basis for remembering of history and law, culture and their social life.<sup>28</sup>

The Israelites were advised to set up symbols that would thereafter act as means of “remembrance of God’s acts of deliverance” of his people from the bondage in Egypt (Wold, 2007:49). Remembrance in Israel can be seen in its cultural, social and cultic tendencies since all their duties were encapsulated in it.<sup>29</sup>

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<sup>28</sup> Remembrance was a process in which the people used to rewind the past and redirect their future.

<sup>29</sup> The word Israel here semantically refers to the period from ancient Israel to the exile and after returning from exile. What historically refers to the Intertestamental Period will be treated under the same heading. The

Perhaps the concept of memory in the Lucan narrative could have been originated either from the Ancient Near East or from the Hebrew concept of remembrance. In order to establish this assertion, a careful study of the Old Testament documents seems necessary. The reason is to enable one to understand how the Jews regarded the issue of remembrance. Barton (2007:324) believes that Luke might have been influenced by the use of the word *ἀνάμνησιν* in the LXX.

The life of the people of Israel was tied to the act of remembrance. The people's life was always revamped by this process, the people were always called to remember as if the future of the people lied buried in the sand of the past. The prophets in Israel were fond of referring their own people to the past before declaring what would take in the future. It could be that the prophets believed that the future lies in the debris of the past and a means of –expressing both the profoundly personal nature of the relation between God and his people, and the sense that this relation is played out of time and over time – past present and the future” (Barton, 2007:324).

The LXX's use of *ἀνάμνησιν* refers to God's nature of remembering (and forgetting). This usage does not in any way describe the modern understanding of the term that is predominantly cognitive, an expression of modern psychological language. With regards to this, Price points out that there is no Hebrew word that denotes memory as a faculty of the mind (Price, 1962:48). The usage is related to God's dealing with his people, which is vehemently embedded in his covenant relationship with the people of Israel. In other words, –God's remembrance is an expression of his acting in grace and mercy, as also of his acting in judgment” (Barton, 2007:324). His dealing with Israel started with the patriarchs and culminated with the children of Israel after leaving the land of Egypt. The Torah strongly emphasises remembering as God's personal expression that demonstrates his relationship with those he had chosen. Noah was said to be remembered by God, alongside the beasts and the animals that were with him in the ark during the flood. This act of remembering made God to avert the flood and entered the covenant with Noah and his generation never to destroy the earth with water. The Genesis account alleges that this covenant was sealed with the sign of a rainbow, which will keep on remembering God of the everlasting covenant

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treatment is an overview of how Israel regarded remembrance during their time. Special attention is paid to the LXX usage and interpretation.

between him and every living creature that is upon the earth (Gen 9:14-16) (Barton, 2007:325).

In later times in Israel, the term spread to the sociological domain in which the act of remembrance had a two-way dimension: one from God and the other related to humans; demonstrating that both God and human beings have a part to play in order to retain and shape the process of remembering. Remembrance became a phenomenon that shaped and identified Israel as a peculiar people from the surrounding nations. They were always instructed to remember. This inevitably explains the fact that Israel's life and character were configured and inextricably linked to the basis of remembering who YHWH was and what He had done for Israel. Thus they were vividly instructed by YHWH through Moses in the Law, of the fact and efficacy of remembrance:

Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day ... Remember the long way that the LORD your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments ... But remember the LORD your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today (Deut. 5:15; 8:2, 18).

Of particular interest are the uses in Exodus 12 and 13, where the feasts of Passover and Unleavened Bread are called feasts of remembrance. In both these chapters, the reason for these feasts is the "remembrance" of the exodus: "for with a mighty of hand Yahweh has brought you out of Egypt" (13:9; cf. 12:17; Deut. 16:3). Here, it seems to be the people who are remembering what God did for them when He delivered them from Egypt, since the retelling of that event is to be a part of the celebration (Ex. 13:8). Although the LXX does not use the word *ἀνάμνησιν* here, there seems to be a connection with the Lucan concept of the meal (Clancy, 1993:40). The Exodus context emphasises the liberation of the people of Israel from slavery by Moses; while Luke sees Jesus as the one who liberated humanity from sin and established a new community. However, the concept in these two chapters (Ex. 12 and 13) is more salvific than sociological, while that of Luke has both salvific and social significance.

At this point in the history of Israel a memory was constructed that cemented Israel's relationship to God and to one another; as something that had the potential of keeping the people in a good cultural and social behavioural pattern. Particularly, the intention of this was to shape the Israelites' attitude with regard to their identity.

Price (1962:39-40) further points out that the Akkadian use of *Šuma* is equivalent to *זכר* (name) in Hebrew. This correspondingly means that remembering is similar to the invocation of the name of YHWH in Israel. As a result, Price categorically groups the usage of the word remembrance in Israel into four categories, namely: secular, cultic or ritualistic, and covenantal. The investigation of Price can possibly be re-categorised into two major categories, namely: a secular use and a cultic or ritualistic use. The use of the word in the secular sense has no direct bearing on its relationship to God. It denotes purely human to human affairs or when it is used for administrative purposes. Price believes this happened when it denotes utterance or a spoken word as the case of Genesis 40:14; Judges 9:2; 1 Samuel 4:18; and Psalm 87.4. The cultic or ritualistic usage is applicable when a cultic or ritual action is performed to bring something to God's attention. In the Torah, the offering to God is referred to as "an offering of remembrance" (*θυσία μνημοσύνου*. *בְּנֵי קָהָת זָכְרוּ*). It was an offering that the male Israelites presented to God in order to test the faithfulness of their wives, especially when it was suspected a wife was unfaithful (Num. 5:11-29). The same allusion is made in Ezekiel 21:18-27 in reference to the king of Babylon who refuted any interpretation unless the matter is presented to God's remembrance by sacrifice. With regards to this, Price (1962:49-51) alleges that "the sacrifice of the king of Babylon, abhorrent as it is to YHWH nevertheless brings Israel's sin to God's attention, making it the basis of his action". The same idea is found in Elijah's interaction with the widow, in which the widow accused Elijah of bringing her sin to YHWH's remembrance, which the woman believed to be the cause of her son's death (1 Kg 17:18). The same word was used in a devotional sense when dealing with God. The people of Israel used the word "remember" when praying to YHWH. The basic example of this is the prayer when Moses interceded on behalf of Israel in Exodus 32:13 and Deuteronomy 9:27.

The relationship with God and the people of Israel is believed to be on the basis of covenant. This is similar to that of the Hittites where a covenant plays a critical role in any relationship between two people or two nations. The basis of this relationship was to always bring the people bound by the covenant in remembrance of the stipulation of the terms of the covenant

(Mendenhall, 1954a:30-40). The same notion is believed to have been experienced between God and Israel. It denotes the fact that God was always remembering Israel as a result of his promise to them. On the other hand, the people of Israel were to do the same; by remembering God for what He had done for them as a nation (Price, 1962:45-56).

Looking through the window of the people of Israel, one discovers that remembrance was something that affected behavioural change and brought relief to the entire community, thereby cementing one relation with another. There was a strong sociological phenomenon attached to the issue of remembrance. A relationship with God and to one another was a key concept that was embedded in the process of remembering. In fact, the whole process was tied to an event that can only be explained in one word: *Heilsgeschichte*. It was necessary that the people kept this act of salvation going by remembering YHWH and one another in their daily affairs. It later became necessary that the people had to use objects or items that would make the act of remembering a reality.

Finally, in Leviticus 24:7 the LXX renders the Hebrew *לֶחֶם זָבַח* as *εἰς ἀνάμνησιν*. The frankincense of the “showbread” is “for remembrance”, which echoes the use of the phrase in 1 Corinthians 11. One such object was the Torah. In the Torah, there are many actions the people had to carry out if the memory had to be kept alive in the minds of the people. The reason for this was that human beings are known to be forgetful. The objects of remembrance had to be put in place for them to keep the process of remembering on course. That was the reason why the Ark of the Covenant and the memorial stones became so important in Israel. The introduction of several festivals became important for them to commemorate the act of remembrance of which one example is the Passover Haggadah (Barton, 2004:326).

As far as Israel was concerned, “the ritual of remembrance binds the Jews together and binds them to the past, present and future which is in God’s hands” (Barton, 2004:326), a depiction of eternal security before YHWH. The prophets and the priests were aware of the importance of memory and identity in fostering the future and they did not relent in delineating this truth to the hearing of the people of Israel. The Deuteronomistic theologian stressed the same principle to the nation of Israel (Price, 1962:107-112).

The past was very important in the affairs of the Jews for they did not want it to slip from their minds. It was necessary for them to keep on remembering the past so as to maintain a link between them and their ancestors. It was something the people kept on actualising as

claimed by B.S. Childs (1961:74), that the inner dynamics of Israel's cultic norm demanded the past to be remembered and actualised within the cultic corpus and norm. As a result, he further argues that "remember" carries the force of actualisation when he says:

To remember was to actualize the past, to bridge the gap of time and to form solidarity with the fathers. Israel's remembrance became a technical term to express the process by which later Israel made relevant the great redemptive acts which she recited in her tradition (Childs, 1961:74-75).

In like manner, Robert A.D. Clancy (1993:43) believes that remembrance

was a key element in Israel's *Heilsgeschichte*, the means by which the present generation "gets in on" the continuing salvific activity of YHWH. Another, related, point is the "active" nature of remembrance in the cult. For Yahweh, the cult reminded Him of his promises toward Israel, and "his memory is equivalent to his action". For Israel, the cult reminded her of God's established order, and participation in the cult related her to that order.

Seeing through the process of "actualisation of action", Schottroff (in Clancy, 1993:43) further emphasises that the process of remembrance in Israel was "remembering something through action". This meant that "quite often ... *zakhar* implies an action or appears in combination with verbs of action". In many cases in the Old Testament, remembrance does indeed serve to evoke action (remembrance of sin evokes confession and a cry for mercy as in Psalms 38; 51; 77. While remembrance of God's acts of redemption was meant to evoke obedience to the commandments of YHWH (Deut. 16:12); action sometimes, evoked remembrance (Ex. 13:8, 9; Deut. 16:3). The action enabled the people to retell the word of God to the hearing of God's people.<sup>30</sup>

The actualisation of the past was perhaps one of the concerns of Israel when dealing with the issue of remembrance; actualisation of what YHWH had done to the fathers. A similar notion was found in the Mesopotamian society which seemed to have had a direct link with that of Israel as earlier enumerated. The author of the book of Esther sees the same allusion when he writes that Israel in diaspora were told by Esther and her consuls to keep the Purim as remembrance of what YHWH did to them while they were in a strange land (Est. 9:28). The

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<sup>30</sup> Based on the work of Robert A. Clancy, citing W. Schottroff (1964:160).

interpretation of the text is in consonance with the notion that had earlier been expressed by Childs linking the present with the past. Thus, since the interest of the people of Israel was to have communion and common unity with the past and the present, it would be proper to assert that the act of memory in Israel was more of cultural, religious or cultic and sociological value. The fact is that the communal interest played a great role in the Old Testament act of remembrance.

During the Intertestamental Period, the writings of the period underscored and rooted on the fact that the people of Israel were described as the people whose presence depended on the past. This period witnessed the integration of the Jewish and Greco-Roman methods of remembrance; which involved both the psychological and cultic, actions that always reflected on the prayers of the priests. The Torah and its recitation at this time, was regarded as an *ἀνάμνησιν* to God, while the actual exodus event diffused into thin air.<sup>31</sup>

However, Jeremias points out that *τοῦτο ποιεῖτε* in Luke 22:19b has the same verbal nuances as that of the Old Testament and the same repetition of rite was visible in the Qumran texts (Jeremias, 1966:250). Concurring with Jeremias' view, it means that Luke's intertextuality and Semitism (Watt, 1997:5-7) in regard to *ἀνάμνησιν*, probably have a link with the concept of remembrance from the ancient Near East and Israel.

### 3.3.1.2 REMEMBRANCE AND THE GRECO-ROMAN EMPIRE

The use of the term "remembrance" in the Greco-Roman world echoes different rhythms from that of the ancient Near East and Mesopotamia. In the Greco-Roman world, the term is synonymous with cognitive meaning. According to Richard Sorabji (1972:5), Plato believes that memory is "an art of imprint", which is similar to the formation of a mental picture. The Platonic school has always made people to believe that memory "involves a mental or physical image". Aristotle on the other hand, believes that memory pertains to the past and not to the present (Aristotle, *Dem.* 449b:4), since the present cannot be remembered. Therefore for the past or an object to be remembered there must be a thinking process that takes place within the human faculty (Aristotle, *Dem.* 450:1-7). The same idea might have infiltrated the Greco-Roman world during the period in question. This is due to the fact that the duo (Plato and Aristotle) influenced the thinking of their world greatly.

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<sup>31</sup> Price believes that the act of remembering in Israel during the intertestamental period was strongly dependent on the process of recitation and keeping the ordinances of the Law (1962:282-283).

The Greco-Roman world used art as a means whereby an individual is kept alive in the memory of the living. Sometimes the writing of a will was pertinent so as to remind the reader of the need to do a specific event in honour of the patron. Patronage<sup>32</sup> was one of the acts that called for remembrance in the Greco-Roman world. Remembrance was done through reflection, by mental articulations. In his *De Memoria*, 450<sup>a</sup>, Aristotle uses a metaphor of a seal-ring to illustrate his theory of mental impression, an internal expression of an external command; the external command has the object of impression which is the seal-ring.<sup>33</sup>

The literature of the Greco-Roman world are vivid in demonstrating the way in which remembrance was used, apart from that of Plato and Aristotle. *Elogia*<sup>34</sup> was one of the means by which the Greco-Roman world kept their memory alive. It was an inscription that meant to commemorate and preserve the memories of their heroes and heroines in order to foster them to posterity (Barton, 2004:323). While those who did not deserve their memory to be preserved, were mutilated and destroyed from any known inscriptions. This process of destroying or mutilating these images was known as *damnatio memoriae* (Barton, 2004:323). One of the oldest examples of commemoration in Greco-Roman society is found in the writing of Caesar Augustus in *Res Gestae Divi Augusti*:

In my sixth and seventh consulships, after I had extinguished civil wars, and at a time when with universal consent I was in complete control of affairs, I transferred the republic from my power to domination of the senate and the people of Rome. For this service of mine I was named Augustus by the decree of the senate, and the door-post of my house was publicly wreathed with bay leaves and a civic crown was fixed over my door and a golden shield was set in the Curia Julia, which, as attested by the inscription thereon, was given me by the senate and the people of Rome on account of my courage, clemency, justice and piety. After this time I excelled all in affluence, although I possessed no more official power than others who were my colleagues in the several magistracies. In my thirteenth consulship the senate, the equestrian order and the whole people of Rome gave me the title of Father of my Country, and

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<sup>32</sup> Due to the importance remembrance played during the Greco-Roman world in the understanding of memorial, the work will focus on it in Chapter four.

<sup>33</sup> Aristotle's idea of memorial is more psychological than sociological.

<sup>34</sup> A succinct example of this is the work on Caesar Augustus, *Res Gestae Divi Augusti: the achievement of Divine Augustus* edited by P.A. Brunt & J.M. Moore (1967). *Elogia* could be authored either by the person himself (author biography) or another person (biography).

resolved that this should be inscribed in the porch of my house and in the Curia Julia and in the Forum Augustum below the chariot which had been set there in my honour by the decree of the senate. At the time of writing I am in my seventy-sixth year (Brunt and Moore, eds. 1967:35-36).

The achievement of Augustus seemed to have motivated the senate to grant and honour him with a written inscription on a bronze tablet which was set up in front of his mausoleum. Copies of this inscription were later found in both Latin and Greek, in what was then known as Galatia. The Greco-Roman world had a way of commemorating and preserving memorial for posterity. Such memorials were written in documents as *eulogia*. The purpose was to preserve the remembrance of great achievers for coming generations. Thus, there is no doubt that remembrance played an important role in classical antiquity. Men and women who wanted to be remembered by posterity expended much time and wealth in order to preserve remembrance in their honour, even beyond death. Sometimes, festivals were done in their remembrance (Barton, 2004:324).

As earlier noted in this study, while other people's memories were honoured and preserved, some were mutilated and destroyed; the reason was to erase their remembrance from the minds of the people and even from his or her posterity. With regards to this Eric R. Verner (2001:41) points out that,

When an emperor was overthrown or an individual was accused of *maiestas* or *perduellio* there were many *humous* sanctions available. Names and titles could be expurgated from official lists (*fasti*) and commemorative inscriptions; wax masks (*imagines*) representing the condemned could be banned from public display at aristocratic *funerals*, books authored by the condemned could be confiscated and destroyed ... disfigured, destroyed, and reconfigured.

The *damnatio memoriae* was done by the recommendation of the emperor, senate or the army. Verner mentions in his work that not less than twenty-four women suffered such condemnation in the empire. The reason for doing this could be that they wanted to suppress and silence the voice of womanhood in the Greco-Roman world. For instance, there were cases in which "the memories of two empresses, Melonia Caesonia and Poppae Sabina were condemned in conjunction with their husband" (Verner, 2001:44). Many cases of such

mutilations and condemnations are mentioned by Verner which of course are beyond the scope of this work.

The examination of remembrance in Greco-Roman world discloses a mental, psychical or physical phenomenon, a concept that is rarely found in the Old Testament. The obscurity of this concept in the Old Testament could be that the Old Testament emphasises the cultic aspect over and above that of remembering as a mental process. However, in spite of their differences, one could easily see many similarities between that of Israel and Greco-Roman acts of remembrance. The investigation shows that both have links in the interpretation of the past and involve sociological processes. In other words, all tied remembrance to the power that cements relationships with the past, thereby creating a predictable outcome and a point of departure for the future.

#### 3.4 REASON FOR REMEMBRANCE IN THE LUCAN NARRATIVE

The examination of the remembrance in the light of its cultural intertexture has situated the text in Luke 22:14-30 as a means by which Luke wanted to speak to his audience of the need that this act was very crucial in the ancient and his contemporary societies. With regard to this, Schüssler Fiorenza (1997:354-355) points out that the early church aimed at preserving the memory of the whole Jesus. The need to preserve the words of Jesus stemmed from the fact that the early Jesus' Christian community deemed it necessary that the cult frame ignited by their master is kept flaring. Keeping in touch with the totality of Jesus became a necessary motif for Christian testimony and identity (Schüssler Fiorenza, 1997:557-8). The assessment of the broader framework of remembrance seems to anchor in historical reality with strong departure on the Lucan context. The act of remembrance was not limited only to the Mesopotamian, neither the Hebrews in the land of Palestine nor the Old Babylonian. It is believed to have been a general phenomenon in the Greco-Roman world (Mendels, 2004:x-xi). The Gospel of Luke also refers to the act of remembrance through Greco-Roman expressions.

K.H. Bartels (1978:240-243) argues that the word for remembering is used in five different ways in the New Testament. The first usage reflects the normal Greek meaning of the word. The second usage reflects its use in theological passages in the New Testament. The references in these contexts are to remember in prayer, to proclaim, to confess. The last one is "referring to the sacrifice under the old covenant" with every potency of expiation and

sanctification. The third of these usages is found only in the Pauline and Lucan documents and reflects its use in the meal Jesus had with the disciples before his departure. The next one is used in a purely secular sense with a high level of philosophical insinuation. Finally, the word remember is known to be “a sign of remembrance, especially for the dead, and thus a grave or tomb”, a term that also depicts a monument or memorial as in Luke 11:47 (Bartels, 1978:245-247).

The last usage of remembrance could be a reflection of the socio-political situation of the time of Luke. It was a period in which the ruling of the emperor was at its peak and everyone was looking for freedom. The emergence of Jesus at the scene was seemingly the fulfilment of people’s expectation. Seyoon Kim (2008:79) alleges that the Lucan Gospel was “politically innocuous” but stresses Jesus’ Davidic Messiahship and his power to liberate Israel from political bondage. However his writing is believed to be “sweetened” with a deliberate contrast to the kingship and lordship of that of Caesar and his consuls. This makes many scholars think that Luke’s gospel is contrary to the popular opinion of the empire that encouraged human kingship and lordship, a system that sometimes debased human dignity and right. Richard Horsley (2008:77-81) sees three events that characterised Israel during this period: conquest, client-rulers, and resistance and retaliation. In the first place, the land of Palestine had suffered several conquests. The invasion of Syria and Mesopotamia by Pompey and his armies left the Palestinians with a high degree of trauma. While the people had yet to recover from the conquest of Pompey, the Roman armies brought more tension which led to the insurgence that resulted in the massacre of Galileans. The client-ruler relationship was witnessed when Julius Caesar imposed taxes on the Galileans and Judean people and set up King Herod over the land of Palestine. At this time, the poor of Judea and Galilee were heavily exploited. The process of exploitation was made easy through the use of the high priest. The situation resulted in building a strong resistance by the poor Galileans with consequent retaliation by the Romans as a resultant effect on the insurgents (Horsley, 2008:80-83). The people were full of expectation that the messiah would come and save them from the hands of both the aristocratic priests and Romans, who exploited them.

Examining the social context of Luke, Halvor Moxnes (1994:281-283) identifies another phenomenon that situated the Lucan community, which was a strong quest for honour; secondly, social relationships of the society were explicitly governed by a system of patronage. The point is that reciprocity within the society, could either mean proper and

improper reciprocity. Whether proper or improper reciprocity, the fact is that the poor were at the receiving end, they often suffered the consequence of the societal malfunction (Moxnes, 1994:283). Luke believes that Jesus did fulfil the expectation of the people through many miracles He performed and therefore deserved a special place in the history of humankind. The greatest of it all according to Luke (19-20) was shedding his blood for and on behalf of the new community (see Section 2.2.4). One major reason was to keep the event of the remembrance of Jesus alive in their world as if Jesus was still in their midst. Their identity in Jesus was very important to Luke and his new community.

### 3.5 SUMMARY

The second section of the chapter dealt with the cultural intertexture of Luke 22:14-30. A brief history of remembrance was traced from Mesopotamia and ancient Near East. More detail on the remembrance in the Old Testament was carried out in order to see how the Israelites handled the process of remembrance. Remembrance in the context of the Greco-Roman society was investigated and it was discovered that Luke probably used analogously to that of the Greco-Roman world. The logic in his presentation reveals that since all the Law, the Prophets and the Writings have their fulfilment in Jesus. It means that Jesus's event supersedes the Old Testament remembrance which was tied to Passover celebration, and even that of the emperors in the Greco-Roman world. The cultural intertexture of Luke demonstrates that remembrance was a crucial phenomenon in his time and it was necessary for the new community to keep the memory of Jesus alive through this process. Lucan remembrance is a rhetorical nuance that invokes all the elements that were necessary in keeping memory alive and active.

## CHAPTER FOUR

## SOCIAL (INTER)TEXTURE

## 4.1 INTRODUCTION

Intertexture, as earlier discussed (Section 1.4.2 and 3.1), refers to the relationship between the text and its interaction with the world outside the text. Social intertexture implies the occurrences of words or ideas in the text that question the issue of social meaning that the interpreter explores with data outside the text (Gowler, 2003:105-106). Socio-rhetorical hermeneutic is of the opinion that social knowledge finds its expression in the interaction between people in a society. This is in contrast with cultural knowledge which must be taught and is not as accessible as social knowledge. People in a given society acquire their social knowledge based on their interaction with others within that society (Robbins, 1996b:62).<sup>35</sup> Jesus' interaction with people in his society reveals that He did not interact with them in isolation. He followed the normal pattern of interactions that were expected in that time. This helped in creating and shaping people's opinions about Him. Luke emphasises many ways in which the people of his time interacted with one another in his society. For instance, Gowler (2003:120) mentions that patronage and benefaction were the normal interactive methods used during Luke's time. Jonathan Marshall (2009:21) adds that "Jesus' instruction in the Last Supper is a natural candidate for the discussion of benefactors and patrons since Luke refers to *εὐεργέτης* (22:14-30)." The Roman empire would not have functioned at all without a social interactive apparatus being put in place in the society. Making use of some of the terms such as *βασιλεία* and *εὐεργέτης* that were familiar with his audience, Luke appeals to his community in the course of his orderly account of Jesus in his Gospel to imitate and follow Jesus' example.

This chapter will focus on the social interactions that were visible in the society when Luke wrote his story of Jesus. The Lucan narrative contains a social intertexture which appears in the text in the form of social institutions and social relationships.

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<sup>35</sup> Social intertexture deals with social institutions, social relationships, social roles and identity. Due to the nature of the text in consideration, the social intertexture will be limited to social institutions and social relationships.

## 4.2 KINGDOM AS A SOCIAL INSTITUTION IN LUKE 22:14-30

An analysis of Luke 22:14-30 (Section 2.2.3) shows that the text somewhat discloses the nature of some of the social institutions that were in existence at the time Luke wrote to his audience. Sociologically, social institutions are organised spheres of social life, or societal subsystems designed to meet human needs. John Elliot (1991:212-213) alleges that the Lucan material contains a more elaborate treatment of institutions than any other writing in the New Testament. By implication, it means that Luke was interested in the whole community and that he wanted to address his community by writing to them that the only person who could make provision for a good kingdom was Jesus. Luke portrayed Jesus' preaching as contrasting with the already existing system that dehumanised humanity. Jesus' preaching centred on the kingdom of God. This kingdom differed from the kingdom of the Gentiles (22:18, 26). Jesus not only contrasted the kingdom of the Gentiles with that of God but also with that of the temple and other religious institutions that were available at that time (Elliot, 1991:213-217).

### 4.2.1 THE KINGDOM OF GOD

The phrase *ἡ βασιλεία τοῦ θεοῦ* according to George Eldon Ladd (1994:60-61) comes from the Old Testament (Isa 40:9; Mic 4:7) and refers to the rule of God over what He has created. In later Judaism, it was believed that the kingdom of God refers to God's rule or sovereignty. This could have been the concept that was in the mind of Jesus when He spoke of *ἡ βασιλεία τοῦ θεοῦ* (the kingdom of God). In Jesus, the dynamic of the kingdom is established which was in contrast to that of the kingdoms of the world (either the vassal or suzerainty kingdom) and especially that of the Roman empire. Jesus' idea of the kingdom of God was politically subversive to the kingdoms of the Greco-Roman world and it was inaugurated as Jesus preached and healed the sick and cared for the poor and the hungry (Funk, 2002:19-26). The dynamic of the kingdom of God involved a change of attitude from that of the empire to that of the new community that was established by Jesus.<sup>36</sup>

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<sup>36</sup> The polemic with regards to the coming of the kingdom has been a great one; the answer Jesus gave to a Pharisee in Luke 17:21 indicates the kingdom as already present in the midst of the people who heard him preach to them. The meaning of the phrase *ἐντός ὑμῶν* is highly disputed amongst biblical scholars (Ladd, 1994:65; Fitzmyer, 1985:1159). In the case of 17:21 Jesus indicates to the audience that the kingdom is already at hand, probably in the hearts of the people who accepted Him and his preaching as pointed out by Ladd, while Fitzmyer sees it as meaning "among you" or within your reach. The usage in the context of the remembrance meal probably portrays *ἡ βασιλεία τοῦ θεοῦ* as in the future, which may likely entail the final

Mortimer Arias (1984:13-26) has argued that the nature of *ἡ βασιλεία τοῦ θεοῦ* in Luke is a kingdom that differs from other kingdoms. One aspect in this regard is demonstrated by Jesus by “opening his table” for all to come and eat. The radical hospitality of Jesus to all was synonymous with the launching of *ἡ βασιλεία τοῦ θεοῦ* which He implored his disciples to remember Him for (Wright, 1996:228).<sup>37</sup> Mary Beavis (2004:104) adds that the kingdom Jesus preached was in contrast to that of the Jews since it acknowledged the universality of God’s rule in the heart of men. J.C. O’Neil (1993:140) understands *ἡ βασιλεία τοῦ θεοῦ* as something that “an individual can grasp”, in other words a physical kingdom rather than a purely spiritual realm. He, however, adds that the kingdom of God requires individual preparation in order for one to qualify to enter.

The contention among some scholars (e.g. Weiss, 1971:74; Fitzmyer:1985:1397) with regards to the meaning of *ἡ βασιλεία τοῦ θεοῦ* as the *ipsissima verba* of Jesus seems to point to the possibility that Jesus’ use of the phrase in Luke portrays the ruling of God in the heart of men. The possibility of changing their behaviour was expected of those who claimed to receive the kingdom of God. The kingdom of God can be equated with the wind which cannot be seen by human eyes, but whose manifestations can be seen and experienced by believers. Luke reiterates this by using the meal context to inform his audience that *ἡ βασιλεία τοῦ θεοῦ* is only manifested through the process of remembering Jesus by imitating the way He had behaved: his leadership style, caring for the outcast and accepting all as they were. It therefore, implies that the Lucan community was the earthly agent that facilitated the expansion of *ἡ βασιλεία τοῦ θεοῦ* by remembering and imitating its inaugurator, Jesus, who used a radical approach to being inclusive in his community (Tannehill, 1992:20). The kingdom, as inaugurated by Jesus, can be expanded through the caring and loving for one another, which aims to restore the dignity of humanity.

#### 4.2.2 THE KINGDOM OF THE GENTILES

The kingdom of the Gentiles is designated in Luke as *καιροὶ ἐθνῶν* (times of the Gentiles) in 21:24. The empire during the period of Luke is an example of *ἡ βασιλεία τοῦ ἐθνῶν*. This

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consummation of it with the *perousia* when God’s presence will be fully manifested on earth; this view was earlier submitted by Johannes Weiss (1971:72-74) and later reiterated by Fitzmyer (1985:1398).

<sup>37</sup> Several miracles that Jesus performed during his ministry were regarded as the expression of the kingdom of God. N.T. Wright (1996:147-197, 228) points out that the demonstration of the prophetic ministry of Jesus was synonymous with the launching of the kingdom and that the fulfilment of it will be at the *parousia* when Israel will be restored as the people of God alongside their Gentile counterpart.

kingdom was ruled by the emperor and his consuls, who exercised authority over their subjects and the society. Josephus (in Buchanan, 1984:16) says that the term *βασιλεία* refers to the authority of the kings, those aspiring to be kings, and those who received the honour of the kings. He adds that there are about forty-seven instances where *βασιλεία* refers to “a territory ruled by a king” which includes everything pertaining to the king – the crown, honour, robe and the power of the king to exercise authority over his subjects (Buchanan, 1984:17). It was a system that Horsley (2005:54) describes as “complex and pervasive in its operations and effect”. Through this system of leadership, “the Roman emperor wielded his power and authority over the cities in the East through governors and other political and military representatives” (Moxnes, 1994:382), and by delegating power to elites, he was able to control the system. These rulers used different forms of power-plays to oppress the non-elites (who were the majority in the society).

The Mediterranean culture of honour and shame contributed to the rich becoming richer, while the poor remained in their poverty. The non-elites were controlled by the elites through the use of the patronage and benefaction systems that were common in the Greco-Roman world.

Luke informed his audience that the kingdom of the Greco-Roman world was in contrast to that of Jesus’ community, whereas the kingdoms of the gentiles exploited the poor, the kingdom of Jesus gave all to the poor and the needy without looking for a reward or what Moxnes (1994:386) calls “reciprocity”.

#### 4.3 SOCIAL RELATIONSHIP IN LUKE 22:14-30

Sociologically, the interaction of people with one another in any given society communicates the social interaction of that society from one generation to another. In Mediterranean society, relationships were defined on the basis of the interaction that would bring interest to the parties involved in such a relationship (Robbins, 1996a:162-163). The basis of such a relationship was rooted within the system of patronage and benefaction, which involved reciprocity.

#### 4.3.1 PATRONAGE SYSTEM AND LUCAN REMEMBRANCE

It is often asked whether Luke's Gospel reflects the patronage system that was practiced during his time. Marshall (2009:322-323) for example understands Jesus as someone who did not have any connection with the Greco-Roman world, that he was just an ordinary Jewish peasant. If Marshall is correct, it means that Jesus neither accepted nor criticised the dynamics of patronage. As earlier argued in this work (Section 3.4.1.2), patronage was one of the means by which an action of a patron would be remembered in the Greco-Roman world and it was this patronage system which thus warranted Luke to write to his community so that they would continue to remember Jesus as their patron. The patronage system is thus an integral part of Luke's Gospel.

The patronage system in the Greco-Roman world created a relationship between a patron and a client (Megbelayin, 2001:192), as such it was a system that was of the utmost importance within the context of the empire. It focused on past practices in order to build a future relationship. These relationships were legally created through the process of *patrocinium* (Ascough, 2010:600).<sup>38</sup> It was a mechanism used by the lords of the empire to wield power over their subjects. It produced a contract that led one to depend upon another, while the patron decided on how to reward his beneficiaries or clients. The system was formalised at its highest level in the imperial cult.

Luke mentions those who exercised authority over their subjects and that they were called benefactors (*εὐεργέται*) in Luke 22:25. The mentioning of *εὐεργέτης* by Jesus in the text indicates a negative example of leadership and authority (Marshall, 2009:286). It was common for the Roman rulers to lord over the people of the Roman empire as is expressed in the Lucan text.<sup>39</sup> It was possible for a benefactor to use his or her patronage (benevolence) to exploit his or her clients (Marshall, 2009:45). Malina (in Megbelayin, 2001:193) acknowledges this and also points out that, this system existed between people of unequal status, and thus provided a system in which the inferior person continued in his or her social

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<sup>38</sup> Richard Ascough is the reviewer of Jonathan Marshall's book: *Jesus, patrons, and benefactors: Roman Palestine and the Gospel of Luke*. Marshall's opinion, according to Ascough, is that Luke did have a connection with the Greco-Roman society but there is no evidence in the Lucan narrative which shows that Jesus ever criticised the Greco-Roman system. This opinion is in contrast to the opinions that have been put forward by Malina (1988:2-32) and Megbelayin (2001:192).

<sup>39</sup> Caesar Augustus is said to have rejected the dictatorial office that was given to him by the order of the senate. This clearly depicts the fact that the Roman emperors were dictators as pointed out by Luke (for more details on this see *Res Gestae Divi Augusti* 20:4; Luke 22:25). The title *εὐεργέτης*, sounds satirical in the Lucan narrative and therefore seemed to have been despised by Jesus' community, and probably regarded as inhuman.

standing. The system did not leave the lesser partner with a choice of how the relationship should be conducted. The exploitation of the lesser partner in this relationship seemed to be the aim of patron-client contracts (Marshall, 2009:46-47).

A patrons (*patronus*, κηδεμών πατρων πατρώνης)<sup>40</sup> in his or her patronage gave their clients (*κλίεις* or *πελάτης*) access to goods, entertainment and advancement. Anyone who received such benevolence accepted the obligation to make known to the public his gratitude towards his or her benefactor, thereby promoting and enhancing the reputation of the patron. In this way the client helped to enhance the reputation of his or her patron. The client also owed services to the patron and could be called upon to perform certain tasks; this could be the reason clownism and sycophantism permeated the ancient world, thus further contributing to the patron's power. Another figure that played an important role in this network of patronage" is what Jeremy Boissevain (in deSilva, 1996:93)<sup>41</sup> calls a "broker". He points out that the "Persons who dispense first-order resources [e.g. land, jobs, and the like] may be called patrons while those who dispense second-order resources [i.e. strategic contacts or access to patrons] are brokers", as a result, deSilva (1996:93) states:

The term may seem modern, impersonal, and therefore inappropriate, but one must imagine the same personal relationship and duty between broker and client as between patron and client. Indeed, the "broker" is not a third entity *sui generis*, but rather a "client [or friend] to a patron and ... patron to a client."

The long-time practice of the brokerage system is believed to be as ancient as the term patronage. Both terms are directly or indirectly dependent upon each other. The broker is one that controlled and manipulated power in the ancient society and such a person was strongly connected with the political figures of their time (deSilva, 1996:93-4). The relationship between the emperor and the members of his consuls could be regarded as that of a broker

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<sup>40</sup> The term here is without gender bias. It represents both genders – female and male – without emphasising one against and above the other. The same applies to the related term such as broker, benefactor, and client etcetera. The reason for this is that the system was widely practiced and accepted by the society at the time in question (Levick, 1985:141; Malina & Rohrbaugh, 1992:74-75; Boissevain, 1974:148; Danker, 1982:436; Davis, 1977:146).

<sup>41</sup> Clownism stems out of the word clown which Eugene L. Stockwell in his preface to the work of Hugh Lewin (1987:ix) writes that, "clown is both comedian and critic. The clown's role is to provide comic relief and critical commentary. What begins as laughter at the clown's antics often leads to the laughter at the human condition itself, with all its absurdity. Still more, a good clown helps us laugh at ourselves". This could probably be the same condition that deSilva (1996:63) is depicting in his work. It was one of the means by which the poor could approach the rich in the Greco-Roman world.

and patron. The duty of a broker was to promote the affairs of his or her patron with an expectation of material benefits in return. There are many instances where the broker-patron relationship was witnessed in the Greco-Roman world (deSilva, 1996:93-94). Marshall (2009:46) further indicates that there are many examples where clients erected structures in order to honour their patrons.

Caesar Augustus is regarded as one of the well-known patrons in the ancient Greco-Roman world. Augustus in his *Res Gestae Divi Augustus* lists many honours that were given to him as a result of his patronage to the people. According to Megbelayin (2001:194-195), Augustus mentioned about twenty-three titles and honours that were given to him by his people; and above all Augustus was regarded as a god even when he was still alive.<sup>42</sup>

Alicia Batten (2008:50) believes that many patrons in the Roman empire expected their clients to give them honour and respect in return for their service to them. Patronage was highly sophisticatedly marshalled with the aim of making a profit for the patron. The alliance between a patron and client can be confusing. The reason for this is the fact that there was a great display of hypocrisy in the ancient world. While patrons can refer to their clients as friends, the true expression of their relationship as one between an inferior and a superior was only made clear when there was a need for the display of power. This is demonstrated in the work of *Decimus Iunius Iuvenalis*, known in English as *Juvenal* (A.D. 55-120).<sup>43</sup> In Juvenal's fifth satire, he aims at demonstrating patron-client friendship in a satirical way. Mark Morford (1977:236) remarks that he shows that there were two friends who were in a client-patron relationship that demonstrates "the contrast between patron and client is heightened beyond mere description by literary and rhetorical devices, in particular allusion and associative imagery." This depicts that the patrons were using their clients to achieve their selfish desire. In other words, the interests of the clients were not important to the patron.

Assessing this satiric in the light of the patronage system in the Greco-Roman world, Batten (2008:50) further elucidates it by adding that Juvenal describes a relationship between Virro

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<sup>42</sup> Among these titles and honours are: Liberator of people, Benefactor of veterans, Benefactor of the people, Benefactor of the state, Benefactor of the needy, Man of piety, Restorer of the temple and public work, Sponsor of games and shows, Peace extended, Coloniser, Redeemer of the standards, Friend of kings, Man of superb distinction, Father of his country and many others. Thus, the number of these honours demands that Caesar Augustus be regarded and equated as a patron of the Empire (Brunt and Moore, 1967:18-37).

<sup>43</sup> The exact date of birth of *Decimus Iunius Iuvenalis* (Juvenal) is a matter of debate among scholars. But the popular opinion is that the poet was born in about A.D. 55. His work is reckoned as one of the best in illustrating and illuminating to the modern scholarship the type of hypocrisy that existed between client-patron friendship in the Greco-Roman world. For more information on this, see Batten (2008:50); Morford (1977:228).

(a wealthy man) and Trebius (a poor fellow). In the end of his satire, Trebius was humiliated by Virro, the wealthy man, as was common in patron-client relationships.

Another feature of patron-client relationships in the Greco-Roman is the principle of reciprocity, which Malina (1986:101) defines as “the action and reaction of two sides or two distinct social interests.” Malina concludes that “the meaning embodied and realised in the vice versa reciprocity derives from the purpose of the interaction shared by one or both sides.” The nature of the reciprocity witnessed in the relationship between a patron and client was that which Malina (1986:101) calls the “pure self-interest” of the patron which is always to the disadvantage of the weaker party. This sophisticated weapon of exploitation was employed by the patron to wield power over his or her client, in other words, the patron in this society was characterised with strong desire to achieve their aim and not that of his or her client. The reputation of a patron was proportional to the number of his or her clients. The authority to make a decision was in the hand of the patron, who was able to reflect a social relationship by exercising his power on the people.

Saller (1982:205) points out that exchange between the patron and client was considered very important in easing their relationship, especially when it comes to political, legal and economic matters. This was a direct depiction of the situation that “if a man’s *clientela* was indicative of his current status, his potential for mobility depended on the effectiveness of patrons, whose wealth and political connections could be indispensable.”

Whenever it came to the issue of patronage in the Roman world, the emperor was regarded as the number one figure, in other words he was *nec peribus impar* and also *primus inter pares* in the society. Of course he was the *Pater Patriae*<sup>44</sup> to the empire. This gave him power to dispense his *gratia* of *imperial beneficia* to whoever he deemed it fit. Thus it demanded uncompromising devotion from all the members of the public within the *principate*, while on the other hand, the emperor as *Pater Patriae* (father of his country) fulfilled his obligations to

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<sup>44</sup> Caesar Augustus said that he was privileged to be given this great honour by the senate, equestrian order and the entire people of Rome; the same is confirmed by Cassius Dio in his writing when he said concerning this that, “... in addition to these remarkable privileges they named him father of his country, stamped this title on the coinage, voted to celebrate his birthday by public sacrifice, ordered that he should have a statue in the cities and in all the temples of Rome, and they set up two also on the ... , one representing him as the saviour of the citizens and the other as the deliverer of the city from siege, and wearing the crowns customary for such achievements” (*Res Gestae Divi Augusti*, 35.1; Dio 44.4.4). This however was one of the highest honours an emperor could receive in the *principate*. Horace was believed to pray that Caesar might defer his death in order for him to be honoured by the people of Rome with the title “father and chief citizen” (*pater etque princeps*) (Brunt and Moore, 1967:80).

his people. One of the duties of the emperor was to satisfy the interest of the empire in different ways. The web of patron-client relationship emanating from the emperor designated him as the most important figure in the society. The way the emperor dispensed his power made him dear to his people. One of the powers bestowed upon the emperor was the ability to appoint any officer in any vacant position without questioning from the *principate*. The *beneficio imperatoris* made the decision of the emperor binding to all within the *principate* or the empire. His duty was for him to fulfil his services to the empire. This demanded of every member of the empire to make sure that he or she had uncompromisingly fulfilled their obligation to the empire in return. Every patron was expected to provide services to their client according to Cicero (ca. 44 A.D.) and he therefore (in Saller, 1982:61) advised people to make sure that the exchange of their duty was commensurate to their obligation.<sup>45</sup>

Chow (1992:30-32) in his work delineates some points that characterised the Greco-Roman patronage system. According to him such relationships were asymmetrical, reciprocal, particularistic, supra-legal, voluntary, and vertical in nature. These adjectives were also used to describe the relationship between patrons and clients. Politically, the client had the power to dispense honour (*χάρις*) to his or her patron as their gratitude to the patron(s).

As a result, many scholars of the New Testament are of the opinion that Luke must have applied the language of the patron-client relation to write to his community so as to instil in them the understanding of who Jesus actually was to the new community (Danker, 1982:324). According to deSilva (2000:121-126) Luke in his work depicts Jesus as *πατρῶν* to the new community. He believes that the language of Luke's gospel is a clear indication that points to the reason why he furnishes his diction using the contemporary language of his time. Seeing it from the perspective of deSilva, it therefore means that God is the patron with the sole authority akin to the emperor's to dispense grace and favour to whosoever he wills; while Jesus on the other hand acts as a broker between God and humanity (deSilva, 2000:126-140). The duty of the Christian community was to respond to God's stimulus of

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<sup>45</sup> –But in the performance of all these duties we shall have to consider what is most needful in each individual case and what each individual person can or cannot procure without our help. In this way we shall find that the claims of social relationship, in its various degrees, are not identical with the dictates of circumstances; for there are obligations that are due to one individual rather than to another: for example, one would sooner assist a neighbour in gathering his harvest than either a brother or a friend; but should it be a case in court, one would defend a kinsman and a friend rather than a neighbour. Such questions as these must, therefore, be taken into consideration in every act of moral duty [and we must acquire the habit and keep it up], in order to become good calculators of duty, able by adding and subtracting to strike a balance correctly and find out just how much is due to each individual” (Cicero, *De Officiis* 1.59 translated by Walter Miller) [http://www.constitution.org/rom/de\\_officiis.htm](http://www.constitution.org/rom/de_officiis.htm)). See also (Saller, 1982:16).

benevolence through Christ Jesus by remembering his acts of service to humanity. “Do this in remembrance of Me” in the Lucan text does not mean that Jesus expected χάρις from the disciples but their participation in his work to humanity. It was an obligation that involved both identity and communion (Punt, 2011:152) within the new community.

The depiction of God as patron, and Jesus as broker to humanity, has been the standard interpretation (Danker, 1982:324; Malina, 1988:2-32; Megbelayin, 2001) of the New Testament relationship, especially in the Lucan writings in the light of patron-client relations in the Greco-Roman world prior to the writing of Marshall and Batten.<sup>46</sup> The duo believe that Luke does not portray Jesus as *patronus/pατρων* but as *εὐεργέτης*. Using the argument of Marshall and that of Batten as a point of departure, it is possible to examine the Lucan remembrance meal in the light of the practice of benefaction.

#### 4.3.2 BENEFACTION AND LUCAN REMEMBRANCE

Batten (2008:51) says Aristotle in his *Nicomachean Ethics* provides humanity with an explanation as regards the two forms of benefaction that were the practices in the Greco-Roman world. Firstly, he describes an individual who extended benefits for his or her community without expecting any reward from the beneficiary, and the second one is an individual who gave benefits to friends with the same social standing as themselves. The last act denotes the process of exchanging goods and services at the level of social equilibrium with each other. These two forms of benefaction mentioned by Aristotle clarifies that benefaction did not occur with an expectation of reward by the recipient to his benefactor. With regards to this Batten (2008:5) argues that a “true benefactor is the one that is not motivated by desires for repayment, but because” of the service to humanity. Seneca (*Ben.* 3.15) states that, “To help, to be of service, is the part of a generous and noble mind; he who gives acts like a god, he who demands repayment acts like a money-lender.” Seneca further adds that true benefaction produced a bond between people.<sup>47</sup> The writings of Greek philosophers clearly depict the demarcation that existed between the concept of benefaction

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<sup>46</sup> Marshall is of the opinion that Luke does not in any instance use the language that portrays either God or Jesus as patron, that the evidence from the linguistic points of view reveals that Luke is ambivalent of the system. While Batten (2008:52-53) believes that the New Testament language depicts God not as patron but the benefactor who gives everything to man without expecting any reward in return.

<sup>47</sup> Seneca believes that benefit is what people should perform to others without looking for any reward from them. This act of giving without expecting any reward in return makes people to attach to one another in harmony in any giving society; in other words, it helps in maintaining a societal cohesion between different people (Seneca, *Ben.* 4. 41).

in Greek and that of patronage in the Roman empire. The Greek philosophers, Aristotle, Seneca and the rest, believed that benefactions (*εὐεργεσίας*) should receive no reward in return, contrary to that of the Roman concept of *patronus/πατρων* and *patrocinium/πατρώνυης* which was expressly given with a high expectation of rewards from the clients.<sup>48</sup>

The common motive of a benefactor was to assist the poor in their community. The healing and the feeding of the poor in the Gospel of Luke clearly points to Jesus as the one who was able to dispense true benefaction to the needy (Green, 1997:365). This is probably the reason Luke used benefaction to express the idea of patronage, as the way in which patronage was practised by the Romans, was not in line with Jesus' ethos. If this is the case, it means that Luke refers to both patrons and benefactors with the same term.

Benefaction<sup>49</sup> was highly respected and valued by the Greeks. Benefaction, perhaps, entailed a purely philanthropic tendency, while patronage could have been practised with the aim of promoting the interest of the patron (Batten, 2008:53). It seems that those who practiced true benefaction were highly honoured and elevated in the society due to their benefactions to humanity. Shelly Matthews (1999:199) mentions cases in which some key women of Gentile origin were honoured by the Hellenist Jews due to their benefaction to them.<sup>50</sup> The difference that existed between the two terms seems to be just a matter of style as the two terms could apparently be used interchangeably. It has been argued earlier that while patrons had real power over their subjects, benefactors did not. This does, however, not imply that benefaction did not place an obligation on those who benefited from it. While Marshall (2009:313) argues that only patrons required honour, and not benefactors, both expected their clients to respect and honour them for their actions. It is thus not possible to draw a watertight distinction between benefaction and patronage. Even if it was possible, it is also not clear if Luke's usage of *εὐεργέτης* depicts Roman patronage or Greek benefaction. What is clear is that Jesus warns his disciples against seeking honour and power for themselves in order to

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<sup>48</sup> This argument had already been pointed out in 4.3.1 of this work (for further information as regards to this see Marshall, 2009:322-330).

<sup>49</sup> Seneca (*Ben.* 1.33) is of the opinion that every gift of benefaction is retained and highly treasured in memory, by implication, —the memory of benefits does not grow old.”

<sup>50</sup> Matthews (1999:199-203) believes that Josephus (*Antiquity*, 20:17-53; 18:81-88) acknowledges that some Gentiles were converted to Judaism due to their interest in the religion of the Jew, and, as a result, they used their wealth to better the lives of the Jewish people and their community. Among such women was Poppaea Sabina, the wife of Nero, who was the contemporary of Luke. It seems Luke had the same notion when he mentioned some women who were of help to the ministry of Jesus (Luke 8:1ff). This could probably be regarded as an example of displaying benefaction. The Lucan material also emphasises that such benefactions do not always go unrewarded. The woman who anointed the feet of Jesus was rewarded with eternal remembrance for this singular act of benefaction.

rule over others. S. Joubert (2000:24) is thus probably correct when he observes that patronage and benefaction juxtapose each other in the Roman empire, and in its philosophy which had permeated the whole empire. No matter the level of differences that was in existence, whether consciously or unconsciously between the two terms in question, one fact emerges from the use of these terms in the Greco-Roman world, namely the heart of gratitude (Seneca, *Ben.* 3.11). The memory of such people who exercised acts of benefaction and patronage were engraved in stones, and above all, in the memory of the people who benefitted in one way or other from such acts, as is clearly described by deSilva (1996:104):

Gratitude such as Seneca describes involves an intense loyalty to the person from whom one has received beneficence, such that one would place a greater value on service to the benefactor than on one's place in one's homeland, one's physical well-being, one's wealth, and one's reputation. The bond between client and patron, or, one should add, between friends who share mutual beneficence, is thus truly the strongest bond in Greco-Roman society. Where the sanctity of gratitude is maintained ...

Seneca had earlier given an explanation for the true condition of a benefaction. One who wants to be a benefactor must not have a desire for repayment or reward. That means that such a person must not be motivated by yearnings for recompense. What characterised such people was lack of self-interest in the act of benefaction. The type of relationship that exists between parents and their children is akin to that of the benefactor and his beneficiaries. Whether there is any gratitude or ingratitude for the act of benefaction the parents are of no interest to them. Their duty is to make sure that they do their part in making the children become good people in the society (Seneca, *Ben.* 1.4.3). Batten (2008:52) points out (in connection with benefaction) that it was in contrast to tyrannical systems that exerted and wielded power with the sole aim of selfishness. Benefactors in the Greco-Roman world were given the title of "father" and "saviour" of the people.

Marianne Palmer Bonz's (1993:152) studies of the benefaction in the earlier Greco-Roman empire shows that many people were building temples for their gods whose names were later remembered. But in spite of this, many people, especially among the Jewish diaspora believed that the only true benefactor was God; in sharp contrast to Greek and Roman thought. The Jews believed that "the emperor was not nearly so dependable a benefactor as was God".

Jesus' attitude to people during his life on earth demonstrated to all people the power of the divine that is more caring than the emperor and patrons of his time. The role of God as patron-benefactor, and Jesus as a broker, is undisputedly displayed in Jesus' behaviour to the new community. For instance, the meal that Jesus gave to his disciples was to display his benefaction to them. During the meal, instead of the disciples serving, Jesus took the place of a servant by serving them at the table without demanding any reward from them. Luke also mentions that Jesus' death was meant for the salvation of the whole community. By emphasising *τὸ σωμά μου τὸ ὑπὲρ ὑμῶν* Luke reiterates to the community the beneficial blood of Jesus with salvific effects to them – forgiveness and amnesty to the new community. The only reciprocity required was through the act of remembrance (Marshall, 2009:320-322).

Luke uses the Greco-Roman benefaction system as both a social background and as a hermeneutical key for understanding the part played by the divine person and Jesus in the new community. Sometimes in the Greco-Roman world, benefaction involved a return, but benefaction as is found in Luke 22:25, was not to be undertaken for a return. Part of the exceeding grace of God's benefaction, then, is that God in Jesus is truly capable of giving without expectation of anything in return. Another aspect of the graciousness of God as benefactor and patron is that his grace extends not only to those established as gracious and as worthy of patronage, but to the ungrateful sinners and the poor of the then society. Luke's use of the phrase "this is my body that is given to you" is an example that shows that God has in Jesus dispensed God's gift of grace to humanity. It fits into Luke's understanding of the ethics of the new community forms by Jesus, and informed the reader's conception of God and his grace throughout his works in the life of Jesus (Bonz, 1993:53).

Robert F. Stoops (1991:144-145) argues that the Christian community regarded Jesus as a patron and benefactor due to his care for the sick, the poor, women and the outcast without looking forward to receiving any reward in return. That is the reason the word the "servant" of the Lord was frequently used by the apostle and the later disciples of Jesus as a symbol of their alignment to the patronage and benefaction of Jesus. As a result, he further reiterates that:

... Believers are usually referred to as "servants" of Christ, a designation which emphasizes their dependence and loyalty. Minister translates both *diakonos* and *doulos*. Christ stands at the head of a patronage and benefaction network offering

benefits which are ultimately more real than those offered by competing cults or the secular society. Even the network anchored on the emperor is shown to be inferior (Stoops, 1991:146; italics mine).

#### 4.4 SUMMARY

The social intertexture of Luke 22:14-30 reveals that Jesus' preaching of the kingdom of God was in sharp contrast to that of the Greco-Roman kingdom that was ruled by the emperor. The kingdom of God was already manifested in Jesus' preaching and his miracles during his earthly ministry. This kingdom is believed to have started in the heart of many who heard him preach and accepted his way of life through repentant. Those that heard him and accepted his principles were already into it and therefore they were expected to imitate the way Jesus lived his life. The kingdom of God has become a social institution for the Lucan community as a means through which Jesus exercised his benevolence towards his people, a social relationship that was in contrast to the Roman social relationship whereby the poor continue to be poor while the rich continue to be affluent.

The social intertexture further reveals that the system of patronage and benefaction practiced by Jesus identified Him as an example *par excellence* of one who cared for the poor and healed the sick without expecting any reciprocity, this attitude enabled him to challenge the conventional patrons of his time. This attitude of Jesus towards the inclusive community called for Luke to inform his community to remember Jesus and imitate his lifestyle.

This intertexture also points out that, the concept of Jesus as Broker provides a hermeneutical key for understanding the conflict between Jesus and the Pharisees. Jesus is, from the start, a seemingly marginal figure in Jewish society. His foremost claim was that He had unlimited access to God which granted Him power as a broker between those on the margins and God. This mediational position in the honour and shame society made the Jewish elite query the authenticity and position of Jesus. They regarded him as one who circumvented the rule of law in Jewish religion (Moxnes, 1991:259). Perhaps, their honour was at the verge of collapse due to Jesus influence in the society. Apart from this, their monopoly on divine patronage, and Jesus' brokerage was more drastic and radical since He regularly offered benefaction to those the Jewish leaders withheld it from: the poor, the impure, the ungracious, those unable to respond appropriately to acts of grace. To God's bestowed grace, people

responded with praise/honour/veneration. Luke spoke into a situation where many of his Jewish readers would have understood God as Benefactor (Moxnes, 1991:257-258).

Luke's gospel portrays Jesus as the one who inverted and subverted typical patron-client relationships. Unlike the negative picture of "the rich" in Luke's Gospel, God's grace is regularly extended to those without honour, to the poor, to the impure, and to those unable to respond appropriately to grace, to women and the margins of the society. Jesus is shown here as the faithful and beneficent Patron, worthy of undivided loyalty. As such, the model of patronage in the Lucan narrative advances Luke's portrayal of Christological-sociological events of Jesus' life and death, which is to be remembered by the new community.

#### 4.5 SOCIAL TEXTURE OF LUCAN REMEMBRANCE MEAL

Socio-rhetorical analysis gives an interpreter several methods of interpreting a text on the basis of the social setting of the text as is expressed by the social texture thereof. This section will, therefore, deal with the Lucan remembrance meal as social texture. Social texture in socio-rhetorical hermeneutics functions under the rubric of social and cultural texture, which – according to Robbins (1996b:71) – "is not the intertexture of a text". The need to handle the social texture of this text stems from the fact that the scene is encompassed within the social rhetoric of Luke's time. Therefore, it is pertinent to examining the pervasive social events of the text of which one of them is the meal in light of the Greco-Roman world; which can be said to be a social response of Luke's community to its world.

##### 4.5.1 MEAL IN GRECO-ROMAN AND LUCAN REMEMBRANCE MEAL

Meals, or table fellowship, was a crucial event in the Greco-Roman world. In section 1.6 various views with regards to the Lucan meal were examined. Meals as such performed several functions in Greco-Roman society (Brumberg-Kraus, 1999:167). The fact that a meal was a means of communicating the social script of the Greco-Roman world leads Kathleen E. Corley (1993:17) to argue that the early Christian community would fit well into the cultural milieu of their Greco-Roman contemporaries, for whom formal banquets were the most common context for many associations and cultic groups.

Dennis E. Smith (2003:5-6) does not categorise meals in the Greco-Roman world into sacred and secular categories as is often done. A demarcation between the sacred and the secular, according to him, is a construct of the modern sociology of religion championed by Emile

Durkheim. He postulates that the Mediterranean meal lacked a distinction between the sacred and profane, and that the two were inseparable wherever there was a formal meal. It was, for instance, the custom to offer libation to the gods, no matter how profane the banquet might be in a formal meal setting (Smith, 2003:6).

The host of such a meal was the one who would take charge of the meal and the rest of the guests. Meals in the Greco-Roman world were celebrated whenever such an occasion was demanded. The celebration of a meal was not divorced from the custom of the day. It seemed, for example, as if women were not allowed to recline at the table with men in the Greco-Roman world. They were given a separate table during meals (Corley, 1993:109). Luke, perhaps, paints the same picture in his narrative of the remembrance meal scene (22:14-30) when he used the word apostles to refer to those who were with Jesus at the table instead of *the twelve* as in Mark. Quesnell (1983, 65-66) observes that the use of apostles by Luke does not exclude the presence of other disciples (especially women) of Jesus but rather emphasises the presence of the twelve. It could further imply that women were perhaps included at the meal, but dined at a different table as prescribed by the custom of the day. Corley (1999:85-86), however, mentions that there is no place in the synoptic tradition that shows that Jesus ever reclined at table with women during meal. According to her, it is only in the Gospel of Thomas that Jesus is said to dine with women, contrary to the norm of society at that time.

Meals and table fellowship played a significant role in Greco-Roman society. Meals in the ancient world created social boundaries and bonding. The boundaries defined by the social code of the meal depicted an endorsement and ritualization of the boundaries that existed in society. The process of dining together helped in cementing the social network that existed before they gathered. A sense of social obligation was created among the people that dined together in the ancient Greek society. Serious ethical discussion was done so as to help the members to understand their ethical obligation to one another (Smith, 2003:9-10). The Lucan material seems to portray a similar notion (22:24-30).

Meals in the ancient world were a means of indicating the social stratification of society in terms of honour and shame. The act of reclining at a table, for instance, indicated one's position as a free male in society as only free citizens were allowed to recline, while women, children and slaves were excluded (Corley, 1993:24-75).

Social stratification was strongly embedded in the Greco-Roman society in the form of patron-client relations; and meals were one way of maintaining these relationships. The meal in the Greco-Roman society helped in creating social equality between the participants. Those who dined together were treated equally. The reason –was that a meal that was shared in common and that created a sense of community among the participants should be one in which all could share equally and with full participation” (Smith, 2003:11).

The Lucan remembrance meal has some features similar to that of Greco-Roman meals. Firstly, the Lucan narrative depicts Jesus as a host similar to those who hosted meals in his time. Secondly, the guest who reclined at the table with Jesus (22:14) were exclusively his disciples who thus had a close social relationship with him. The meal scene in 22:14-30, therefore, serves as a means of cementing the bond between Jesus and his disciples. It also defined their ideology and commitment towards one another. Boundaries were created between the Jesus community and the world which established them as a distinctive group with an obligation to serve each other (22:24-30).

#### 4.6 SUMMARY

The Social texture of the Lucan remembrance meal shows that meals in the Greco-Roman society were similar to that of Luke. The reasons for such a meal or banquet were numerous. In the Greco-Roman world, meals established social boundaries, facilitated social bonding, emphasised social obligation, and honoured social stratification. The people that dined together in the Greco-Roman world had a common goal and interest that brought them together as one people. Separated from other people during Jesus' last meal, the sharing of the meal helped to foster a sense of unity between Jesus and the disciples. The meal was also an opportunity of giving final instructions to the disciples pertaining to the ethos of the new community.

## CHAPTER FIVE

### SACRED TEXTURE OF LUKE 22:14-30

#### 5.1 INTRODUCTION

Religious texts are believed by their faithful readers to have a connection with the sacred and are therefore read by them for religious insight. The relationship between the divine and human within a written text is crucial for religious understanding. For this reason this chapter will focus on the sacred texture of Luke 22:14-30 in order to clarify the meaning of the Lucan remembrance meal firstly in its own context, and then the context of humanity today.

In socio-rhetorical hermeneutics, the sacred texture is very important when it comes to the relevance of the text for any community (see Section 1.4.3). The sacred texture implores the reader to be interested –in locating the ways the text speaks about God or gods, or talks about realms of religious life” (Robbins, 1996b:120). Fiorenza (in Megbelayin, 2001:276) adds that the biblical text, understood as a text mediating words about God, rhetorically activates in the area of sacred texture insofar as the text seeks to prescribe to an audience a particular view of the deity. Exploring the sacred text enables the reader to perceive the written text as the word of God intended for teaching and educating the faith community, and at the same time it provides a norm for the community.

Sacred texture in socio-rhetorical analysis comprises the deity, the holy person, spirit being, divine history, human redemption, human commitment, religious community, and ethics which involves the various responsibilities that the community has to carry out in order to normalise their communal life (Robbins, 1996b:120-130). In order to explore the embedded sacred texture of Luke 22:14-30, this study will focus on various aspects of its sacred texture. The reason for this is to enable us to know how the text situates itself and to discern its usefulness for the present situation of the church and community.

Sometimes the responsibility of the faith community is expressed and specified in the sacred texture of the text of scripture, which acts as a mediator between the divine and the faith community. Viewed from this perspective, this chapter will focus on the sacred texture of the meal in Luke 22:14-30 and its christological and sociological relevance to the church, especially in Africa.

### 5.1.1 LUKE 22:14-30 AS SACRED MEAL

It is important to understand that *not all meals are sacred meals*. A sacred meal from a Christian perspective is one that is meant to remember the suffering and the salvation that Jesus brought into the world.

In the inner texture of Luke 22:14-30, Luke used ἡ ὥρα (the hour) to refer to the specific time at which the Passover meal was celebrated in Israel at the time of Jesus. This Passover meal was a sacred meal that Israel had celebrated for centuries.

In the intertexture of the text, through the study of the cultural intertexture of the Lucan remembrance meal, it was shown that Luke used the meal he describes as a means by which he wants believers to remember Jesus (Section 3.4.1). It was a ritual with the special function of helping those participating “to reach beyond conceptual understanding” and to “reveal to the eye of the faithful glimpses of the transcendent” (John, 1992:54).

In the Lucan remembrance meal, the analysis of the text reveals that before the meal was taken there was an invocation by Jesus in verses 19-20. This invocation makes the meal account different from that of the other Lucan meal accounts that is recorded in Chapters 5:29-39; 7:36-50; 9:12-17; 14:1-15 etcetera. Similar events might have taken place in Luke 24:30 where Luke writes that the disciples recognised that it was Jesus that broke the bread as He reclined at the table with them. One of the means of recognising the presence of the sacred in the affairs of humans is through the process of invocation of the transcendent on the bread and the wine. The event is not just a recollection of Jesus; it involves a re-presenting of Him to the church at the meal (Fitzmyer, 1985:1401). The consciousness of the participant, the place of the event, the invocation of the words of Jesus as stipulating in the Lucan meal scene, make the remembrance meal a sacred meal in the present context.

In summation, the imitation of the Jesus' action and words as tagged in the Lucan text and the full participation in the blood and the body (bread and wine), which are merely symbolic, could perhaps make the meal a sacred meal (Nolland, 1993:1044). As Purcell (in Cilliers, 2011:1) points out, it signifies “the presence of Transcendence”.

## 5.2 THE DEITY

In socio-rhetorical hermeneutics, the deity is often represented by God or god in a text. It demonstrates the nature of God and how God is mentioned or acknowledged within a text or texture (Robbins, 1996b:120). The Lucan narrative of the remembrance meal scene lacks reference to God as a person or deity. God does not speak in the text, neither is his name mentioned except in the possessive case when Luke refers to the kingdom of God. Here God is acknowledged as having a kingdom that is different from other kingdoms. The deity here is a king who rules over his subjects.

Perhaps, Luke rhetorically refused to mention God as one of the personalities that contributed to the speech in the text, since the scene is focused on Jesus. It could also be a result of the fact that Luke believed that Jesus is the representative of God to the new community; and that the community believed in Jesus due to the demonstration and the proof of his claims, and through the giving of Himself (Danker, 1988:346). The significance of the work of Jesus in the text portrays and elevates Him to the position of God, as such, Jesus is seen by the new community as God since He could provide everything as God would have done to them. The position of Jesus to the community is that He is acting as a broker between God and humankind. As a result, John Pobee (1999:95) believes that Jesus stood in the position of God and whatever Jesus said was what God would have said if He were to be there. Jesus acted as patron and benefactor, as well as the representative of God, that performed and inaugurated a new Passover and covenant with his blood, therefore He was seen as the true representation of God by the new community.

## 5.3 THE HOLY PERSON

A holy person in socio-rhetorical analysis is someone who has a special relationship with the divine's power or God self (Robbins, 1996b:121). The Lucan remembrance meal scene discloses that by the virtue of Jesus' relationship with God, He is here portrayed as a holy person. Luke uses the following argument to support his rhetorical premise.

In verses 16-18 Luke Timothy Johnson (1991:337) suggests that Jesus reminded the disciples of two things: firstly, of the Passover Haggadah which signifies the full liberation that will be launched by the Son of Man, and secondly the Essene's idea of a eschatological banquet which will be presided over by the Messiah. He adds that this statement signifies that Jesus

through this event had come to fulfil his exodus. This inevitably delineates Jesus as the Messiah that will eventually preside over the eschatological banquet with the household of Israel at the *Parousia* (Johnson, 1991:337-338).

Another point that depicts Jesus as a holy person is found in verses 19-20. Jesus is seen as the one that fulfilled the prophetic promise of God to Israel. As earlier noted in the oral-scribal intertexture (Section 3.2), it is only in Luke that the phrases “~~g~~iven for you” and “~~p~~our out for you” are found this is to emphasise the special relationship that Jesus had with God as the only person who was capable of fulfilling the Law, the Prophets and the Writings. The Lucan narrative portrays Jesus as the one who is mediating between God and man. The new community can now relate to God through Jesus. The Lucan emphasis here is that since Jesus was capable of performing all that was needed to humanity through his special relationship with God, Jesus is the holy person par excellence in the text. Luke further contended that due to the part that Jesus played on behalf of humanity, He deserves a special place in the heart of the new community (Johnson, 1991:339).

### 5.3.1 THE SON OF MAN

Luke uses euphemism as a rhetorical device to invite his audience to see Jesus as the Son of Man who suffered according to God’s designed purpose for the sake of the new community (Nolland, 1993:1058). It is the title that Jesus used to identify Himself as human which linked Him with the community as the one who identify with their problem.

Kingsbury (1990:289-290) observes that the title does not have anything to do with Jesus’ majestic position, but is to set forth in some measure both the identity and the significance of Jesus. According to him, “~~t~~he Son of man” is not a title of majesty. Although it points to Jesus as a singularly significant figure, it does not reveal “~~w~~ho He is”. Instead, it refers to Jesus merely as “~~t~~he man” or “~~t~~he human being”, in other words, “~~t~~his man” or “~~t~~his human being”. Here the usage depicts Jesus as the suffering servant that gave his life for the sake of the new community so as to restore their dignity as humans.

The inner texture (Section 2.2.4 and 2.2.5) of the Lucan narrative is explicit about the use of the phrase *ὁ υἱὸς τοῦ ἀνθρώπου* in the context of the meal. Luke sees Jesus as the one who had a special function to fulfil for all of humanity. This is clear from the preceding verses of

the pericope (19-20). In other words for Jesus to fulfil his calling for and on behalf of humanity He as the son of man must suffer at the hand of evil men.

One cannot thus declare that the title “the Son of man” is not a title of majesty” or lacks a special conceptual purpose, as expressed by Kingsbury (1990:289). The term does function as a technical term with a special significance when used by Jesus. Like other technical terms, it bears a precise meaning within the world of the Lucan community. The use of *ὁ υἱὸς τοῦ ἀνθρώπου* expresses the same meaning as other key terms and expressions in Luke’s Gospel, like “the kingdom of God”, “peace”, “salvation”, “today” and “it is necessary” (Kingsbury, 1990:290).

The role that is played by the son of man in this context is that of a Messianic, special figure with the capacity to inaugurate a new covenant with his blood and who has the power to forgive the sin of his community. This usage distinguishes him from other spiritual beings that do not have the capacity to experience what humanity is experiencing or to meet their exasperations. The statement by Luke shows that Jesus was about to suffer. And his suffering pointed to Him as a human. The belief was that only humans could experience suffering, and Jesus’ suffering in his humanity, according to Luke, had already been predicted. It had also been predicted that it would be of benefit to the community.

As far as the socio-rhetorical hermeneutics is concerned, Jesus’ position here is identified as that of a holy person who shared in both human and divine experiences. This singular attribute qualified Jesus as the holy person par excellence, the Son of man.

#### 5.4 HUMAN REDEMPTION

Socio-rhetorical hermeneutics has benefits for interpreting texts. For Christians, the only sacred text is the Holy Bible. The Bible according to Jeremy Punt (1999:xvii), is nothing but the *viva vox dei* which he (Punt) sees as “the proclamation of the Gospel to a particular context in which that gospel is heard with clarity *which in turn transformed lives*” (italics mine). The first contextual benefit of any sacred text is the benefit or potential of redemptive power for the community that reads the text. Faith communities, in the context of Christianity, are of the opinion that the power to redeem the humanity resides within the pages of the Bible as their sacred text. This belief signals a transformation from the old life to the new life that is expected of any believing community. It is believed that the Bible is

capable of renewing the way of life of any given community. This redemptive potentiality of the Bible as a *viva vox dei* (the living voice of God) motivated Elna Mouton (2007:35) to write that:

Through the ages — at least until the Enlightenment — Christian believers listened to, interpreted, and appropriated the Bible in a great variety of ways with a view to understanding *their everyday lives*. They were not so much interested in the Bible itself or in the *academic* or *intellectual* study of the Bible, but in the Bible as a canon, as a norm — a guiding lamp, a light for their path. Without appropriating the Bible into their needs, challenges, suffering, fears, and hopes, reading would for many be incomplete and pointless.

The rhetorical argument of Mouton regarding the function of biblical narratives alerts every reader of the inescapable power of the Bible for human redemption and transformation. The Christian community believes that prior to the coming of Jesus into the world that human redemption was in jeopardy, and the dignity of humanity was in a state of hopelessness. The appearance of Jesus in the scene as in the Lucan narrative means deliverance of people from bondage as earlier prophesied in the Old Testament (Hays, 1996:114-115). The redemptive potentiality of the Bible is capable of elevating humanity from being morally debased to moral equilibrium; the level that enables one to have a relationship with God and humanity without distortion and discord.

This redemptive and transformative power of the sacred text, as seen in the Lucan text, portrays Jesus as having adequate and authoritative power to forgive sin (Mouton, 2007:42), and by so doing redeeming humanity from bondage. Using the lenses of Mouton, alongside that of socio-rhetorical hermeneutics, in reading the pericope in the context of the Lucan remembrance meal scene, there is no doubt that human redemption and transformation are enshrined in the text. Also, in the text, there is a special allusion to the blood which Jesus shed on the cross for the remission of the sin of the community (Johnson, 1991:339), which is the general benefit that the faith community shared with one another in Christ (Liefeld, 1984:1027) as well as the service which he rendered to humanity.

Using the meal scene enabled Luke to inform his community that Jesus invited his implied audience to table fellowship as a means of expressing his forgiveness of them and his love. In the words of Jeremias (1971:115),

To invite a man to a meal was an honour. It was an offer of peace, trust, brotherhood and forgiveness; in short, sharing a table meant sharing life ... In Judaism in particular, table-fellowship means fellowship before God, for the eating of a piece of broken bread by everyone who shares in the meal brings out the fact that they all share in the blessing which the master of the house had spoken over the unbroken bread.

The sacredness of the table-meal cannot be overemphasised according to Jeremias. The same conceptual framework of a meal occurs in the Ancient Near East and even in parts of Africa. Jeremias' conceptual allusion to table-fellowship is that whenever such invitation arises from any two warring parties, the potential for forgiveness may always be there. Luke's narrative in essence emphasises that the *redemption* in the Old Testament was seen as the liberation of God's people from Egypt that was later –accomplished in a way that underscores the agency of Jesus as deliverance from socio-political oppression and as the forgiveness of sins” (Carroll & Green, 1995:267).

The reiteration of the command, –Do this in remembrance of me,” implies the christological service that Jesus rendered to humankind, which entails the salvific offering that He gave to the new community (Schweizer, 1984:335-336). It is the duty of the new community to continue to remember the salvation that Jesus had wrought upon them through his sacrifice on the cross. This could imply human redemption in a spiritual sense, which was one of the aspects of Jesus' ministry on earth. Early on, Luke had already informed his audience through the mouth of Simeon that, –Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel” (2:29-32). While in chapter one Luke emphasises that there would be someone that has to precede the Messiah so as –to give his people knowledge of salvation through the forgiveness of their sin” (1:77).

Positioning the two texts (1:77 and 2:29-32) in the context of the Lucan remembrance meal enabled Luke to narrate his orderly account of Jesus' life that culminated in Jesus going to the cross. The use of *σωτηρία* in the feminine gender and *σωτήριον* in the neuter denotes that salvation that Jesus was to bring encompassed both the spiritual and physical salvation (Esler, 1995:33-34). The invitation to keep the meal in his memory is to continue to reflect on the

death of Jesus, the suffering that He encountered for the sake of humanity and the examples He set for humanity to follow. Mouton (2007:47) portrays this in a straight forward and simple expression when she says that the heart of Luke's Gospel is the life and death of Jesus that show to humanity the new ways of living and relating to one another. The command makes it compulsory that the Christian community has to continue to remember Jesus' death and what He achieved for humanity; the salvation Jesus brought to humanity through his death on the cross.

As pointed out earlier (Section 3.5), remembering Jesus's death is an aspect of remembrance, which perhaps might be referred to as the *Christological* remembrance of Jesus, the aspect of human redemption that speaks of his death for the community. The experience of Jesus' death should be witnessed in the community before one can vividly acknowledge the fact that salvation has taken place in the life of the community. The redemptive transformation and its potentiality in the community are witnessed,

through repentance and reconciliation, remembering became a hopeful act, a confession of faith in the living God of history, which opened up new perspectives on present and future *and added values to humankind and transformed the society* (Mouton, 2007:37-38, italics mine).

Rhetorically, for human redemption to come to full completion as advocated by socio-rhetorical hermeneutics, the whole logical argument has to be employed so as to reach a logical conclusion. The sense is that the redemption advocated by Luke perhaps seems to negotiate both the spiritual and sociological redemption for his community. Accordingly, human redemption involves a good relationship between God and humanity.

For instance, in many African communities, the common belief by their theologians is that human redemption does not only effect the spiritual realm; the physical realm has to experience the same salvation that the spirit experienced before one can fully acknowledge that he has been redeemed. This made Simon S. Maimela (1992:31) to ask whether the shedding of blood of Jesus accrue any benefit to the African community since diseases and poverty are endemic in the continent. The same contemplation is made by Kwame Bediako (1984:84) when he acknowledges that "Christology that is divorced of soteriology" cannot be christology. This notion is significant and paints a picture that human redemption according to Luke and these African theologians is both spiritual and physical.

Looking through the argument that is put forward by Luke it seems as if one cannot divorce the Lucan understanding of human redemption from that of the Africans.

Capturing the argument from the repetition of inner texture of Lucan remembrance meal (Section 2.2), one discovers that Luke's repetition of the kingdom of God in the text is an indication that the present human redemption finds its fulfilment in the eschatological kingdom of God. *Therefore, remembering the salvific power of Jesus means the ability of the Christian community to help humanity to bring out its latent potential and manifest its full salvation through the transformation of the spiritual and the sociological humanness, this in essence echoes the totality of human redemption.* Thus the meaning of human redemption as put forward by socio-rhetorical hermeneutics is that human redemption occurs when there is full transformation (Robbins, 1996b:126). This therefore defines who Jesus was and why He wanted to be remembered by the Christian community.

## 5.5 HUMAN COMMITMENT

In the preceding section it was argued that human redemption comes to reality when the spiritual is translated into the physical, through this humankind can effectively attain equilibrium in human redemption.

As a result of what God and the holy person do for humanity, there is a need for "human commitment to the divine ways" (Robbins, 1996b:126). The sacred texture of a text under human commitment informs the faithful followers and supporters of Jesus that they have a mandate which "plays a special role in revealing the ways of God to humans" (Robbins, 1996b:126). In the New Testament, this type of human commitment is portrayed as *discipleship*. It depicts the response of humanity to God as a result of what God has done to human through the agency of the holy person or by God Himself.

Dietrich Bonhoeffer (2003:45-59) regards Christian discipleship as "a costly call". As a result, Bonhoeffer believes that "discipleship is a commitment solely to the person of Jesus Christ, breaking through of all allegations by the grace of Him who calls. Because Christ exists, He must be followed. The human commitment as expected by Bonhoeffer is ability of one to commit to the way and the examples set by Jesus.

In reading Luke Charles H. Talbert (1985:63) argues that the term discipleship means “~~detachment~~ from all other allegiances and a total allegiance to Jesus, detachment from old ties and attachment to a new authority”. Talbert’s interest is on “~~attachment~~” which implies conditioning one’s life according to the tradition that enables one to participate fully in a Christian community that gears one to fulfil the mission of Jesus to humanity. It involves both the principle and the concept of imitation. This, according to Fernando F. Segovia (1985:3-4), is following the way in which Jesus walked and lived by imitating his method and lifestyle.

Karl Barth (2003:2-4) conceives the term discipleship as *imitatio Christi* which in essence implies the cognitive understanding of the biographical data of Jesus. This, according to Barth (2003:4-5), makes individuals to focus on Jesus without thinking of abandoning the call thereafter (9:57-58), a constant and steady movement in the footsteps of Jesus following the examples He set for the disciples to follow. John Howard Yoder (2003:18-21) believes that the term discipleship is political, a subversive means of overcoming the evil of the world through the power of the cross. He further alleges that the church’s “~~mandate~~ to overcome evil is the superior mandate”, and it is only in this that the church fulfils its mission. Fulfilling this mission by the church enables everyone to participate in Christ’s very being (Yoder, 2003:61). The interest of Yoder in the topic of discipleship is that of transformation. It is through this process that the world can be transformed for good. This perhaps is the reason that triggered Yoder’s interest. He believes that one of the signs that is visible whenever there is discipleship is the sign of transformation in the world. He further alleges that the political subversiveness of Jesus was to establish his kingdom which was a means of inverting the empire. The primary duty, which Jesus gave to the disciples, was to expand this kingdom, which was ability for them to subvert and change the world’s principle (Yoder, 2003:66).

The discipleship implication of “~~do~~ this in remembrance of me” is enormous in the Lucan text of the remembrance meal; as clearly pointed out by Barth in his theory of *imitatio Christi* it involves following the example of Jesus while Yoder insists that it is a commitment that focuses the church (Christian) on the cross while travelling along with Jesus. The use of remembrance by Luke depicts the invitation the implied author presents to the implied audience that was initial people of the community. This invitation in Luke was demonstrated through the process of the table-meal to enshrine into their minds the need of remembrance

and the need to follow Jesus to model their action on their participation in Christ's very being (Yoder, 2003:61).

Jesus' statement and demonstration undergirds several implications for the disciples as duties that must be fulfilled (Bonhoeffer, 2003:59). The same notion is carefully observed by Charles L. Moutenot (1990:299) that Jesus introduced a kingdom into Israel's society where a majority of its members were denied their full humanity by circumstance and by other human beings".

Discipleship is a commitment to Jesus as holy person, not only anthropologically, but ecologically, politically, sociologically and otherwise which helps to encapsulate and encompass the totality of what Jesus was to the world. By committing to one another as Jesus did, hope and dignity are restored to human community.

## 5.6 RELIGIOUS COMMUNITY

Another function of socio-rhetorical hermeneutics in regards to the sacred texture "is the formation and nurturing of the religious community" (Robbins, 1996b:127). Religious community in socio-rhetorical analysis emphasises the full participation of the members of the community in activities and actions that would help the people involved to mature so as to be committed to the divine will and thereby fulfilling the divine purpose in their lives and that of the community. In Christianity, the simple term that is used in defining the collection of people who formed the religious community is known as *ἐκκλησία* which in Greek means assembly.<sup>51</sup>

The sacred texture therefore emphasises that the religious community must engage itself in the positive values that would help in sustaining the growth of the members holistically

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<sup>51</sup> The term is used *ἐκκλησία* in the LXX to denote the assembly or the gathering of a particular set of people for a particular purpose and reason. The same notion was used by the Greeks in antiquity; according to L. Coenen the word was used by the ancient Greeks to denote the gathering of the elected people for the purpose of formulation of policy for and on behalf of their people (Coenen, 1975:291). The same notion was adopted by the followers of Jesus. The early disciples identified themselves as the members of *ἐκκλησία* and not the members of the synagogue (except in James 2); although the term synagogue is not absent from the New Testament. The usage in the Gospels is tied to the assembling of the Jewish community as in Matthew 12:9; 13:54; Mark 1:21, 23, 29; 3:1; Luke 4:16, 20, 28, 33, 38; 6:6; 7:5; 8:41; 13:14; John 6:59 etcetera.

thereby making them mature and able to fulfil the divine purpose in their lives. It is all about the relationship between humankind with —the holy” or the —Wholly Other”.<sup>52</sup>

The term religion has been defined by many theories and definitions and seems more controversial in recent times than before. However, the definition that is seen as the most plausible and challenging is the one that is conceived by Gerd Theissen (1992:258) which is, —religion is a response to the experience of \_the holy“”, while the experience of the holy or the —Wholly Other” are interpretation of the experiences. It therefore implies that the experience of the holy and responses are inextricably linked and inseparable from each other. Interpretation of the Wholly Other or the holy is proportional to the particular group that is involved in the process of interpretation. The religious experience and its interpretation are determined by the people that made up the group. This definition led Theissen (1992:258) further to see religion as —a community of interpretation and action and a response to the experience of the holy”. The religious response is affected by the way in which the social and ethical behaviour is shared within the group.

According to Daniel Bell (1993:14), it was Aristotle who first defined the word —community” as a group established by mankind having shared values. His initial definition has been refined and expanded through the years. But now the word has been seen in different dimensions based on the present experience of humanity. It is possible for one to belong to a number of different —communities” at the same time – communities of place; cultural communities; religious communities; communities of memory, in which people who may be strangers share —a morally significant history”; and —psychological communities” of face-to-face personal interaction governed by —sentiments of trust, co-operation, and altruism”.

The combination of Theissen’s understanding of religion and that of Banks (2007:326) on community, places the hermeneutical structure and the context of the early Christian community on the scale that enabled the community to express their experience. This could be one of the reasons that motivated Banks to add that the early Christian community was grounded in the preaching of Christ and the whole focus was on the person and the work of Christ. The early Christian community expressed their experience of the holy through the communicable medium which was visible in their action and preaching. The kerygma was a

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<sup>52</sup> These phrases are used in the field of religion to express the —Sacred” and they are used to differentiate the sacred from the profane. The first person to coin the phrases was Rudolf Otto (1923). The term —sacred” differentiate religion from other spheres of life and it is believed to be —inherent in the religious phenomenon” (Theissen, 1992:258).

direct demonstration and interpretation of the holy within the community. Banks further delineates the common features that characterised this community: sharing of common goods which was evident in the redistribution of their wealth, and that the community was known for its fast growth due to their beliefs and practices. According to Banks, it means that the early church community was a homogeneous one in its concept and composition since there was no distinction between Jews, Greeks and the Gentiles, male or female.

Looking at the context of the remembrance meal, one can assert that the initial religious community was the disciples who shared in the fellowship and the experience of their master. They were the ones who carried out the initial course of duty and communicated to the subsequent religious communities that would come after them.

In the inner texture of the text of the Lucan meal (Section 2.2.4), an irrevocable instruction was issued to the first generation audience of Jesus' religious community. The accent, coupled with the wording of the instruction demonstrated what their master expected of them. Therefore, "Do this in remembrance of Me" echoes and invites *the whole set of duties* that the master expected from the disciples. The instruction is pertinent as a result of the fact that it centred on imitating and carrying out what they learned from Jesus to the new community. It demonstrated the nature of remembrance the master expected of them. Furthermore, it was directly subverting the nature of leadership that was practiced by the empire. Jesus' statement in verse 27 *demonstrates his total leadership style* to his first religious audience who had to imitate and carry it over to the community of the next generation.

From the intertexture, the cultural and social concept of the initial community was inverted and subverted by their master in order that they would be able to imitate and follow his example. Jesus preached simplicity, servanthood and true benefaction and patronage over that which was practiced in the Greco-Roman empire. While the empire abused political power and used it to gain support from the people, Jesus abhorred it and created "non-political ethical awareness" that helped the masses to live the life that was more beneficial and non-coercive (Theissen, 2002:228-229).

The exemplary life displayed by Jesus to his disciples made them live according to the same approach Jesus used during his lifetime. Their interest was actually not only in Christological ecclesiology but in what Wiard Popkes (2007:333) calls "socio-ecclesiological innovation". This paints the picture of the early followers of Jesus' religious community. In this

community, the individual members had to let go of his or her former way of life and embraced a new way in which Jesus was seen as the sole authority of the *familia Dei* (the family of God) (Popkes, 2007:333). The emergence of the new community was a relief to those that the society ostracised and rejected. The downtrodden could find refuge in this community only because it was Christological and a socio-ecclesiological community built on the principle of their master, Jesus.

All that they were doing in the community was to remember what Jesus did for humanity and try to imitate and copy his lifestyle, especially his leadership style and his dealings with the inclusive community. In this regard, Christopher Rowland (1994:272) argues that “one of the features of the primitive Christian community in Jerusalem was its practice of the community of goods”. Rowland’s statement characterises the nature and the practice of early Christianity immediately and after the departure of Jesus. However, these disciples did not lose sight of the fact that the meal was set as a sign of remembrance. Eating the meal was a means by which the early followers Jesus could reflect on what Jesus had done for humanity.

Theissen’s (1992:260) explanation is that the religious community expresses and interprets the experience of the holy. If this was the principle that accrued to the early Christian community it therefore means that they were indisputably influenced by the historical realities they witnessed during their time. It is expected that the same principle might have circulated and transferred to the subsequent generation of Christian that came after them. This relation is inevitable in understanding the sociological and theological convictions of the early Christians. The early Jesus’ community had many things in common that attracted many people outside their community. Theissen (1992:260) mentions that the two most important principles that attracted people to them as integrated and change-of-position axioms.

The integrated axiom according to Theissen asserts that anyone who had “the experience of the holy was duty bound to behave so that the boundary between ‘insiders’ and ‘outsiders’ lose their absolute force” (Theissen, 1992:260-261). This integration means to bring into the community those who were far off and make them part of the new community which demonstrated the mediating power of Jesus to humanity. This was one of the areas in which the memory of Jesus had impacted on the early community. On the other hand, the change-of-position axiom is all about imitating the leadership style that Jesus displayed as an example to the community; the system that allowed the greatest to act as the least among

them, a gesture that was subversive to the empire (22:26-27). These two practices made the memory of Jesus to be retained in the midst of the early religious community of Jesus (Theissen, 1992:260-261). The preaching of Christ and the caring for the people's need were inseparable variables (factors) in the remembrance of Jesus.

#### 5.6.1 KERYGMA AND THE SPIRIT OF HOSPITALITY

Kerygma here simply refers to the preaching of the salvation that is anchored in the death and the resurrection of Jesus. It was the force of salvation in Christ that prompted the first religious community to preach and offer hospitality to the people that were rejected by the society. Table fellowship was one of the ways in which hospitality could be offered to people in the Mediterranean society (Jeremias, 1971:115). Against this background, Heil (1999:5) believes that the meal scene was –an integral narrative unit in which an actual meal involving the hospitality of eating and drinking provides the main framework or a dominant concern of scene or unit and occurs as part of the narrated action”. The argument is that the early religious community was preaching the power of salvation in Christ; the meal was used as a means of reflection on Christ's love. In the course of eating the meal hospitality was offered to many who lacked such care and services from the society. Jesus used table fellowship to minister to people who had diverse needs. Perhaps the same was expected by Jesus when He told the disciples to keep the meal fellowship in his memory.

Socio-rhetorical hermeneutics acknowledges this fact and places the religious community in the domain of *ecclesiology*. The Lord's Supper is a way of caring for the inclusive community within the religious community. Remembrance here evokes offering the service of love to people as Jesus would have done for them. Acknowledging this, David Ford (1999:99-104) argues that Christians are transformed by coming face to face with Jesus Christ. His main symbolic element is –the face”, which implies both the face of Christ and also the human face. Over against modernity's anthropology of individual *dominium*, he conceives the self in terms of facing others, of joyful participation in God and in others. In consolidating his argument, Ford turns to the Lord's Supper and says that it is a practice that subverts the false anthropology of will and right by a public *declaration* in which persons are made members of God's very Body. Izunna Okonkwo (2010:105-106) subscribes to Ford's argument by saying that the Lord's Supper in particular is one of the church's sacraments that is usually regarded as both a social and a spiritual ceremony, and that all the sacraments are designed to affect the thoughts and feelings of those who believe in them. In the process of

the remembrance meal, there is an expression of the love of God to humanity. This is because the first initial reason that prompted the inauguration of the meal was love. The expression of love is expected to be transferred to other people. The transferring of this love is a cognitive and practical demonstration of Jesus' memory, especially when it aims at restoring the human dignity.

This of course could be expressed through the provision of hospitality to the people involved. It is only on the basis of the full participation of the religious community in the life of all that the essence of love of Christ is expressed. Through showing his Love in this way, the memory of what Jesus did for and on behalf of humanity is recalled and this could vigorously help in restoring the dignity of the people involved as carefully acknowledged by Okonkwo (2010:110) that,

Christ's mutual love and self-giving to humanity, is the essence of the Eucharist. For in giving Himself to humanity, He gives them not just eternal life but a share in his Divine Life. One may therefore, see the Eucharist as the core of the Mystical Body. The Eucharistic assembly then is called ~~to~~ "make spaces for others, to make the world more hospitable, to welcome the stranger and others in various needs." Thus, there seems to be a presupposition of transformation to a life that is Eucharistic.

#### 5.6.2 CARING FOR THE POOR AND THE NEEDY

The words of Philip Francis Esler (1987:187) are very important at this point when assessing Luke's interest to the poor and the marginalised that:

One of the most remarkable aspects of Luke's vision of the Christian community is that, although it contained wealthy and influential members, the privileged places in it were reserved for the very dregs of Hellenistic society, especially the beggars and the physically disable. For this reason, it is appropriate to speak of a ~~the~~ "theology of the poor" in Luke-Acts.

The mercy that established the Lord's Supper derived from God to the community and was demonstrated in Jesus. Relating to the sacred, one has to do what the sacred expects him or her to do. As pointed out earlier (Section 5.3.1), Theissen (1992:260) proposes that the early church used ~~the~~ "change-of-position axiom" to care for the poor. If this is the case, it means

that there was no imperialist leader among the early religious community of the Lucan community. Service that was earlier demonstrated by their master was judiciously carried out by the community. Jesus cared for the poor and left them an example to follow. The echo of “do the same” seemed important to the Lucan community (Lk 10:37). Jesus commanded his disciples to show *ἔλεος* (mercy) to the needy and the poor. The word *ἔλεος* implies a process whereby there is a flow of grace as result of love from the person in higher position to the one in lower position.

The reiteration in verses 26-27 of the Lucan meal narrative is very crucial if viewed through the lenses of Theissen. In the household of Christ, the greater is expected to “assume” the position of the least so as to be able to know how the people at grass-root level are feeling regarding the issues affection them. Eating the meal aims at making the community to reflect on the historical fact that brought the meal into existence; this reflection could perhaps help the community to interpret the meal in terms of the personal relationship between God and one another. As Jeremias (1966:219) puts it:

The passover meditation, the kernel of which was the interpretation of the special elements of the meal in terms of the events of the exodus from Egypt: the leaven bread was usually explained as symbol of misery that was endured, the bitter herbs as representing the slavery, the fruit-purée which resembled clay as recalling the forced labour, the Passover lamb as remembrance of God’s merciful “passing over” Israel.

Jeremias’ emphasis is on God’s mercy which led Jesus to accept the position of becoming an object of mercy so that God in his mercy might reach humanity. This mercy is evident when Jesus said to his disciple’s “do this in remembrance of Me” by which He meant the granting of it to the people who do not have this mercy both in Christological and sociological sense of the word mercy. This perhaps made the Jesus’ religious community to be the custodian of Jesus’ mercy, in other words the broker of Jesus’ mercy to humanity. In the same way Jesus is the broker of God’s mercy to his community. The distribution of mercy has to flow using mercy’s chain so that humanity would benefit from the chain.

God----- Jesus-----Religious community----- The needy

Jesus’ reinterpretation of the Passover meal applied the meaning to himself and set him apart as the one who came to liberate humanity through the offering of his life. Chris U. Manus

(1985:200-201) conceives that, “Even though the words of Jesus over the bread and wine reflect the Passover ritual, they must be viewed against the background of his life’s vision”. Jesus’ life vision was to liberate the poor and set the captives free and proclaim the year of liberty, as depicted in the Lucan narrative, “The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour” (4:18-19). Manus (1985:200) argues that there is a great significance that is attached to the meal that Jesus inaugurated. The meaning encompasses the whole life of Jesus as carefully illustrated by Manus (1985:201) that:

Jesus saw his mission as that of a new Moses whose task it was to deliver the people of his time from all sorts of oppression. Did Jesus not castigate all the dehumanizing laws and practices and the wrong religious conventions of the people of his time — all their legalisms, religious externalisms and ostentations? Was it not because of his teaching that He was seen as a rebel and had to face public accusations with the resultant death penalty? Jesus knew that his enemies planned to put Him to death. Therefore, He wanted to provide his disciples a memorial of his life and a way of remaining with them. He achieved this through a number of his involvements in the lot of the poor, the outcast, the needy and the marginalized. Jesus ate the Passover meal but also nuanced it radically by freely offering Himself as victim for the cause of human liberation.

The echo of Jesus “offering Himself as victim for the cause of human liberation” by Manus is articulated in the nuances and the context of what Jesus must be remembered for. The meaning of the meal is well echoed through the process of seeing Jesus as the one who came for the purpose of human liberation (2:32).

This is what Luke wanted his audience to be aware of that the interest of Jesus was on the totality of human’s salvation. That is the total restoration of humankind and the dignity that accrue to them as the people of God.

## 5.7 ETHICS

Socio-rhetorical hermeneutics recognises the existence of moral values in any society. The relationship between humanity and the Sacred or Wholly Other is anchored in the premise of

maintaining the ethical code so as to keep the community in good moral standing. It is ~~the~~ responsibility of humans to think and act in special ways in both ordinary and extraordinary circumstances” (Robbins, 1996b:129). It is necessary that the ethical and moral life of the Christian community is patterned after the example of its founder. This is one of the aspects in which the Christian community can remember Jesus. The emulation of Jesus in moral principle gives rise in socio-rhetorical analysis specifically as *ethics*. The emulation of Jesus makes Verhey (2002:26) say:

In whatever way it remembered Jesus, the community also always bore a moral tradition that was never quite reducible to applying a code or trusting an intuition but always called forth discernment. In whatever way it remembered Jesus, the community formed character, nurtured certain dispositions, directed certain intentions, renewed minds and a common mind, and equipped a community for the vocation of being ~~able~~ to instruct one another”.

Burridge (2007:33) is convinced that any ethics the Christian community has approved have to be tested in the light of Jesus’ character. Such ethics must be built on the history and the principle of Jesus. The same was done by the early Christian communities. They tested their moral principles based on the kerygma and the history and the principles of Jesus as the mediator between God and humanity (Lohse, 1991:26-29). As the time passed by, the Scripture (New Testament) became what the community used as principle for moral teachings (Verhey, 1984:4-5). It was an instrument that enabled the community to live untainted before God (Mouton, 2007:35).

“Do this in remembrance of Me” in Luke echoes the way the Christian community has to perceive the moral character of Jesus ethically. A process that goes beyond just a biographical hypothesis into the domain of imitating the example of Jesus in the gospel (Burridge: 2007:73). *Imitatio Christi* is the persuasive means by which Luke wanted his community to remember Jesus. It does imply taking a moral decision that would be in harmony with that of Jesus. *The Lucan remembrance meal scene displays some of the ethical dimensions that the Lucan community had to follow in the process of remembering Jesus; a way that depends on the historical and biographical code of conduct that was displayed by Jesus during his earthly ministry.* The Lucan narrative aims to reiterate to the reader the memory of Jesus, the way He dealt with many issues that came his way, his dealings with the

inclusive society and marginalised. He accepted those that society dumped and ostracised; his willingness to accept them as they were made Jesus exceptional (Mouton, 2007:41-47).

Luke furnishes us with different settings where Jesus displayed his love to the marginalised people. An example of this is found in 7:36-50 where the woman that was rejected by the local community was wholeheartedly accepted by Jesus. The example in this text shows that Jesus explicitly and implicitly cared for the inclusive, the action that made Him to act contrary to the norms of his days. It was a sharp contradiction to the society that was built on the principle of oppression, suppression and exclusivism.

The ethical dimension of any religious community lies within the framework of love, compassion, forgiveness, humility, holiness, righteousness and hope. These characteristics were what made the life of Jesus attractive to the marginalised around Him. His memory is full of these virtues, through the process of remembrance; the community were encouraged to imitate these virtues of Jesus (Mouton, 2007:47-48).

#### 5.7.1 IMITATION OF JESUS

Many scholars (Mouton, Verhey, Burridge, Lohse, Dunn, etc.) in recent times have come to the conclusion that the only plausible way to remember Jesus is through imitation. James Dunn (2003:254) believes that it was the impact that Jesus had in the lives of the people that made them “to build a portrayal of the remembered Jesus”. By implication, the *imitatio Jesu* as rhetorical nuance is strongly persuasive in this instance. In the process of imitating Jesus, there is a tendency that one may likely face some moral dilemma. In such a situation, Verhey’s principle of what would Jesus do (WWJD) seems very important as determining factor for moral decision (Verhey, 2002:12).

The Lucan remembrance meal portrays that Jesus was the one that gave his life for the sake of his community. He also humbled Himself and became a servant by serving his disciples (22:24-27). This leadership style of Jesus in this context is worth emulation. “Do this in remembrance of Me” ethically elucidates the imitation of the moral character that Jesus displayed in the course of dealing with people in the society.

## 5.8 SUMMARY

The sacred texture of the text of Luke 22:14-30 has revealed that the sacred texture is all about the Sacred or the Wholly Other and how the human relates to the Sacred. Again, the point is rather to use the sacred texture in order to interpret Lucan narrative of the remembrance meal. One of the ways this is possible is through the interaction using sacred text as yardstick for the community. The meal in the Luke scene 22:14-30 is one of the aspects by which the Christian community relates to Jesus. In the course of this relationship, it is expected that transformation ought to have taken place in the midst of the people that are participating in this meal. This transformation therefore stands as a means of gearing the participant to be involved in discipleship and becoming more committed to God and to one another just as Jesus did while He was on earth. This divorces the Lucan community from an individualistic *tendenz*, but encourages a communal engagement among the participants and the community, *ἐκκλησία*.

The sacred texture of the Lucan remembrance meal further reveals that participation in the meal means imitation of Christ by offering hospitality and caring for the marginalised people in the society. It is through these acts of imitation and participation in Christ's activities that human dignity can be said to have been restored. It is a process that made humanity to reach a full transformation and "honourable status as a new humanness in Christ" (Mouton, 2007:47).

## CHAPTER SIX

### 6.1 CONCLUSION

The hypothesis of this research was that the statement in Luke 22:14-30, “Do this in remembrance of me” in the longer text of the Gospel of Luke, has both christological and social significance in restoring human dignity then and now. This study came to the conclusion that the longer version is to be preferred as it is in line with the flow of Luke’s narrative (Section 1.6). The use of the language of the text also supports the longer text as being the authentic one.

In the exegesis of the text, it became clear that the traditional interpretation of Luke 22:14-30 reduces its meaning to an understanding of salvation that only affects the spiritual life of humankind (how their souls can be saved). This approach does not include Jesus’ care for the marginalised in its interpretative framework.

Remembering Jesus should not be limited to the table meal in church on Sundays (or any day that is chosen by the church) as this would limit the act of remembrance, to a christological confession without enacting the totality of what Jesus meant by remembering Him. Remembrance entails the faithful continuation of Jesus’ entire ministry.

One important aspect of remembrance in light of Luke’s Gospel, is Jesus’ interaction with people at the margins of society – for example the poor and women. This issue cannot be adequately dealt with unless the Lucan narrative in which it occurs is not considered contextually. How did the audience of Luke understand the instruction of Jesus? What benefit would they derive from taking communion without imitating Jesus and his ways of life? In the context and situation of the church today, many who take communion believe that Jesus is always remembered through it. Contrary to this popular belief, Verhey (2002:23), citing the case of the Corinthian church, observes that “when the church eats the bread and drinks the wine in an unworthy manner ... then the meal is not truly remembrance”. The question of how one faithfully remembers Jesus, not only by breaking bread but also by living according to the ethos symbolised by breaking bread, is therefore crucially important.

Remembering the words of Jesus demands that his holistic ministry of salvation to humanity should be remembered and re-enacted by the church. Philip Melancthon, a contemporary of

Martin Luther, is credited as saying that “to know Christ is to know his benefit” (Kärkkäinen, 2003:11). Many scholars, however, still base their interpretation on the belief that salvation only occurs when the souls of men and women are liberated and saved from the perils to come upon the world, without considering the part the body and the created world play in the salvific economy of God. This dualistic interpretation is according to Veli-Matti Kärkkäinen (2003:198) typical of Western theology. A new examination of Jesus on the basis of who He was, and what He is for people today, is therefore vital to the interpretation of Scripture. C. Norman Kraus (1987:72), reflecting on the Anabaptists’ insistence of the full humanity of Jesus, asserts as a first point that God manifests in creation and fully identifies with human needs, and secondly that humanity actualises its fulfilment in the one who is truly the exact image of God.

Reflecting on who Jesus was, and what He did while on earth, should be the starting point for the remembrance of Jesus. In this regard Elisabeth Fiorenza (1997:353) observes that,

If the memory of Jesus’ suffering and resurrection, understood as an instance of unjust human suffering and survival, is at the heart and center of Christian memory, then the critical line lies between injustice and justice, between the world of domination and a world of freedom and well-being.

Practising and imitating Jesus by following his way of life and his inclusive approach in dealing with people — the ability to reflect on gender equality, taking care of the poor and above all by restoring human dignity — are all involved in the remembrance of Jesus.

In the course of trying to prove the stated hypothesis the socio-rhetorical analysis developed by Vernon Robins was used. The selection of some tools out of the menu of socio-rhetorical hermeneutics helped in unveiling the internal rhetorical dynamics of the Lucan meal in 22:14-30. It was also useful for arranging each chapter based on the selected menu of aspects of socio-rhetorical analysis. The application of social-rhetorical analysis made it possible to analyse Luke’s rhetoric. The study confirmed that Luke did not disentangle himself from the socio-cultural dynamics of his time. His use of rhetoric marks Luke as a good rhetorician, who was able to persuade the new community in favour of Jesus.

Chapter two of the study was focused on the inner texture of the Lucan remembrance (Section 2.1). An analysis of Luke’s rhetoric showed that he used other materials that were

available to him about Jesus. In the course of using these documents, Luke appealed to the rhetorical school of his time, by borrowing several methods of rhetoric so as to be able to write his account of Jesus in order to shape the life of the new community.

Luke's use of word and language enabled him to negotiate with the community and put forward a picture of Jesus' lifestyle. The use of repetitive-progressive texture enabled his rhetoric to be understood by his community. It is for instance clear that Luke's use of syllogism in his argumentation helped to summarise the intention of the meal as a rhetorical theme in the text. The logical syllogism of Luke subverted the Greco-Roman societal order which was the reverse of Jesus' teaching and ethos (Classidy, 1978:61-62). The rhetorical function of the inner texture was to make clear that Jesus fulfilled the Old Testament. Consequently, Jesus inaugurated a new covenant that changed human history. It also showed that remembering Jesus is identical to serving and caring for one another, just as He did during the remembrance meal.

The intertexture of the text revealed Luke's use of language to give his community a picture of Jesus. Luke utilised the available text through the process of recitation, recontextualisation and the reconfiguration. His efforts and methods were geared towards the authentication of Jesus as Messiah. He did not only appeal to them linguistically, but through the use of other texts intertextually, (both the LXX and Mark) in the process of assembling his account of Jesus (see Section 3.1). This enabled Luke to convince his audience that Jesus was the Saviour of humanity whom God sent in order to redeem humanity from the power of sin. Jesus is portrayed as a paschal lamb whose blood was shed for the redemption of the community, a picture of Christological significance of Jesus to the new community.

The use of the phrase –Do this in remembrance of me” positioned in the Lucan text was also read within the context of cultural intertexture. The purpose was to enable his audience to reflect on the remembrance which was a known phenomenon in the Greco-Roman world (Barton, 2004:323). The investigation of the cultural intertexture of Luke 22:14-30 further revealed that Luke used cultural language in tandem with rhetoric to clarify his argument in favour of Jesus' remembrance. The portrait of Jesus by Luke showed that he understands Jesus as the human par excellence, who had to be remembered not by way of *elogia* (as done in Greco-Roman society) but through the celebration of a meal and by living according to his words and deeds.

In Chapter four, the use of social intertexture as utilised by social-rhetorical hermeneutics helped in revealing the social issues that were important in Lucan society and those that helped them to relate to one another within their system. The use of contemporary words such as *ἡ βασιλεία τοῦ θεοῦ*, and *εὐεργέτης* by Luke show that he was in conversation with his society. Using these words enabled Luke to inform his audience that the true kingdom can only be established by God through Jesus. Also that Jesus was the one who had power to act as a broker between God and humanity, not only as broker, but that his activities included the marginalised people as a true patron (*πατρῶν*) and benefactor (*εὐεργέτης*) for his new community.

Luke's use of the meal scene informed his community that Jesus hosted the implied audience, which implied one of the aspects of his *πατρῶν* and *εὐεργέτης* to his *κλίεις*, new community (Marshall, 2009:330). In presenting this meal scene, Luke challenged the patrons of his time who acted as lords by enslaving their clients. Jesus' idea of patronage was however of a patron who ought to be someone who serves. During the meal, instead of the disciples serving, Jesus took the place of a servant by serving them at the table without demanding any reward from them. Luke also mentions that Jesus' death was meant for the salvation of the whole community.

The investigation into Luke's use of socio-cultural intertexture further revealed Jesus as the one who used his patronage and benefaction in line with his servant-leadership style in order to restore the dignity of humanity. This socio-cultural behaviour displayed by Jesus elevated Him above and over the emperor of his time and placed Him as an example to humanity. Part of the exceeding grace of God's benefaction in Luke, then, is that God in Jesus is truly capable of giving without expectation of anything in return. Jesus' patronage and benefaction embody a true idea of reciprocity – giving out without expecting any reward.

The investigation in the Lucan remembrance meal scene showed that Luke reiterated to his audience that Jesus was not only fulfilling the metaphor of a sacrificial lamb, nor that of caring for the inclusive community through his acts of patronage and benefaction, but that Jesus belonged to the domain of the sacred. This is the reason why this study in Chapter five adopted sacred texture from social rhetorical hermeneutics in order to further unveil the true meaning of the Lucan remembrance meal scene. Using socio-rhetorical hermeneutics enables one to assert that Luke's image of Jesus with regards to the sacred depicted Jesus as human-

God with special power to help generations of the community of his faithful. This means that his power is not limited to the physical world only, but transcends it. With this, Lucan material presents Jesus as the one who is validated when and wherever the community meets for any purpose. By so doing, Luke was able to present to the audience the rhetorical *chreia* of Jesus and the reason the community must remember.

The Lucan text of the remembrance meal enabled one to see the importance of Jesus' suffering and death for humanity. Furthermore, the sacred texture (Section 5.1) of the meal revealed that the meal in 22:14-30 is located in the premise of the sacred meal since it involved the invocation of God. It also located Jesus as the one who is capable of interceding for the new community for their redemption. The community is therefore expected to carry out the same principle as Jesus and to apply it to one another in the society. The members of the new community are expected to be committed through discipleship and caring for one another. It was necessary that the community would be involved in the ethical dimension that would help in shaping their moral standard in society they found themselves. In the course of shaping their morals on the basis of Jesus' command, their characters and conducts were supposedly transformed to that of Jesus. In other words, the imitation of Jesus ought to have been the central focus of Jesus' new community.

It was discovered that the aim of Luke in doing this was to invoke his audience to keep on remembering Jesus' salvation and the way and manner in which Jesus was dealing inclusively with the marginalised as they were engaging in the meal. It was further revealed that the phrase, "Do this in remembrance of me", was aimed at remembering the salvific economy of Jesus to humanity. The continuous taking of the meal by the community of the faithful in his memory should aim at imitating and participating in Jesus' mission. By so doing, it helps believers to see Jesus as saviour in word and deed and thereby restoring their dignity as the people of God. The argument posted to the present context of the church and the society by Luke is that a true remembrance of Jesus destroys complexities and restores human dignity before God and humanity.

The inner dynamics of the Lucan remembrance meal scene showed that humans need salvation from sin, and that Jesus accomplished this for humanity in the course of his ministry on earth. His concern was mostly for the people who were not recognised by their society in order to make them recognised. The social interaction of Jesus with the marginalised revealed

that He was a person with the aim of breaking the barrier between the poor and the rich, and between the exclusive and inclusive, and female and male.

–“Do this in remembrance of me” echoes to the present context that as the community is eating the meal, it has to reflect on the death of Jesus and its benefit to the humanity. The Christian community is expected to imitate the way Jesus dealt with the people in the society of his time and apply it to the present time. Therefore, human dignity is established when the people of God utilise the benefit that Jesus brought to humanity and extends it to all people irrespective of gender, language and colour. God becoming human in Christ shows that every human being has value before God and all of them are equal. It therefore entails that no human should be devalued by anyone. The command of Jesus means that the interaction of Jesus with society in his time and his death on the cross were all aimed at restoring the dignity of humankind and making them stand blameless before God. In other words, the death of Jesus and his social behaviour were all aimed at restoring their dignity.

Luke emphasises that Jesus wanted his new community to remember Him not by building houses or edifices in his name [as in the Greco-Roman world, (see Section 4.3.1 and 4.3.2)] but by engaging in the redeeming plan of God for humanity. He wanted to use the meal as a means of provoking the minds of his people to imitate his lifestyle so as to salvage humanity from peril and dehumanisation. A true engagement in the remembering of Jesus is synonymous with restoring human dignity.

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