

thew, similarities with the Pentateuch were more important than correct chronology.

Bibliography:

- Aune D.E. "The Gospels. Biography or Theology?" *BibRev* 6 (1990) 14-21.
- Bauer D.R., "The Structure of Matthew's Gospel. A Study in Literary Design", *JSNT Supplement Series* 31, Sheffield 1988.
- Bloch R., "Quelques aspects de la figure de Moïse dans la tradition rabbinique", in *Moïse l'homme de l'Alliance*, Paris 1955, 93-170.
- Burridge R.A., *What are the Gospels? A comparison with Graeco-Roman Biography*, Cambridge 1992.
- Danielou J., *Sacramentum Futuri. Etudes sur les origines de la typologie Biblique*, Paris 1950.
- Davies W.D., *The Setting of the Sermon on the Mount*, Paris 1970.
- Descamps A., "Moïse dans les Evangiles et dans la tradition apostolique" in *Moïse l'homme de l'Alliance*, Paris 1955, 171-180.
- Guelich R., "The Gospel Genre" in *Das Evangelium und die Evangelien: Vorträge vom Tübinger Symposium 1982*, ed. P. Stuhlmacher (WUNT 28), Tübingen 1983, pp. 183-219.
- Gundry R.H., "Recent investigation into the Literary Genre Gospel" in R.N. Longenecker and M.C. Tanney, *New Dimensions in New Testament Study*, Grand Rapids 1974.
- Rolland Ph., *From the Genesis to the End of the World. The Plan of Matthew's Gospel*, *BTBull* 2 (1972) 3-17.
- Sanders E.P.- M. Davies, *Studying the Synoptic Gospels*, London 1989.
- Shuler P.L., *A Genre for the Gospels: The Biographical Character of Matthew*, Philadelphia 1982.
- "The Genre(s) of the Gospels" in *The Interrelations of the Gospels* edited by D.L. Dunkan, Leuven 1990, pp. 459-483.
- Stuhlmacher P., "The Genre(s) of the Gospels: Respons to P.L. Shuler" in *The Interrelations of the Gospels* edited by D.L. Dunkan, Leuven 1990, pp. 484-492.
- Talbert C.H., "Once Again: Gospel Genre", *Semeia* 43 (1988) 53-73.
- Votaw C.W., "The Gospels and contemporary Biographies", *American Journal of Theology* 19 (1915) 47-73.
- *The Gospels and contemporary Biographies in the Graeco-Roman World*, Philadelphia 1970.
- Wieder N., "The idea of a second coming of Moses", *JQR* 44 (1956) 356-366.

FRANCISZEK SIEG, SJ
Bobolanum, Warsaw

THE KINGDOM OF GOD IN LUKE'S GOSPEL AND ACTS AS COMPARED WITH THE REIGN OF GOD AND THE LAMB IN THE REVELATION OF JOHN.

The wording of the topic of my communication, "The Kingdom of God in Luke's Gospel and Acts as compared to the Reign of God and the Lamb in the Revelation of John" points to these remarks falling into two parts:

- I. The Kingdom of God in Luke's Gospel and Acts.
- II. The Reign of God and the Lamb in the Revelation of John.

Then we will proceed to conclusions concerning the relationships between the two parts.

Part I is based on the results of research published by Alexander Prieur in his dissertation entitled *Die Verkündigung der Gottesherrschaft. Exegetische Studien zum lukanischen Verständnis von βασιλεία του θεου*.¹ In order to explain what is understood by Luke in βασιλεία του θεου, A. Prieur explores the texts in which we find distinguishing features of Luke's editing, especially the construction *verba dicendi* + βασιλεία του θεου, which occurs exclusively in Luke's Gospel and the Acts of the Apostles:

In the Gospel:²

4: 43 ...και ταις ετεραις πολεσιν ευαγγελισασθαι μη δει την βασιλειαν του θεου - I must proclaim the Good News of the kingdom of God to the other towns, too.

¹ Wissenschaftliche Untersuchungen zum NT. 2 Reihe, 89. Tübingen 1996.

² Texts are quoted according to: *The Greek New Testament. Ed. K. Aland...* 3ed., Stuttgart 1983; *The New Testament of the Jerusalem Bible*. General Ed. A. Jones, New York 1969.

8: 1 Και εγενετο εν τω κατεξης και αυτος διωδευεν κατα πολιν και κωμην κηρυσσων και ευαγγελιζομενος την βασιλειαν του θεου - Now after this he made his way through towns and villages preaching, and proclaiming the Good News of the kingdom of God.

9: 2 και απεστειλεν αυτους κηρυσσειν την βασιλειαν του θεου και ιασθαι [τους ασθενεις] - ... and he sent them out to proclaim the kingdom of God and to heal.

9: 60 ... συ δε απελθων διαγγελλε την βασιλειαν του θεου - ...your duty is to go and spread the news of the kingdom of God.

16: 16 Ο νομος και οι προφηται μεχρι Ιωαννου' απο τοτε η βασιλεια του θεου ευαγγελιζεται και πας εις αυτην βιαζεται - Up to the time of John it was the Law and the Prophets; since then, the kingdom of God has been preached, and by violence everyone is getting in.

In the Acts of the Apostles:

1: 3 ... δι ημερων τεσσερακοντα οπτανομενος αυτοις και λεγων τα περι βασιλειας του θεου - ...for forty days he had continued to appear to them and tell them about the kingdom of God.

8: 12 Οτε δε επιστευσαν τω Φιλιππω ευαγγελιζομενω περι της βασιλειας του θεου και του ονοματος Ιησου Χριστου, εβαπτιζοντο ... - But when they believed Philip's preaching of the Good News about the kingdom of God and the name of Jesus Christ, they were baptized...

19: 8 [Paul] εισελθων δε εις την συναγωγην επαρρησιαζετο επι μηνας τρεις διαλεγομενος και πειθων [τα] περι της βασιλειας του θεου - He [Paul] began by going to the synagogue, where he spoke out boldly and argued persuasively about the kingdom of God.

20: 25 [Paul at Ephesus, too] ... εν οις δηλθον κηρυσσων την βασιλειαν - among whom I have gone about proclaiming the kingdom... (see 20: 18).

28: 23 [Paul preaches in Rome] ... οις εξετιθετο διαμαρτυρομενος την βασιλειαν του θεου, πειθων τε αυτους περι του Ιησου ... - testifying to the kingdom of God and trying to persuade them about Jesus...

28: 31 ... κηρυσσων την βασιλειαν του θεου και διδασκων τα περι του κυριου Ιησου Χριστου ... - proclaiming the kingdom of God and teaching the truth about the Lord Jesus Christ...

In the above texts we find the construction *verba dicendi* + βασιλεια του θεου, which is not to be found in other New Testament texts. It hence constitutes a distinguishing feature of Luke's editing. Luke's editing is also suggested by the fact that many of these texts are summaries of preaching.

The above gives rise to the question of how Luke - in the light of those texts - understands the meaning of the expression βασιλεια του θεου. In order to provide an answer, A. Prieur conducts a detailed analysis of the editing changes introduced by the Evangelist to the received message, and discusses the opinions of many authors.

However, we are interested in the theological content emphasized by the Evangelist. It needs to be stressed that in Luke βασιλεια του θεου doesn't mean, as in Mark, ηγγικεν η βασιλεια του θεου - the kingdom of God is close at hand - but rather that it has already become present. It has already come into being. Thus, Luke 4: 43 (in the context of 4: 14 ff; 8: 1 ff) constitutes the foundation of the whole mission of Jesus. The Evangelist points out that the prophecies of the Old Testament are fulfilled in the person and ministry of Jesus Christ (4: 18, 19; 11: 20). The whole mission of Jesus, as understood by Luke, consists in fulfilling the plan of God, that is salvation, offered to people by God through his Son. It is the salvation that constitutes the central message of Luke's Gospel. In this saving ministry βασιλεια του θεου is being realized at present (4: 18, 19, 21; 11: 20; 16: 16; 17: 21). It is the fulfilment of this plan, born of saving love, that makes the content of βασιλεια του θεου both proclaimed and realized by Jesus - η βασιλεια του θεου εντος υμων εστιν - the kingdom of God is among you (Lk 17: 21).

In the summary 8: 1 (cf. v. 4-8) βασιλεια του θεου is understood by Luke as Logos, whose mystery is given to disciples; that is, they are given to understand the saving plan of God, which finds its fulfilment in the person and ministry of Jesus. Since the times of John the Baptist βασιλεια του θεου has been proclaimed as present (Lk 16: 16). This fact does not do away with the Law and the Prophets. On the contrary, the Law of God is still vital for people's salvation.

Even before Easter the disciples were being prepared to proclaim the βασιλεια του θεου (Lk 9: 2, 60), i.e., on the grounds of the mission and authority received from Jesus, they took part in the fulfilment of God's saving plan. After Easter, clothed with the power from on high, they undertake their great ministry and proclaim the crucified Jesus as the Messiah, approved by God by numerous miracles and signs (Acts 2: 22 ff. Cf. the above mentioned texts from Acts). Hence, the fulfilment of God's plan is still being proclaimed by the Apostles after Easter. Thus we come to the conclusion that, according to Luke, the history of salvation develops in two stages: the anticipation stage and the fulfilment stage. The beginning of the latter is marked by the coming of Jesus Christ, as it was in his person, ministry, death, resurrection and ascension that the plan of God was fulfilled. The events of

fulfilment are still being proclaimed in the Church, in which God continues the realization of his saving plan throughout all generations.

The Revelation of John:

In the Book of Revelation we don't find the construction *verba dicendi* + βασιλεια του θεου. However, the kingdom or the reign of God is described in numerous texts of the Book as present, that is functioning in existential conditions in time, although without losing its transcendent character in relation to the world.³

God sitting on the throne:

4: 2 ευθεος εγενομην εν πνευματι, και ιδου θρονος εκειτο εν τω ουρανω, και επι τον θρονον καθημενος - the Spirit possessed me and I saw a throne standing in heaven, and the One who is sitting on the throne [God].⁴

15: 5 – 16: 1 ...in my vision, the sanctuary, the Tent of the Testimony, opened in heaven ... One of the four animals gave the seven angels seven golden bowls filled with the anger of God who lives for ever and ever. The smoke from the glory and the power of God filled the temple ... Then I heard a voice from the sanctuary shouting to the seven angels. 'Go, and empty the seven bowls of God's anger over the earth.' (From the scene of preparation before God's punishment is administered. Cf. 19: 1).

20: 11 Και ειδον θρονον μεγαν λευκον και τον καθημενον επ' αυτου - Then I saw a great white throne and the One who was sitting on it.

The Lamb:

5: 6 ff. The Lamb that seemed to have been sacrificed, coming to the throne.

The kingdom and the reign of God and the Lamb:⁵

³ Cf. A. Jankowski. *Transcendencja Chrystusa wedlug Apokalipsy Janowej*. [The Transcendence of Christ According to the Revelation of John], "Ruch Biblijny i Liturgiczny". XLVII (1994) 2, pp. 82-95.

⁴ Cf. G. Koottappillil. *The Symbolism of θρονος and its Biblical-Theological Implications in the Apocalypse*, Roma 1996, [Exc. ex diss. ad Doct.].

⁵ Cf. U. Vanni. *L' Apocalisse. Ermeneutica, esegesi, teologia*. Assoc. B. It. 17. Bologna (1988) pp. 277 ff. B. Widła. *Antropologia egzystencjalna Apokalipsy Janowej*, [Antropologia esistenziialis dell' Apocalisse Giovannea]. (Warszawa 1996) p. 113 ff. 11: 15b Εγενετο η βασιλεια του κοσμου του κυριου ημων και του Χριστου αυτου - The kingdom of the world has become the kingdom of our Lord and his Christ, and he will reign for ever and ever.

12: 10 Και ηκουσα φωνην μεγαλην εν τω ουρανω λεγουσιν, 'Αρτι εγενετο η σωτερια και η δυναμις και η βασιλεια του θεου ημων και η εξουσια του Χριστου αυτου' - Then I heard a voice shout from heaven, "Victory and power and empire for ever have been won by our God, and all authority for his Christ".

The men reign with the Lamb:⁶

5: 9b, 10a οτι εσφραγης και ηγορασας τω θεω εν τω αιματι σου εκ πασης φυλης και γλωσσης και λαου και εθνους και εποιησας αυτους τω θεω ημων βασιλειαν και ιερεις, και βασιλευσουσιν επι της γης - [the Lamb] because you were sacrificed, and with your blood you bought men for God of every race, language, people and nation and made them a line of kings and priests, to serve our God and to rule the world [but his kingdom is not a kingdom of this world - Jn 18: 36]. (Cf. 1: 6, 9; 3: 21; 20: 4, 6).

CONCLUSIONS.

1. It is clear that the Revelation of John speaks about the present kingdom of God and the Lamb, shared also by men whom the Lamb has redeemed. At the same time, the kingdom shows, eschatological characteristics.

2. However, the kingdom is, shown from a different side than in the texts written by Luke, namely from God's perspective, and seen in an ecstatic state. Therefore, its characteristics and signs are described in a different manner in the Revelation of John than in the analysed texts by Luke. Still, the reality described is the same: βασιλεια του θεου in the world, among men.

3. The new theological elements in the Revelation of John, not to be found in the descriptions by Luke, are as follows:

a) God is presented on the throne as the Lord of transcendent majesty and as the Judge.

b) Jesus Christ as the Lamb slain, but victorious, is being enthroned by God the Father as the universal Ruler.

⁶ Cf. E. Schüssler Fiorenza, *Priester für Gott. Studien zum Herrschafts und Priestermotiv in der Apokalypse*, Neutestl. Abhandl. N. F. 7, Münster (1972) 58 ff. W. Weicht. *Die dem Lamme folgen. Eine Untersuchung der Auslegung von Offb 14, 1-5 in den letzten 80 Jahren*. [Exc. Ex diss. ad Lauream], Bamberg 1976.

c) Those redeemed (bought, 5: 9) by the Lamb and faithful to him are presented both in the situation of persecution and in victory (6: 6; 12: 10; 14: 1 ff).⁷

d) The Holy Spirit, who fulfilled his function with regard to Jesus the Nazarene during his ministry (Lk 3: 22 par.; 4: 14, 18), and also with regard to the Early Church (Ac 2 ff), is presented more clearly and from different aspects in the Revelation of John (4: 5; 5: 6; 3: 1; 2: 7a par.; 22: 1 ff).

e) Of course the Ruler, that is the Lamb, as well as the Holy Spirit, performing his function in the world, are authorized by God himself, who sent both his Son and the Holy Spirit into the world.

f) Owing to the redemptive ministry of Christ, the world, abounding in beauty and goodness, has gained new and wonderful perspectives (cf. Rv 21-22). In the course of its historical existence, however, it is still influenced by the powers of evil, already defeated by the Lamb. Those who belong to the Lamb need to be vigilant against those powers, faithful to Christ and persevering to the end (cf. the prizes promised to the victorious in Rv 2-3).

g) Consequently, in the Book of Revelation we can find the perfect completion of the fulfilment stage of the history of salvation as perceived by Luke.

MICHAŁ WOJCIECHOWSKI
Academy of Catholic Theology
Warsaw

THE UNITY OF BIBLICAL ETHICS

1. Introduction

By the unity of biblical ethics I do not understand, of course, an identity of the ethical systems of the Old and New Testament. A basic unity does not exclude differences. It seems, however, that the differences between the ethical systems of the Old and New Testament are quite often instinctively overstressed. Moreover, if we intend to identify correctly original features of the NT ethics, we have to find first what both Testaments have in common.

An overrating of the differences occurs quite often when the moral teaching of the Gospel is presented. E.g. Matt 5.31 on divorce is regularly contrasted with the Jewish divorce practices, based on the Law – but is not associated with the condemnation of divorce in Mal 2.16. Many Christians forget that the commandment of love (Mark 12.30 par) is built from two Torah quotations (Deut 6.5; Lev 19.18).

Some OT texts offend moral feelings formed on the NT (imprecatory psalms, *herem* etc.). Popular commentaries on these texts usually involve a lower rating of the OT religion or its earlier stages; the texts are judged unfit for Christian ethics. This can be illustrated by the postconciliar Roman Catholic practice of censorship directed against some Psalms in the new breviary (Pss 58; 83; 109 and 24 minor fragments are omitted). Selections of the OT readings for the church services are usually built on similar principles.

Scholars publish separate volumes on the OT and the NT ethics – as they do on the OT and the NT theology in general. Textbook presentations of the NT ethics reduce the moral heritage of the OT to a mere introduction, a preparatory stage.

In spite of these tendencies there are important reasons to expect similarity rather than a gap between the ethics of the OT and of the NT. NT books have a Jewish background and consciously continue OT ideas. Christians consider the OT and the NT one Scripture; that is not an abstract theological

⁷ Cf. Fr. Sieg, *Terms denoting Christians in the Revelation of John 4-22*, "Bobolanum" 1 (1990) pp. 88-101. [Article in Polish].