The title of this conference suggests a philosophical exploration of the realm of salvation hermeneutics, an exploration that will probe the meaning of salvation itself. For me, however, the question is empirical rather than philosophical. I want to know what the experience of salvation is today. Etymologically the word 'salvation' brings to mind concepts such as 'making whole', a 'restoration to health and/or security or safety'. Is there any particular emphasis given to the word in the Christian scriptures which underpin our beliefs? We shall seek a partial answer to that question here. The title of this paper refers to the chameleon. The chameleon is a lizard that changes its colour to fit in with its surroundings. Calling salvation a chameleon is to claim that we ought not look for a definition of salvation that is -- like the laws of the Medes and Persians -- inalterable.

No matter how many pleas there are for a definition of salvation, a scriptural presentation, such as this purports to be, will have to say that there are many ways of explaining salvation. This has already been shown in earlier talks. My paper is, if you like, an expose of the independence of Luke in adapting tradition for his ends, an acceptable practice in the Targums of his time. This is what Edward Schillebeeckx asks us to do, that is, to present the message of salvation so that it will be an answer to the following questions:

From what and for what has Jesus set us free? What final good has he to offer that we today can find salvation-in-Jesus? What, in other words, what exactly is the 'good tidings, the gospel, of Jesus Christ'?

Schillebeeckx is naturally looking at the whole gospel when he asks his questions. One conference, let alone one presentation, could not examine the whole range of meanings given to salvation in the Christian scriptures and so I am limiting myself to one New Testament writer, who is Luke, and to an exploration of one passage in Luke, namely Lk 12:49-53, to find what he has to say about salvation.
Why am I taking such a restricted area? Time is obviously a factor in choosing this method, but there is a better reason, too. Lk 12:49-53 not only gives us a message about salvation but it also provides us with a paradigm of gospel redaction. That is, these verses show the evangelist adapting the tradition he received so that he could highlight his understanding of the message. We are looking to Luke, then, not just for his message of salvation, but also to learn from him that the minister of the word can express that concept in terms relevant to today's needs.

It must be acknowledged that Lk 12:49-53 are not the verses that immediately come to mind when one thinks of Luke's presentation of the message of salvation. It would be much more usual to look, for example, at Jesus' mission proclamation in Lk 4:18-19, which presents both aspects of salvation mentioned by Schillebeeckx, that is, the 'from what' and the 'for what' aspects. Luke shows us Jesus at Nazareth defining his salvific mission as evangelising the poor, proclaiming release to captives, giving sight to the blind, setting free the oppressed and proclaiming a year acceptable to the Lord, that is, a jubilee year, a year when all debts were forgiven. The theme of remitting debts which is implied in the phrase 'a year acceptable to the Lord' also closes Jesus' mission in Luke, if we accept that the Matthean and Lukan versions of the Our Father equate 'sins' and 'debts': for the final commission given by the risen Christ to his followers in Lk 24:47 is 'that repentance and forgiveness of sins should be preached to all nations, beginning from Jerusalem'.

After recalling and acknowledging all these aspects of Jesus's saving mission according to Luke, I still find value in concentrating on that more enigmatic passage of Lk 12:49-53 and in emphasising the first two verses in the passage, in order to present the proof that we are free to define salvation in terms that will best serve the gospel today. Lk 12:49-50 are two independent logia which Luke has welded together in order to present a particular theology of salvation. Accordingly, instead of trying to look at the third evangelist's complete theology of salvation, we are narrowing our focus to one example of it.

Let's look now at our two logia and the verses that follow them, Lk 12:49-53:
I have come to bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and what constraint I am under until it is completed!

Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on, a household of five will be divided: three against two and two against three: father opposed to son, son to father, mother to daughter, daughter to mother, mother-in-law to daughter-in-law, daughter-in-law to mother-in-law.

The first essential point to notice is that v.50, 'There is a baptism I must still receive, and what constraint I am under until it is completed!', does not really fit the flow of ideas. Eduardo Arens makes v.51, which we know from the parallel in Mt 10:34-36, the logical sequel to Luke's v.49, with v.50 another Lukan addition (traces of whose imagery can be seen in Mk 10:38). In harmony with Arens, many scholars agree that vv.49 and 50 come from separate independent traditions and have undergone editorial shaping from Luke. Some claim, in spite of Mk 10:38, that v.50 is a Lukan creation or, at least a Lukan reworking of Mk 10:38.4 What are the implications of suggesting, as Arens does, that v.49 was originally linked to vv.51-53? Let's listen to the passage without v.50, reminding ourselves that the previous section in Luke 12 has warned of the urgency of being ready for Jesus' coming:

I have come to bring fire to the earth, and how I wish it were blazing already! Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on, a household of five will be divided: three against two and two against three: father opposed to son, son to father, mother to daughter, daughter to mother, daughter-in-law to mother-in-law, daughter-in-law to mother-in-law.

Strong stuff, isn't it? Consider now the Matthean parallel, Mt 34-36, which is one basis for judging that Luke has adapted the tradition that came down to him:

Do not suppose that I have come to bring peace to the earth: it is not peace I have come to bring, but a sword. For I have come to set son against father, daughter against mother, daughter-in-law against mother-in-law; a person's enemies will be the members of his own household.5
This apocalyptic warning was obviously too much for Luke as it stood. He adds the present v.50 on the baptism Jesus has to receive in order to give a less harsh interpretation to v.49. Consequently, to discover the significance of the differences between the Lukan and Matthean versions, we need to look at what happens when Luke puts together vv.49 and 50. This examination will take the following lines:

1. We shall see how v.49 deals with Jesus' mission and, in particular, that the words, 'I came', connect Jesus' mission with forgiveness of sins.

2. Next we shall recall that v.50 relates to the crucifixion, then that Luke's juxtaposition of 49 and 50 welds Jesus' mission of forgiveness inextricably with the crucifixion.

3. As a kind of concluding verification, we shall see how the crucifixion narrative supports the validity of this interpretation.

***

Luke 12:49

First we shall go to v.49. My conclusions are dependent on the interpretation of 'I came'. I shall refer to other passages in Luke to support this interpretation, taking for granted that there is general agreement that Luke's verbal links are an essential technique in constructing his theological themes. After looking at 'I came', 'fire' will be the only other stopping point in 49 before we move to 'baptism' in v.50, since v.50 is Luke's message on how to interpret v.49.

V.49 deals with Jesus' mission

'I came' statements in the synoptic gospels are equivalent to the 'I' statements of John, that is, they are statements about the unique reality or mission of the person speaking. Though the word 'come' is such a common one, it became at times a technical one that could suggest Israel's 'I'm coming' for ἐρχόμενος, the one to come who was to bring God's
saving action to the world. John the Baptist's disciples in Lk 7:20 asks Jesus: 'Are you he who is to come ...?' (Εἶδεν ὅτι ὁ ἐρχόμενος ...?) Since we are dealing with a writer as skilled as Luke, when we interpret v.49 we need to look at other Lukan passages where 'I came' is weighted with special significance. These refer both to the earthly ministry of Jesus and also to his final coming as judge.

First of all, Lk 3:16-17 has John the baptiser talk of the one to come after him as one who will baptise with the Holy Spirit and with fire. This may be a hendiadys meaning 'the fire of the Holy Spirit'. Leaving that aside for the present, we can say that two significant ideas for our Lk 12:49-50 passage, namely, baptism and fire, are seen by John the baptiser as connected with Jesus' activity. V.17, which speaks of the burning of chaff with unquenchable fire, puts John's prophecy into the context of eschatological judgment.9

Another statement about Jesus' mission in which the verb 'come' features is the question asked by the evil spirit, 'Art thou come to destroy us?' (Luke 4:34). This in one sense recapitulates the judgment theme and in another sense repeats the 'sin' theme, since, where Jesus takes charge, sin cannot reign.

A 'come' passage with great significance for our topic is Lk 5:32: 'I have not come to call righteous persons but sinners to repentance.' Since the parallels in Mk 2:17 and Mt 9:13 speak only of 'calling', the original logion from Jesus could have been a message about the call to discipleship, especially as the verb 'to call' (αἰτάμαι) can be a technical term for an invitation to discipleship. Lk's addition of 'to repentance' indicates his view of Jesus' mission, one that he takes up at the end of the gospel as well when Jesus is instructing his disciples on the meaning of his life and death:

He then opened their minds to understand the scriptures, and he said to them, 'So it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all nations, beginning from Jerusalem.10
The next passage where we find 'come' and mission associated is an unexpected one. Jesus replies to criticism saying, 'The Son of man has come, eating and drinking ...' It is the context of these words that makes them so interesting. First of all, the subject under discussion has been John the baptiser who, in spite of his austerity, was not approved by the Pharisees. Jesus lives in the opposite way, eating and drinking as any normal person would do, and yet for doing so he is called 'a glutton and a drunkard, a friend of tax collectors and sinners' (Lk 7:34).

These verses deserve careful attention. First of all, Mt 11:7-19, the parallel for this episode, has the 'eating and drinking' as part of the accusation spoken by the enemies of Jesus. Luke, by taking these words out of the mouths of the accusers, turns what was an accusation into a statement by Jesus about his mission. It is as if Jesus said that going to the local pub was one way in which he could reach the tax collectors and sinners. Whereas God before had always promised to receive back the repentant Israelite, Jesus says that he goes to seek them out. Secondly, the accusation of being a 'glutton and a drunkard' takes us back to Deut 21:18-21 where it is equivalent to being accused of apostasy. Deuteronomy gives the instruction that the mother and father of a rebellious son must bring him to the elders with this accusation:

'This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard.' Then all the men of the city shall stone him to death with stones; so you shall purge the evil from your midst; and all Israel shall hear, and fear.

This seems an inkling of the tradition behind the division in families that we shall meet in Lk 12:51-53. For the moment, however, we are primarily focused on Jesus' saying that he has come to seek companionship with tax collectors and sinners.

Our next 'come' text is not found in recent editions of Luke. It is Lk 9:56b. In the late third century it was added as a gloss to Lk 9:56, after Jesus forbade the sons of Zebedee to bring down the punishment of fire on the inhospitable Samaritans. The gloss read: 'You do not know what manner of spirit you are of; for the Son of man came not to destroy men's lives but to save them.' Though not many accept this as
authentic, it is worth noting, both as an indication of how Luke's theology was viewed in the third century and also as another linking of the words 'fire' and 'spirit'.

'I came' in reference to Jesus' earthly ministry occurs also in Lk 12:51 which will be looked at later, so we will move straight to 19:10: 'For the Son of man came to seek and save the lost.' The word 'save' here is a Lukan addition. This is obvious when we compare Lk 19:10 with Mk 2:17b, Mt 9:13 and Mt 15:24 as well as with Mt 15:24, Ezek 34:16, the underlying concept. Arens claims that 'the theme of σωτηρία occurs almost exclusively in Lk' and that only in Luke is Jesus called σωτήρ. Because of its Ezekiel 34 backdrop, Jesus' original saying would have been heard as referring to a mission to the Jews. In Luke's context this restriction is not dominant, though the pronouncement follows a story about a Jew, Zacchaeus, who is sought and saved. 'Jesus said to him, "Today salvation has come to this house, ... For the Son of man came to seek and to save the lost"' (19:9-10, RSV). The word 'save', added by Lk, gives a dimension which suggests salvation from sin. Though Luke's use of the concept of salvation throughout Lk-Acts includes instances of salvation from enemies, more often it relates to salvation from sin. Again, then, the 'come' of Lk 19:10 establishes that the same verb, used technically as in Lk 12:49, puts Lk 12:49 into the ambit of forgiveness of sins seen as salvation.

The second cluster of useful verses for the understanding of 'I came' refers to the coming of the son of man as judge. Let us look at the key words in three of these:

Lk 9:26: 'Whoever is ashamed of me and of my words, of him will the Son of man be ashamed, when he comes in his glory and the glory of the Father and of the holy angels.'

Lk 12:40: 'The Son of man is coming at an unexpected hour.'

Lk 21:27: '... and then they will see the Son of man coming ...'

Closely connected with the idea of the son of man as judge, would be references to Jesus as God's representative in Lk 13:35 and 19:38. The first verse concludes Jesus' lament over Jerusalem: 'Behold, your house is forsaken. And I tell you, you will not see me until you say, "Blessed is
he who comes (ὁ ἐρχόμενός) in the name of the Lord!" The second is the occasion when the people greet Jesus with those words, 'saying, "Blessed is the King who comes (ὁ ἐρχόμενός, ὁ βασιλεύς) in the name of the Lord! Peace in heaven and glory in the highest!" The words of Lk 19:38 echo many of the sentiments of Lk 2:14, the song of angels who have announced the birth of a 'saviour'.

Instead of examining these texts, we shall simply note that Lk 21:27, 'They shall see the son of man coming ...' is put by Mk and Mt during the trial of Jesus while Lk takes it out of that context and sets it in the chapter dealing with the end time. In general, then, we can see that in Luke statements such as 'I came' or 'the Son of man came' or 'will come' indicate that Jesus' mission on earth is to seek, save and call to repentance. This salvific work of God's representative leads to and prepares for the coming of the Son of man at the end time for judgment.

The verb 'come', then, used technically, places Lk 12:49 firmly in a certain range of Lukan themes, namely, forgiveness of sins, repentance and judgment. However, what Lk 12:49 actually says is 'I have come to cast fire'. Our first question then will be, 'Can forgiveness of sin or repentance or judgement be meant by the term "fire"?' The answer to that is 'yes'. 'Fire' in the Jewish scriptures is a purifying agent though at other times suggestive of destruction. These two aspects of fire feature in Luke. In Lk 3:9, 16, 17, 'fire' signifies the eschatological judgment of all sinners, while in Lk 9:54 and 17:29 it represents a penal intervention on God's part. There remains a further symbolism in fire. In Ac 2:3, 19; 7:30, 'fire' is the accompaniment of a manifestation of God or his Spirit, which is, again, another concept familiar to us in the Jewish scriptures. If Lk 3:16, John the baptiser's statement that the one coming after John will baptise 'with the Holy Spirit and fire' (ἐν πνεύματι ἁγίῳ καὶ φω��) is an example of hendiadys, then we could translate John's claim as meaning that Jesus will baptise with the fire of the Holy Spirit, and then see this claim fulfilled in Ac 2:4 when the disciples are 'filled with the Holy Spirit' manifest in a fiery form (Ac 2:3). I propose that the 'fire' of Lk 12:49 is reminiscent of all these elements of the biblical symbolism of 'fire', that is, judgment, punishment and God's coming and presence.
At first sight, it looks as if the sentence, 'I came to cast fire' welds together two irreconcilable concepts, judgment and forgiveness. Luke's vocabulary trail convinces me that this is no accidental aberration, no slip of the stylus on Luke's part. On the contrary, he is taking up a theme from the Jewish scriptures, namely that God's judgment is salvific. This claim makes it all the more likely that Lk 12:51 is a continuation of the same theme, since judgment separates. The Jewish scriptures often present this notion under the vocabulary of 'choice' and 'choose'.

Consequently, Jesus' original saying is a warning to his hearers that their acceptance or rejection of him parallels the choice that the Israelites had to make as to whether they would serve God or not. This choice is itself judgment and can sever the closest family ties. That is why Swartley sees Lk 12:51-53 as a reminder that discipleship is costly. Lk 12:8-10 have already foreshadowed the necessity for this painful separation by speaking of the apostate's rejection by the Son of man and of the blasphemy that cannot be forgiven. In Lk 12:14 Jesus refuses to be a divider of material goods; in 12:51 he claims to have come to bring division, not peace. Again we seem to have an outright contradiction, since Luke constantly shows Jesus as a bringer of peace. Is Lk 12:51 a Semitic hyperbole emphasising that not all will be receptive to the peace brought to men who are God's friends (Lk 2:14)? Claims read as purpose statements in English are often consequential in Semitic thought, so where we see Jesus saying that his purpose was not to bring peace, a Semite would understand that not all would be at peace after Jesus' coming. Is v.51 also a reminder of Is 57:19-21 with its assertion that there is no peace for the wicked? That seems likely, since each of Jesus' hearers would then have to ask himself/herself, 'What side does he find me on?'

So far we have seen that without v.50, Lk 12:49 and 51-53 present a picture of a twofold mission for Jesus, that of offering forgiveness but also of inaugurating the division brought by judgment. Why has Luke interposed v.50 between these elements of the traditions that came down to him?
V.50

'There is a baptism I must still receive, and what constraint I am under until it is completed!'\textsuperscript{22} This verse adds a whole new dimension to the original passage. It puts the starkness of judgment into the context of the crucifixion, the event in which Jesus, 'the one who serves' (Lk 22:27), let his body be given and his blood poured out for us (Lk 22:19-20). The vocabulary of Lk 12:50 abounds in double meanings and echoes of rich scriptural lodes, especially from the passion narrative. We can look at only one theme here, that of baptism.

Baptism conjures up the theme of water, both cleansing and life-giving agent and also simultaneously dangerous and threatening for the land-locked Israelites. In the first century of the common era, baptism evokes memories of proselyte baptism, the purificatory rites of the Essenes and the baptism for repentance of John the baptiser. It recalls Jesus' baptism, the moment when asserting his solidarity with sinners brought approval from the Father (Lk 3:21-22). It recalls Jesus' final ordeal when 'they crucified him and the criminals, one on the right hand and one on the left' (Lk 23:33). In other words, the image of 'baptism' presents Jesus not as the judge coming from above but as someone who stands with sinners and suffers with criminals the penalty for sin. This turns the old idea of judgment upside down. The judge now aligns himself with those who are to be judged. Saint Paul realises this when he asks: 'If God is for us, who can be against us?'\textsuperscript{23} What, then, has Luke done? By putting v.50 in the midst of a judgment passage and by the significance that he gives to 'come', Luke tells us that the judge has accepted the penalty for sin in order to save sinners. He drinks the cup of punishment, the cup of God's wrath, and so changes it into the cup of salvation.\textsuperscript{24} In other words, judgment is salvific and salvation is judgment: salvation and judgment are one. Professor Tulip presented us with Les Murray's image of the 'common dish' of life that each of us is offered, the one in which the Buddha looked and found nothing, while 'Jesus blessed it and swallowed it whole'.\textsuperscript{25} This is Luke in Australian terms.
This union of salvation and judgment appears in Luke's portrayal of the crucifixion itself. At the end of his earthly ministry to forgive sins and call sinners to repentance, Jesus is crucified with criminals (23:33), just as at the beginning of his ministry he goes down into the water of the Jordan with sinners. His crucifixion brings repentance even for the beholders, for 'all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts' (Lk 23:48). Peter's first sermon states explicitly, according to Luke, what our response to this Jesus crucified must be: 'Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins' (Ac 2:38). So, for Luke, salvation and judgment can be defined as 'forgiveness of sins'.

By adapting his sources to fashion this thesis that salvation and judgment are one, Luke gives us the go-ahead to be creative in answering the question posed by Schillebeeckx:

From what and for what has Jesus set us free? What final good has he to offer that we today can find salvation-in-Jesus? What, in other words, what exactly is the 'good tidings, the gospel, of Jesus Christ?'

Lk 12:49-50 tell us forcefully that Jesus has set us free from sin, while his narrative in 4:18-19 of Jesus' proclamation of his aims reveals that Jesus wants the poor to get good news, captives to be released, the blind to see and the oppressed to gain liberty. These are all symbols of what Jesus has set us free for and from. How do they relate to forgiveness of sin? For Luke, unhappiness, captivity, blindness and oppression are all manifestations of disorder/evil/sin, and so restrict our freedom. What do these terms say to people today? Are they relevant concepts? Schillebeeckx explains why the hermeneutical task of translating the good news into today's terms is imperative for every minister of the gospel. He says:

I do not begrudge any believer the right to describe and live out his belief in accordance with old models of experience, culture and ideas. But this attitude isolates the Church's faith from any future and divests it of any real missionary power to carry conviction with contemporaries for whom the gospel is - here and now - intended. ... The question is what, in view of the new models of thought and experience, we must do, here and now, to preserve a living faith which in this age and because of its truth has relevance for man, his community and society.
A poetic way of expressing the urgency of bringing salvation now is this extract from a twentieth century Jewish short story. The central figure is tempted to despair. He wonders what is the point of continuing to wait for a messiah because:

He is a Redeemer who has delayed His Redemption until there is nothing left of it but a dry memory. He is a messenger who delivers a flower of spring late in the autumn, when the fire has gone out of life and there is a cold heavy dew on the ground. A salvation that is delayed too long grows over-ripe and rotten; a fulfilment paid for too dearly in suffering is but another pain. For it is not only fulfilment that matters; the hour of redemption is as important as the act itself. Time is one of the greatest realities in life: it transforms great truths into lies, beauty into ugliness, a promise into disillusionment. A Messiah who is late is, therefore, a false Messiah; a Redeemer who delays His Redemption brings only emptiness and cold bitter ashes instead of a flame.

This poignant desperation makes me think of the hopelessness and lack of meaning that lead so many of our young people today into drugs and suicide, vandalism and violence, self-centredness and apathy. What it says to me is that if we fail to present the fascination of Christ to this generation, we rob them of the 'good news' and yet 'Woe is me if I do not preach the gospel'.

What forgiveness of sins opens out to in Luke's gospel is companionship with Jesus, an assurance that 'The Lord is with you' (Lk 1:28), that one is in harmony with the Father, praying for the coming of his kingdom, confident of the strength of the 'new covenant' in Jesus' blood (Lk 22:20). 'Paradise is to be 'with' Jesus 'today' (Lk 23:43), to hear Jesus say, 'Today salvation has come to this house' (Lk 19:9). Simultaneously, those who are Jesus' companions can no longer think only of themselves but must spread his good news. This means that companionship with Jesus becomes the source of meaning and enthusiasm in life. The deliberate parallels that Luke makes between the lives and ministries of Jesus and the disciples in his two volumes show that the disciples learned from Jesus the salvific value of any life lived in confidence in God's care, faithfulness and eventual triumph.
The whole world has to be brought this same good news in terms that are intelligible and pertinent today. The presentation of the good news has to depend on the realities of each place and time. Bishops in Africa may see violence as the only way for basic justice to be won. The Philippines may call to God to be relieved of a corrupt dictatorship. Jews today look for a political autonomy that will allow them to survive as a people and provide freedom for their relationship with God. The Psalms, the prayers of Israel, which ask for salvation on both a national and a personal level, remind us that the Jewish scriptures illustrate that salvation cannot be limited to one concept alone. The Christian scriptures continue in this tradition. They see salvation in terms relevant to the community, whether it is Paul speaking of God reconciling the world to himself or John saying that Jesus came that we might have life and have it more abundantly or Matthew’s presentation of the new Torah as the way to live as God’s blessed. They knew that the depth of the breadth of the riches of God means that salvation, the good news of Jesus Christ, is the fulfilment for which every man, woman and child is born.

So that the salvation brought to us by Jesus Christ may reach the whole world, we need to imitate the example and the creativity of the New Testament writers, bring old things and new out of our store in order to find the contemporary flavour and colour in which to present God’s offer of salvation to all. Otherwise they will say to us:

He is a Redeemer who has delayed His Redemption until there is nothing left of it but a dry memory... A salvation that is delayed too long grows over-ripe and rotten; a fulfilment paid for too dearly in suffering is but another pain. For it is not only fulfilment that matters; the hour of redemption is as important as the act itself.

Notes


2. Mt 6:12 has the petition: 'And forgive us our debts', while Lk, who tends to make messages relevant to daily living, has instead: 'And forgive us our sins, for we ourselves forgive every one who is indebted to us' (11:4 The Common Bible: Revised Standard Version [London 1973]). There are those who consider that the 'jubilee year', the time for cancelling

3. This translation is from The New Jerusalem Bible (London 1985, from now on referred to as NJB). The quotation from Micah 7:6 in Lk 12:53 includes the additions made by the translators of the Septuagint. It is to be seen in the context of Mic 7:2 about the disappearance of godliness, a verse that calls Lk 18:8 to mind.


5. Mt 10:34-36 NJB. In Mt Micah 7:6 is quoted from the Massoretic text, not the Septuagint, like Luke.


7. Cf. Arens. op. cit., 63: 'ἈΘΩΝ came to mean "my God-given mission is to..." and ... alludes to Jesus' divine origin, the source of his authority.'

8. See, for example, Dan 7:13; Mk 11:9; Mt 3:11; Heb 10:37; Rev 1:4.


10. Lk 24:45-47 NJB.

11. Manuscript evidence and citations in authors such as Cyprian, Tatian, Marcion and Tertullian lead Arens to conclude that 'Lk. 9,56a most probably had its origin in the early Church and can be assumed to be "inauthentic"...' Op. cit., p.189.


13. Mk 14:62; Mt 26:64.


15. See, e.g., Is 29:6; 31:9; 47:14; Ezek 38:22; Am 7:4; Zeph 1:18; 3:8.
16. Cf. Friedrich Lang, 'πυρ', Kittel's Theological Dictionary, Vol. VI, Πε-P (1968), p.942. Some take Lk 9:54 as an indication that Luke in fact sees Jesus as the new Elijah whose enemies were destroyed by fire from heaven. That view does not sit well with the rebuke that Jesus gave James and John for proposing to call down fire on the hostile people (Lk 9:55).


19. See e.g., Deut 11:26-28; 30:15-20; Josh 24:15, 22; Jer 21:8; Sir 15:15-16.

20. William M. Swartley, op. cit., p.29: Luke 12:51 'is clearly of Q origin, occurring in a larger section which advances Luke's teaching on Jesus' call to costly discipleship. Further, εἰρήνη is used in a metaphorical saying that illustrates the effect of costly discipleship upon family relationships.' Note that Swartley's view on the origin of 12:51 differs from that of Arens cited in footnote 4.


22. NJB.

23. Rom 8:31 NJB. See also 8:35, 39.


25. From Professor Tulip's conference address on Les Murray, The Boys Who Stole the Funeral.


27. Jesus ..., p.113.

28. Jesus ..., p.582.

30. 1 Cor 9:16 RSV.

31. Swartley states: 'Quite clearly εἰρήνη essentially describes the mission of Jesus in Luke's double volume on Jesus and his Spirit' (op. cit., 30). For I. H. Marshall 'Peace is closely associated with salvation (2:14; et al.)', op. cit., 95. See also 112: The Messiah 'brings a new situation of peace between God and men in which his blessings can be communicated to them; εἰρήνη is thus tantamount to σωτηρία.'


33. Cf. 2 Cor 5:18-19.


38. Zuckermann, loc. cit.