through the entire NT, in so far as he recognizes (p. ix) that a different base text must be selected for those books absent from Vaticanus. We wish him well in the accomplishing of these tasks, but in the meantime commend the work already achieved.

J.K. ELLIOTT


Peter Doble's monograph is a substantially revised version of a 1992 Ph.D. thesis at Leeds, titled "Δίκαιος at Luke 23:47 as a Lukan Christological Term." Here, Doble tilts at some rather large windmills, including New Testament scholars such as Conzelmann, Cadbury, Bruce and Haenchen, many New Testament translators and commentators, and the general scholarly consensus which views Luke's theology of the cross as non-existent or at best attenuated when compared to Paul's vigorous idea of atonement. Doble employs a lancet rather than a lance against his opponents: he carefully dissects others' claims as he establishes his own. It is Doble's thesis that Luke presents a coherent concept of the religious significance of Jesus' death, that this concept is part of a larger theme in Luke (that of suffering righteous persons) and that the evangelist adapted this theme from ideas he found in a Hellenistic Jewish text, The Wisdom of Solomon.

The book is in three parts. In Part One, Doble reviews the general question of Luke's theology of the cross. The usual assessment is that Jesus' death by crucifixion has no theological or soteriological component *per se* in Luke's account, or that at most the death simply is presented as a necessary prelude to Jesus' resurrection and glorification. However, Doble proposes that for Luke, Jesus' passion and death are important in their own right. They are a decisive fulfillment of God's plan of salvation for humanity and consistent with other divine actions in the past. Underlying Doble's overall argument is the assumption that the evangelist's main purpose in writing Luke-Acts was didactic rather than apologetic. Doble estimates that the evangelist did not address a pagan audience with an intent to portray the Christian movement as an innocent and harmless group; rather he wrote with a Christian audience in mind as he sought to foster a mixed Christian community. Here Doble sides with Philip Esler, *Community and Gospel in Luke-Acts* (1987).

Part Two of the book contains the core of Doble's argument. The author provides a detailed examination of Luke 23:46-47, particularly the centurion's response to Jesus' death. Doble discusses three distinctive elements in this passage. First, the phrase δεδἀγγελν τον θεον seems inappropriate in this setting; why should the centurion praise or glorify God while witnessing a death? Doble reviews instances of this phrase in Luke—Acts and finds that it occurs in two contexts: a worshipping response of people who recognize the fulfillment of God's purposes in Jesus, and allusions to divine acts of salvation revealed in scripture (the LXX). This phrase therefore alerts the reader that an appropriate understanding of Jesus' crucifixion involves perceiving it as the suffering of God's agent and a key part of God's salvific programme.

The second distinctive element is the word Δίκαιος. Doble questions the prevailing translation of this word as "innocent." Doble offers "righteous" or "just" as more appropriate terms, and he extensively discusses the merits of each translation and the history of scholarship on the issue. Doble critiques Kilpatrick's influential and oft-cited article, "A Theme of the Lukan Passion Story and Luke
23:47," JTS 43 (1942):34-36. The meaning of δίκαιος here is important for Doble's case, since "innocence" is consistent with an apologetic agenda, whereas "righteous" suggests a different purpose. Doble uses linguistic-semantic analysis to get at the meaning of words within a text, following the work of Caird (Language and Imagery of the Bible, 1980) and Louw and Nida (Greek-English Lexicon of the New Testament Based on Semantic Domains, 1988). While acknowledging that researchers must take into account the "pool of meanings" available in contemporary literature (in Luke's case: first the LXX, then Classical Greek and Hellenistic texts), Doble estimates that the primary meaning of a word in a particular text is set by—and found in—the writer's use of a word in its immediate setting and in other instances within the text. Therefore Doble carefully reviews occurrences of δίκαιος in Luke-Acts to build up a composite record of the evangelist's specific intent for this word.

In Luke, δίκαιος is used to describe loyal, pious people who are awaiting God's salvation (e.g., Zechariah, Simeon, John the Baptist, Joseph of Arimathea, Cornelius). In Acts, δίκαιος functions as a christological descriptor. Doble relies on the principle of semantic analysis that there are no absolute synonyms: that is, no lexical items have identical meanings in all contexts. What this means is that the researcher does not assume that an author simply uses one word as a substitute for a similar word, rather the scholar probes for the distinctive meaning of each word. Doble rejects assessments that δίκαιος was a synonym for παῖς θεοῦ or some other messianic title. The speech of Stephen in Acts 7:52-56 provides Doble with a key to Luke's purpose in Acts. Doble finds here a motif of "... the humiliation and vindication of a δίκαιος whose sufferings through conflict with the ungodly and whose ultimate vindication by God are explored in both the Psalms and Wisdom [of Solomon]" (pp. 132-3). Doble argues that Luke's use of δίκαιος in Acts 7 was focused by this Wisdom motif, and that the other occurrences of δίκαιος in Acts (Paul's apologia in Acts 22:14, Peter's speech in Acts 3:14) also partake of this model. In Acts, Luke takes the image he presented in his Gospel of the δίκαιος as a loyal servant of God and applies it to Jesus in confessional speeches.

The third distinctive element in Luke 24:46-47 concerns Jesus' last words. Doble finds here an allusion to Wis. 3:1, where the fate of the suffering δίκαιος is said to be in God's hands. Luke has rewritten Mark's account, replacing Jesus' cry of despair from Psalm 22:1 with an affirmation of trust from Psalm 31:5. Doble estimates that this change was an editorial choice made by the evangelist, who sought to present a portrait of Jesus consistent with the righteous person of Wisdom literature who patiently endures suffering and ultimately is vindicated by God. Doble finds that both Acts and another early Christian text, 1 Peter, advocate "... a pattern of discipleship in which Christians are called both to entrust themselves to God and to model their living and dying on Jesus who, in each case, is called δίκαιος" (p. 176). Doble infers that there likely was a body of Christian tradition (other than Mark) in which Jesus' last word was one of trust and confidence, and that this tradition lies behind both Acts and 1 Peter.

In Part Three of his book, Doble widens the scope of his investigation. He demonstrates that portraits of the suffering and enduring δίκαιος in the Psalms and particularly the Wisdom of Solomon shaped the Lukian presentation of Jesus' passion. It has long been acknowledged by scholars that the Wisdom of Solomon was known to Paul and the authors of Matthew and 1 Peter, and we have evidence that the work became a popular text among Christians in the patristic era. However, the relationship between Wisdom and Luke-Acts has received less attention. Doble is willing to consider allusions as evidence, and he critiques scholars who limit their analysis to direct quotations. Doble draws upon an analogy from astronomy to explain his methodology. Just as the unusual path of a celestial body may be explained by the gravitational influence of an as-yet-unknown planet or star, so may concepts in a previously undetected literary work subtly divert the discourse