Chapter 7

THE SECOND REVOLUTION ILLUSTRATED:
THE TRANSFORMATION OF ELIJAH'S THREE-PART CALL
(1 KINGS 19) INTO JESUS' TRIPLE CHALLENGE TO
DISCIPLES (LUKE 9.57-62)

Dear reader, this long chapter takes the microscope to the second revolution, or at least to one small part of it, and if you are not in the mood right now to examine a lot of detail, nor to make a judgment about it, you may prefer to read just the chapter's beginning, and perhaps a few paragraphs either from the following section, 'General Procedures of Adaptation', or from the later 'Detailed Procedures of Adaptation'.

Yet in the longer term this chapter is important. It shows that Luke depends on extant writings not only for a few aspects of his account but essentially for all its components. The older writings constitute the new. And to judge the truth of this needs prolonged attention to details. Detail is decisive. Detail can enable medicine to save and planes to fly. The Bible may seem far from modern medicine and aviation; it does not have their complexity. True, but it has its own, equally sophisticated. Bible translator André Chouraqui reckoned that a book like Genesis was 'assembled' with as much exactitude and precision as is used today in assembling a computer or missile (1975: 455). Literacy was unusual in biblical times, but people were no less intelligent. And as the pyramids show, precision in construction was already a millennia-old tradition.

So, if you want to maintain momentum in reading, skip most of this chapter, but when you have time, or when you are with friends, colleagues or students who are interested in how a literary artist might distil an old landmark episode, relax into the challenge of the detail.

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Studies of how ancient writers adapted or transformed older texts, especially of how the New Testament used the Old Testament, are now becoming commonplace, but it is useful to look at an example closely because the transforming process can seem strange. As often happens in crafts, or sports, or sciences, or relationships, patience is necessary to get inside what is happening. I have already given a partial analysis of the text in question in my 2004 book, *Birthing of the New Testament*, but since *Birthing* needed

to cover so much ground—to provide an overall view—its analyses were necessarily brief. This analysis, though more expansive, is still not complete. It is particularly hampered by the underdeveloped state of research into the evangelists' use of the Epistles. But it gives an example of what a fuller analysis might look like.

The example comes from the pivotal moment at the centre of Luke's Gospel when Jesus faces death and begins to walk towards Jerusalem (Lk. 9.51–10.20). The moment is deadly serious, but it does not have the sinking feeling that often accompanies the sight of someone walking to execution, the conventional movie scene that repeats 'Dead man walking'. For as Jesus walks, he also begins to talk, first in a brief rebuke to two bloody-minded disciples, James and John (9.55), then to three others—literally 'someone' and 'another' and 'another'—whom he effectively challenges or calls to true discipleship (9.57-62), and finally to seventy (or seventy-two) 'others' whom he sends on a mission that, on one level at least, is far-flung in space and time (10.1-16), a mission that entails not just talking but ultimate communal rejoicing (10.17-20). The entire text, from the initial walking to the final rejoicing (9.51–10.20) is a tight-knit literary unity.

The primary focus here is on the middle of that long text—when Jesus meets the three potential disciples and issues a three-part challenge about what will be required (Lk. 9.57-62):

- The journey is lonely—lonelier than that of wild animals
- Leave the dead and go proclaim God's kingdom
- Be like someone ploughing; no looking back

The first two of these sayings—the journey, and leaving the dead—are found also in Matthew (8.18-22), and these first two are generally said to have come from a hypothetical source that was shared by Matthew and Luke, the source named Q. The third saying also, about the plough, is sometimes attributed to Q, but scholars such as Harry Fleddermann have noticed that this saying has significant similarities to Elijah's call of the young ploughman, Elisha (1 Kgs 19.19-21). Apart from the shared references to ploughing, both Luke and the Elijah text also refer to delaying or going back (1 Kgs 19.20; Lk. 9.61), and so Fleddermann concludes that the plough saying is Luke's own composition: Luke adapted two elements of the call of Elisha, combining them with one another and with a smaller part of the Septuagint—the reference to Lot's wife looking back (Gen. 19.26)—and then adapted the phrasing in accordance with the context and with his own specific purposes and style.

Fleddermann is right, but there are other links with Elijah. The possibility of further links is suggested first by the wider context of the Elijah account with its extraordinary features, such as calling fire from heaven to destroy people, and the idea of being taken up into heaven (2 Kgs 1.1–2.2). In

varying ways these two rare features occur also at the beginning of Jesus' walk towards Jerusalem (Lk. 9.51-56). There are links too with the rest of 1 Kings 19, the account of Elijah's visit to Horeb. This chapter (1 Kgs 19) is a carefully constructed unity,[1] and continued scrutiny indicates that all three sayings in Lk. 9.57-62 are based 1 Kings 19, on the three combined episodes that challenged and changed Elijah: first, his lonely journey through the wilderness (1 Kgs 19.4-8); then, the dramatic encounter at Horeb that called on him to leave his preoccupation with death (those already dead, and his own impending death) and to set forth on God's mission (1 Kgs 19.9-18); and finally, his call of Elisha as he was ploughing (1 Kgs 19.19-21). The similarity between the texts may be outlined as follows:

1 Kings 19	*Luke 9.57-62*
Elijah, fearing death, receives divine instruction:	Jesus, facing death, instructs would-be followers:
1. Wilderness journey: cannot stay lying: food at head.	1. Lonely wandering: cannot lay down his head.
2. Elijah: 'Death! Death!' God: 'Go, anoint prophet, kings'.	2. 'Leave the dead…Go, announce God's kingdom'.
3. Elisha ploughing: 'I will follow after you': turns.	3. 'I will follow'; Do not turn/look back from the plough.

Like a patient shipbuilder who draws on models of older craft, and who shapes details with the patience and precision of a watch-maker, or like a literary Michelangelo who combines mastery on a grand scale with equal mastery of detail, Luke has made several adaptations. These adaptations are of two main kinds: general and detailed. This division is not watertight; some general features involve details. The general adaptations involve five features: repetitive structure, content, plot, interweaving, and context.

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1. The unity of 1 Kgs 19 has sometimes been contested, but once allowance is made for a progression—from deathly discouragement to purposeful running, from a form of death to new life—the variations in the text fall into place as forming a carefully woven unity. The opening setting of a barren wilderness is replaced by the closing picture of (fruitful) ploughing, full of energy (19.4-8, 19-21, twelve yoke of oxen). The leaving of a servant at the beginning (19.3) gives way at the end to gaining a new and vigorous attendant (19.21). The deathly orientation towards one's dead fathers is replaced by a departure from one's father in a way that is full of purpose (19.4, 20). The dim hint of heat in the meagre baked cake is replaced by the sense of an extravagant fire and meal (19.6, 21). The faint suggestion of the coming of God's word, first in the shadowy 'someone' and then in the unnamed 'messenger of the Lord' (19.5, 7), gradually gives way to increasing clarity and strength in the Lord's presence and voice (19.9-14), and then turns into a mission that brings the working out of God's word into decisive action (19.15-21). And the flat word-for word repetitions of the beginning (19.4-8) and the middle (19.9-18) give way to a final scene in which nothing is repeated word-for-word and in which each phrase seems to break new ground.

General Procedures of Adaptation

Adaptation of Repetitive Structure
(a) *Adaptation of the repetitiveness of John's replies to would-be doers (Luke 3.10-14).* The initial model for the repetitiveness of Jesus' brief exchanges with would-be disciples comes from the repetitiveness of the account of John's pithy replies to would-be doers (Lk. 3.10-14), a text found only in Luke. Both exchanges (Lk. 3.10-14; 9.57-62) occur just after key moments—after the beginning of the ministry of John and Jesus, and after the central turning point in the ministry of Jesus.

(b) *Adaptation of the broad pattern of repetitiveness in 1 Kings 19.* Repetition occurs also in the account of Elijah (1 Kgs 19). *Two-part* repetition occurs, for instance, in Elijah's objection to God, a long complaint (19.10, 14), in the two references to 'my father(s)' (19.4, 20), and in the Lord's pointed question, something like 'What you here!?' (19.9, 13). And *three-part* repetition occurs when the Lord passes (19.11-12) and again when the Lord gives instructions (19.15-16). Luke takes this general phenomenon of repetition and adapts it to his own text, particularly to the form of a triple pithy exchange. To some degree Luke's procedure has already been indicated by Fleddermann; he mentions that a feature of the Elijah text, the delay motif—the request for a little time (19.20)—has been duplicated in Luke (9.59, 61).[2] A somewhat fuller account is as follows.

Introductions. Luke's repetitiveness begins with the introductions to the exchanges. Apart from the initial 'As they were journeying on the road', these introductions all include 'he said', εἶπέν:

v. 57 εἶπέν **τις** πρὸς αὐτόν·	'**Someone** said to him'.
v. 58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς·	'And Jesus said to him'.
v. 59 Εἶπεν δὲ πρὸς **ἕτερον**·	'But he said to **another**'.
ὁ δὲ εἶπεν· (κύριε,)	'But he said [Lord]'.
v. 60 εἶπεν δὲ αὐτῷ·	'But he said to him'.
v. 61 Εἶπεν δὲ καὶ **ἕτερος**·	'But **another** said'.
v. 62 εἶπεν δὲ (πρὸς αὐτὸν) ὁ Ἰησοῦς·	'But Jesus said [to him]'.

In these introductions, most of the words (he said, to him, Lord) are so common that they cannot help in establishing any literary link between Luke and 1 Kgs 19.4-21. And the occurrence of δὲ, a form of 'but', especially εἶπεν δὲ, 'but he said' (59 times in Luke's Gospel), is typically Lukan. However, links with 1 Kings 19 also emerge. Some general patterns:

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2. Harry Fleddermann, 'The Influence of Q on the Formation of the Third Gospel', a paper presented at the SBL Annual Meeting, San Francisco, 19 November 2011 (p. 20).

Luke sometimes *expands* or *contracts* the number of references to particular features. *Expansions* (or dispersals) include:

- The indefinite 'someone', τις, at the *beginning* ('someone touched him and said to him', 1 Kgs 19.4), is dispersed by Luke. He uses it to refer to *three* indefinite speakers: first the τις, 'someone' at the beginning ('someone said to him', 9.57), and then, again, in variant form, the indefinite 'another' and 'another' at the middle and end ('He said to another', 9.59; 'And another said', 9.61). The '(an)other' continues in 10.1.

- The declaration 'I will follow after you', which occurs once, at the *end* of 1 Kings 19 (v. 20), is also used three times, in variant form, at the beginning, middle and end: 'I will follow you wherever you go' (v. 57); 'Follow me' (v. 59); 'I will follow you' (v. 61).

- The decisive action of departing or going away (ἀπέρχομαι), which—apart from its use in 19.3—occurs once at the end (Elijah finally goes away, 19.19), is mentioned three times in Luke, once in the initial declaration '(I will follow you wherever you go away, ἀπέρχομαι, and twice in the central dialogue, when the man who wants to 'go away' to bury his father is told in decisive language to 'go away' and proclaim the kingdom of God (9.59-60).

- The request for time to settle matters at home before following, which occurs once at the end (1 Kgs 19.20), occurs in variant form at both the middle and end ('permit me first...', Lk. 9.59, 61).

On other occasions, Luke *contracts* elements: he uses just once elements that occur twice in 1 Kings 19:

- The *framing references* to 'my father(s)', instead of being used at the beginning and end (19.4, 20), is used in the *middle* (9.59).

- The Lord's repeated pointed use of 'you' to Elijah concerning his location (literally, 'What you here, Elijah?', 19.9, 13), which is followed later by a clear command to move and by Elijah's departure (he 'goes away', 1 Kgs 19.19)—provides a close background to Luke's emphatic 'But *you*, going away...' (9.60).

- The sharpest instance of contraction occurs in replacing repeated emphasis on various forms of deaths (esp. 1 Kgs 19.10, 14, 'they have killed', 'they have killed') with the dense 'let the dead bury their dead' (Lk. 9.60).

The elaborate repetitive account of the Lord's appearance and commissioning (1 Kgs 19.11-12, 15-18) is distilled into the repeated reference to focusing on 'the kingdom of God' (Lk. 9.60, 62).

Adaptation of Content: Prophetic Call

Luke maintains the essence of 1 Kings 19—a form of prophetic call. At first sight it may seem that, unlike other great prophets, Elijah never had a formal prophetic call. But now, in his time of crisis, the account of Elijah's journey to and from Horeb has all the marks of a conventional call (as outlined by Norman Habel),[3] though as frequently happens with conventions, its elements have been adapted.[4] And Jesus' call, especially the fractionally more elaborate central call, where Jesus takes the initiative in speaking and issuing imperatives ('Go, proclaim…', Lk. 9.59-60), is 'like God's prophetic call to Jeremiah and Ezekiel' (Fleddermann 2005: 403); and, as detailed comparison shows, it is particularly like the call of Elijah at Horeb.

Adaptation of Plot into Metaphor

The account of Elijah's journey to and from Horeb is packed with vivid elements of plot—striking actions involving either Elijah, or his enemies, or the Lord, or finally, the vivid account of the energetic young man with twelve yoke of oxen—and so Luke's brief verbal exchanges may seem far away from anything so action-packed. However Luke's text maintains a persistent thread of continuity with the older text. He has turned leading actions from 1 Kings 19 into metaphors. In the opening part (1 Kgs 19.4-8; Lk. 9.57-58) Elijah is literally alone in the wilderness, and is literally unable to lay down his head (he tries but cannot because he is told to eat the food at his head), but in Luke the allusion to the wild (the contrast with foxes and birds) and the inability to lay down his head is a metaphor for something within—for a lonely restlessness. Again, in the major central scene at Horeb (1 Kgs 19.9-18; cf. Lk. 9.59-60), Elijah is preoccupied with being literally dead—with those who have already been killed and with his own approaching death—but Luke, while first retaining the sense of someone literally dead, the dead father who needs burial, then switches to being dead in a metaphorical sense: 'Let the dead bury…', a much-debated text which most interpreters take as referring to something within, to those who are spiritually dead (Fitzmyer 1981: 836). Likewise, instead of a command to appoint Hazael and Jehu, both divinely designated but both literally kings (1 Kgs 19.15-16), Luke tells of a command to proclaim the kingdom of God, a metaphor that lays the emphasis not on territory but on something with a clearer spiritual dimension.

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3.   Habel (1965) indicates that the conventional prophetic call has six motifs: divine confrontation, introductory word, commission, objection, reassurance, sign. Part of the sign motif in Elijah's call seems to be the concluding picture of the apparent total ease with which he immediately finds a younger kindred spirit, Elisha (1 Kgs 19.19). Moses' call concluded with the surprising announcement of the approach of his brother Aaron (Exod. 4.14-16).

4.   Alter 1981: 47-62.

And in the third part of the texts (1 Kgs 19.19-21; Lk. 9.61-62), Elisha is literally ploughing, ploughing even with twelve yoke of oxen, but in Luke concentration on the plough is a metaphor for something within—for maintaining focus on the kingdom of God. Likewise the action of throwing or putting, which in 1 Kings 19 is that of literally throwing or putting the prophetic mantle on ploughing Elisha, becomes in Luke an action with greater emphasis on what is within—that of putting one's hand to the plough by proclaiming the kingdom.

Interweaving of Main Source (1 Kings 19) with Other Sources
The triple challenge (Lk. 9.57-62) reflects not only 1 Kings 19, but also some other texts, especially some other parts of the LXX, and apparently some New Testament Epistles. Thus while the basic image of ploughing is from the description of Elisha (1 Kgs 19.19-21), the phrase 'looking back' is from the description of Noah's wife fleeing Sodom and Gomorrah (Gen. 19.26; Fleddermann 2005: 396). Likewise, while 'I will follow you' (Lk. 9.57, 61; cf. 9.59) is essentially from young Elisha (1 Kgs 19.20), the added phrase 'wherever you go' (Lk. 9.57) is adapted from the words of Ruth to Naomi (Ruth 1.16, the details will be seen later). And while the image of the wilderness (1 Kgs 19.4-8) provides the basic background for Jesus' references to wild animals (Lk. 9.58), the specific mention of foxes may reflect Ezek. 13.4 ('like foxes in the wilderness') and the reference to birds may likewise reflect the ravens in the drama of the drought that precedes Elijah's journey to Horeb (1 Kgs 17.2-6).

As for Luke's use of some New Testament epistles, it is an obvious possibility, but one that is rarely explored, and until it is, it is better that claims in that regard remain tentative.[5]

Adaptation of Text (9.57-62) to Luke's Context and Language
Throughout Luke's process of composition he is adapting the triple challenge (9.57-62) to its context. He blends it with its immediate setting, especially that of the journeys that precede and follow it, Jesus' journey to Jerusalem (9.51-56) and the long-term missionary journey that follows it (10.1-20). There is blending also with Luke's larger narrative. For instance, the opening reference to the road (ὁδός, 9.57), while it reflects Elijah's journey, fits also with Luke's larger account. And the closing emphasis on persevering, on not looking back, likewise serves a larger Lukan emphasis. Furthermore, like most writers, Luke has a preferred vocabulary, and this preference colours the choice of specific words. The details of the relationship of 9.57-62 to Luke's larger narrative are quite elaborate.

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5. For references and partial explorations, see Brodie 2004: 138-43, 545-66; Elbert 2006.

Excursus:
The Call (Luke 9.57-62) is Shaped by Luke's Context

Luke 9.57-62 has a double role: (a) within the immediate context (Lk. 9.51–10.20); and (b) within Luke's larger work.

(a) Lk. 9.57-62 within the immediate context of 9.51–10.20

From a literary point of view, the triple challenge (Lk. 9.57-62) is embedded in Luke's narrative, particularly within a 32-verse block (9.51–10.20, a unity: Borgman 2006: 79-86) which begins with the Gospel's turning point when Jesus sets his face for Jerusalem (9.51), and which then recounts how Jesus sent out two missions: first he 'sent messengers before his face', and these went into a Samaritan village (9.52); and later he designated seventy-two others and 'sent them before his face' to diverse houses and cities (10.1).

The first mission (9.52) meets rejection and they eventually go to another village, but not before two disciples suggest calling devouring fire from heaven (Greek) and Jesus turns (*strephō*) on them (9.51-56).

In the second mission, to cities and houses (10.1-20), the seventy-two are pictured as harvesting, and as lambs among wolves, but they too have to deal with rejection, and here also rejection seems to deserve fire from heaven: the city that rejects the mission is more guilty than Sodom (on which fell fire from heaven) and, in the judgment (*en tē krisei*), other cites deserve a similar fate (10.12-15). The judgment comes from the ultimate sender (10.16). Satan too falls in a form of fire from heaven (10.18).

At the end of the first mission Jesus turns (*strephō*) and rebukes the suggestion of fire from heaven (9.55). And at the end of the second mission when the seventy-two return (*hypo-strephō*), what Jesus gives is not just a rebuke but an evocation of ultimate judgment: he has seen Satan fall like fire from heaven, but the names of the seventy-two are written in heaven (10.17-20).

The two missions are separated by an 'After this' (10.1), but their literary proximity and similarities bind them together and they are both rooted in Jesus, in his life and in his acceptance of the journey towards what awaited him in Jerusalem. The 'after this' is one indicator that this picture of two missions looks to different times, one to the life of Jesus when he was facing death, and the other evokes not only the later mission to the nations, but even the ultimate judgment when Satan has been thrown down and when the names of the seventy are written in heaven (see, perhaps, 1 Cor. 15.22-28, 47-57). (On the seventy, including a possible link to the seventy nations of Gen. 10, see Fitzmyer 1985: 843, 846.) The result is a text that expands the drama surrounding Jesus not only in space, to cities named and unnamed, but also to a vast horizon of time, even to the final judgment.

Within the evocation of this vast horizon, between these two intertwined missions, stands Jesus' triple challenge to would-be followers (9.57-62). Whatever its distinctive source(s) it is now fully integrated into Luke's vision of an expanding mission.

Further details on 9.57-62 as reflecting its immediate context:

On the one hand Jesus' triple challenge *looks back* to the initial departure for Jerusalem and to his sending of messengers. In varying forms it takes up:

The frequent image of journeying (*poreuomai*, four times in six verses, Lk. 9.51-56), recurs at the start of the next verse, the start of the triple challenge (9.57).

The distinctive sense of facing difficulty and homelessness. Having set his face to towards what awaited him in Jerusalem, Jesus was then refused hospitality (9.51-53), and his first challenge to a would-be follower concerns having nowhere to lay one's head (9.58).

The shadow of death. The emphasis on death in the second challenge ('leave the dead', 9.59-60) is in continuity with the intimation of death that hovers over Jesus' departure for Jerusalem (9.51-56).

The curious reference to heaven. The refusal of hospitality is followed by the extraordinary suggestion of calling down destructive fire from heaven (9.54-56). The reference to this fire from heaven has a two-fold edge. Its destructive power intensifies the shadow of death, but it also intimates something positive: the power of heaven is not far from the rejected Jesus. Amid the initial bleakness of the triple exchange, the use of the word 'heaven' is an intimation that life has another dimension.

On the other hand, Jesus' challenges *look forward* to the second mission, that of the seventy (10.1-20):

The repeated reference to 'another' (9.59, 61) prepares for the reference to the seventy as 'others', which itself seems to pick up also on the first messengers (9.52).

The questions about leaving one's house ('Permit me first to bury my father'; 'Permit me first to say goodbye to those in my house', 9.59, 61) are a foil for the instructions to the seventy about entering a new house: 'Whatever house you enter, first say "Peace" to this house…' (10.5-7).

The repeated challenges that refer twice, with intensifying commitment, first to proclaiming the Kingdom of God (9.60) and then to holding fast to that proclamation, without looking back (9.62), prepare the way for the repeated instruction to the seventy first to *say* that the Kingdom of God is at hand (10.9) and then to *know*, like the clear-seeing plougher, that the Kingdom of God is indeed at hand, even when the message is rejected (10.11).

(b) Lk. 9.57-62 within Luke's larger work

Apart from being linked to their immediate surroundings, the three challenges reflect key Lukan themes. The first dialogue, for instance, with its picture of Jesus going the road, *hodos*, picks up the theme of an overall journey/momentum that runs through Luke's work (cf. Lk. 3.4-6). The second challenge, with its switch from death to announcing the kingdom of God, captures the central drama of that journey, that of joining in Jesus' journey through death and resurrection, and of receiving a mission to proclaim. And the third, the call for clear-eyed perseverance, summarizes the need, seen especially in Acts, to keep on the road, even in face of persecution (Fleddermann 2005: 395). Furthermore, like most writers, Luke has a preferred vocabulary, and this preference colours the choice of specific words. Overall, as in the call narrative of the prophets, the triple challenge forms a programmatic call for the future.

Detailed Procedures of Adaptation

To get a sense of the detailed nature of Luke's work, it is useful to lay out the texts both in outline and in full:

- The outlines are given on the following set of facing pages. The outline of 1 Kings 19 is a *summary*, set out beside the *full* Lukan text. The Greek version of the summary of 1 Kings 19 is slightly fuller than the English to allow closer comparison of verbal details.
- The full text is set out in the subsequent two pairs of facing pages.

These pages of outlines/texts are intended as reference points in the detailed analysis.

Elijah's belated prophetic call (1 Kgs 19.4-21)	Disciples receive a prophet-like call (Lk. 9.57-62)
1. Restless in the wilderness: **Elijah can't just lie down (19.4-8)**	**More restless than foxes:** **The Son of Man can't lay his head (9.57-58)**

(a) v. 4: He journeys… in the wilderness,
a day's road…

v. 5: Someone…said to him…
[v. 20: I will follow after you]
[wherever you go (Ruth 1.16)]

v. 57: And as they journeyed on the road,

someone said to him,
I will follow you
wherever you go.

(b) v. 4: And he said
[v. 4: in the wilderness]
v. 4: [Mortal] Elijah asks to die;
'no better than my fathers'.
vv. 5, 6: And he lay down…
And behold at his head…

v. 58: And Jesus said to him,
Foxes…and birds…
the Son of Man [mortal] does not have

where to lay his head.

2. Not death, but God/God's mission (19.9-18)   **Not the dead, but God's kingdom (9.59-60)**

(a) [v. 5: Someone…said to him…]
[v. 20: I will follow after you]

v. 59: He said to another [variation on someone]
Follow me

(b) [v. 4: And he said…Lord…]
v. 19: And **he departed from there**…
[v. 20: I will kiss my father (cf. v. 4: 'my [dead]
fathers')
and (**then** JB/RSV)…]

But he said [Lord]
Permit me **first**
to **depart**

to bury my father.

Killed, killed

Dead bury dead

v. 60: But he said to him, Leave
the dead to bury their dead.

(c) vv. 10, 14, 17: Elijah said: They killed…
killed

God revealed: Go, anoint kings,
a prophet/proclaimer

Go: Proclaim the kingdom of God

v. 9: Why you here? v. 13: Why you here?
vv. 11-12, 15-18: The Lord! Go anoint kings,
a prophet

But you, departing,
proclaim the kingdom of God

3. Plowing; goodbye (19.19-21)   **Plowing; no looking back (9.61-62)**

(a) [v. 5: Someone…said to him…]
v. 20: I will follow after you
v. 20: I will kiss my father
and (**then** JB/RSV)…

v. 61: Another said to him,
I will follow you, Lord
Permit me **first** (as in v. 59)
to say goodbye to those in my house

(b) v. 4: And he said,
v. 19: He was plowing and…he cast on his
mantle on him
[She looked back (at Sodom, Gen. 19)]

But Jesus said to him.
No one throwing on his hand on the plow

and looking back
is worthy (εὔθετός, New Testament: here; Lk. 14.35;
Heb. 6.7 (6.1-8)
of the kingdom of God (as in v. 60)

Elijah's belated prophetic call (1 Kgs 19.4-21)	Disciples receive a prophet-like call (Lk. 9.57-62)
1. Restless in the wilderness: Elijah cannot just lie down (19.4-8)	**More restless than foxes: The Son of Man can't lay his head (9.57-58)**
(a) v. 4: Καὶ αὐτὸς ἐπορεύθη ἐν τῇ **ἐρήμῳ** ὁδὸν ἡμέρας τις ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ [v. 20: ἀκολουθήσω ὀπίσω σου.] [ὅπου ἐὰν πορευθῇς, Ruth 1.16]	v. 57: Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἐὰν **ἀπέρχῃ**.
(b) [v. 4: καὶ εἶπεν] [v. 4: ἐν τῇ ἐρήμῳ]	v. 58: καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις
[v. 4: ἀποθανεῖν...οὐ...ὑπὲρ τοὺς πατέρας μου] v. 5: καὶ ἰδοὺ πρὸς κεφαλῆς αὐτοῦ καὶ...ἐκοιμήθη	ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
2. Not death, but God/God's mission (19.9-18)	**Not the dead, but God's kingdom (9.59-60)**
(a) [v. 4: τις...εἶπεν αὐτῷ] [v. 20: ἀκολουθήσω ὀπίσω σου,	v. 59: Εἶπεν δὲ πρὸς ἕτερον· [variation on indefinite τις] ἀκολούθει μοι.
(b) [v. 4: καὶ εἶπεν...κύριε] [vv. 19, 20: **ἀπῆλθεν**...καταφιλήσω τὸν πατέρα μου καὶ (then JB/RSV) [v. 4: τοὺς πατέρας μου (dead); v. 20: τὸν πατέρα μου]	ὁ δὲ εἶπεν· [κύριε,] ἐπίτρεψόν μοι **ἀπελθόντι** πρῶτον θάψαι τὸν πατέρα μου.
Killed, killed	Dead bury dead
(c) v. 15: καὶ εἶπεν κύριος πρὸς αὐτόν...ἀνάστρεφε...ἥξεις vv. 10-17: ἀπέκτειναν, ἀπέκτειναν, θανατώσει, θανατώσει	v. 60: εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς
God revealed: Go, anoint kings, a prophet/proclaimer	Go: Proclaim the kingdom of God
v. 9: τί σὺ ἐνταῦθα; v. 13: τί σὺ ἐνταῦθα vv. 11-12: ἰδοὺ παρελεύσεται κύριος...κἀκεῖ κύριος vv. 15-16: πορεύου...χρίσεις...βασιλέα...βασιλέα...προφήτην	σὺ δὲ **ἀπελθὼν** διάγγελλε τὴν βασιλείαν τοῦ θεου
1. Plowing, goodbye (19.19-21)	**Plowing, no looking back (9.61-62)**
(a) [v. 4: τις...εἶπεν αὐτῷ]	v. 61: Εἶπεν δὲ καὶ ἕτερος· [variation on indefinite τις]
v. 20c: ἀκολουθήσω ὀπίσω σου	ἀκολουθήσω σοι, κύριε, // **πρῶτον** δὲ ἐπίτρεψόν μοι
v. 20b: καταφιλήσω τὸν πατέρα μου // καὶ [then JB/RSV]	ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
(b) καὶ εἶπεν Ηλιου... v. 19: ἠροτρία, καὶ ἐπέρριψε τὴν μηλωτὴν αὐτοῦ ἐπ᾽ αὐτόν [v. 6: καὶ ἐπέβλεψεν] [Gen. 19.26: καὶ ἐπέβλεψεν εἰς τὰ ὀπίσω]	v. 62: εἶπεν δὲ ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ **ὀπίσω** εὔθετός ἐστιν [New Testament: here; Lk. 14.35; Heb. 6.7 (cf. 6.1-8)] τῇ βασιλείᾳ τοῦ θεοῦ [intensifies v. 60].

Elijah's belated call (1 Kings 19, a variation on conventional prophetic calls)

Elijah flees death. [1] And Ahab told Jezabel his wife all that Elijah *had* done, and how he *had* skilled the prophets by the sword. [2] And Jezabel sent to Elijah, and said, If you are Elijah and I am Jezabel, may God do this to me, and more also, if I do not make your life like the life of one of them by this time tomorrow. [3] And Elijah feared, and rose, and departed for his life, and he came to Bersabee *to* the land of Judah, and he left his servant there.

1. The difficult/lonely journey in the wilderness (19.4-8)

Elijah is like his [dead] fathers; cannot stay lying down—food at head
[4] And he journeyed a day's road into the wilderness, and came and sat under a broom tree; and asked that his life die, and said, Let it be enough now. Pray take my life from me, Lord, for I am no better than my fathers. [5] And he lay down there under a plant and fell asleep.
And behold, someone touched him, and said to him, Arise and eat. [6] And Elijah looked, and, behold, at his head, a wheat cake and a jug of water, and he arose, and ate and drank, and he returned and lay down. [7] And the angel of the Lord returned a second *time*, and touched him, and said to him, Arise, and eat, for the road *is* far for you. [8] And he arose, and ate and drank, and journeyed in the strength of that food forty days and forty nights to Mount Horeb.

2. From preoccupation with death to anointing God's kings and proclaimer (19.9-18)

[9] And he entered there into a cave, and lodged there; and, behold, the word of the Lord *came* to him, and said,
>>> What **you here**, Elijah?
Death! [10] And Elijah said, I am zealous, zealous for the Lord Almighty, for the children of Israel forsook you:
they have destroyed your altars and killed your prophets by the sword; and I alone remain, and they seek my life to take it.
God! [11] And he said, You shall go out to-morrow, and shall stand before the Lord on the mountain; behold, the Lord will pass by.
And, behold, a great strong wind splitting the mountains, and crushing the rocks before the Lord; *but* the Lord *was* not in the wind;
and after the wind an earthquake; *but* the Lord *was* not in the earthquake:
[12] and after the earthquake a fire; *but* the Lord *was* not in the fire:
and after the fire the voice of a gentle breeze, and the Lord *was* there.
[13] And it happened when Elijah heard, that he wrapped his face in his mantle, and went out and stood by the cave; and, behold, a voice *came* to him and said,
>>> What **you here**, Elijah?
Death! [14] And Elijah said, I am zealous, zealous for the Lord Almighty, for the children of Israel forsook your covenant:
they have destroyed your altars and killed your prophets by the sword; and I alone remain, and they seek my life to take it.
Mission: Go! [15] And the Lord said to him, Go, return on your road, and you shall come into the road way of the wilderness of Damascus, and you shall anoint Hazael to be king over Syria,
[16] and Jehu the son of Namessi you shall anoint to be king over Israel,
and Elisha son of Saphat from Abelmaoula you shall anoint to be prophet in place of you.
[17] And it shall be that the one that escapes from the sword of Hazael, Jehu shall put to death; and the one that escapes from the sword of Jehu, Elisha shall put to death. [18] And you shall leave remaining in Israel seven thousand men, all the knees that did had not bow a knee to Baal, and every mouth that did not worship him.

3. The plowman who first said goodbye, but did not look back (19.19-21)

>>> [19] And **he departed from there**, and he finds Elisha son of Saphat, and he was ploughing with oxen, twelve yoke before him and he with the twelve, and he came up**on on** him, and cast **on** his mantle **on** him.
[20] And Elisha left the oxen, and ran after Elijah and said, I will kiss my father, and I will follow after you. And Elijah said, Return, for I have done for you. [21] And he returned from behind him, and took the yoke of oxen, and slaughtered and boiled them with the instruments of the oxen, and gave to the people and they ate, and he arose, and went after Elijah, and ministered to him.

Facing death, Jesus challenges disciples (Luke 9.57-62, a variation on prophetic calls)

1. The difficult/lonely journey evoking wild animals (9.57-58)

Mortal son of man, cannot lay down his head

[57] And as they journeyed on the road,
someone said to him,
I will follow you
wherever you go

[58] And Jesus said to him,
Foxes…and birds…
the Son of Man [mortal] does not have
where to lay his head

2. From preoccupation with dead father's burial to proclaiming God's kingdom (9.59-60)

[59] He said to another, [variation on 'someone', v. 57]
Follow me

But he said [Lord]
Permit me **first**
to **depart**
to bury my father

[60] But he said to him, Leave
the dead to bury their dead
>>> But **you, departing**,
proclaim the kingdom of God

3. First say goodbye? The plowman does not look back (9.61-62)

[61] Another said to him,
I will follow you, Lord
Permit me **first** (as in v. 59)
to say goodbye to those in my house

But Jesus said to him,
No one throwing **on** his hand **on** the plow
and looking back
is worthy (εὔθετός, in New Testament: here, Lk 14.35; Heb 6.7)
of the kingdom of God (as in v. 60)

Elijah's belated call (1 Kings 19, a variation on conventional prophetic calls)

Elijah flees death καὶ ἀνήγγειλεν Αχααβ τῇ Ιεζαβελ γυναικὶ αὐτοῦ πάντα ἃ ἐποίησεν Ηλιου καὶ ὡς ἀπέκτεινεν τοὺς προφήτας ἐν ῥομφαίᾳ [2] καὶ ἀπέστειλεν Ιεζαβελ πρὸς Ηλιου καὶ εἶπεν εἰ σὺ εἶ Ηλιου καὶ ἐγὼ Ιεζαβελ τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη ὅτι ταύτην τὴν ὥραν αὔριον θήσομαι τὴν ψυχήν σου καθὼς ψυχὴν ἑνὸς ἐξ αὐτῶν [3] καὶ ἐφοβήθη Ηλιου καὶ ἀνέστη καὶ ἀπῆλθεν κατὰ τὴν ψυχὴν ἑαυτοῦ καὶ ἔρχεται εἰς Βηρσαβεε τὴν Ιουδα καὶ ἀφῆκεν τὸ παιδάριον αὐτοῦ ἐκεῖ

1. The difficult/lonely journey in the wilderness (19.4-8)

Elijah is like his [dead] fathers; cannot stay lying down—food at head
[4] καὶ αὐτὸς ἐπορεύθη ἐν τῇ *ἐρήμῳ* ὁδὸν ἡμέρας
καὶ ἦλθεν καὶ ἐκάθισεν ὑπὸ ραθμ ἓν καὶ ᾐτήσατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ εἶπεν ἱκανούσθω νῦν λαβὲ δὴ τὴν ψυχήν μου ἀπ᾽ ἐμοῦ κύριε ὅτι ~~οὐ κρείσσων ἐγώ εἰμι ὑπὲρ τοὺς πατέρας μου~~ [5] καὶ ἐκοιμήθη καὶ ὕπνωσεν ἐκεῖ ὑπὸ φυτόν καὶ ἰδού
τις ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ ἀνάστηθι καὶ φάγε [6] καὶ ἐπέβλεψεν Ηλιου καὶ ἰδοὺ πρὸς κεφαλῆς αὐτοῦ ἐγκρυφίας ὀλυρίτης καὶ καψάκης ὕδατος καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπιστρέψας ἐκοιμήθη καὶ ἐπέστρεψεν ὁ ἄγγελος κυρίου ἐκ δευτέρου καὶ ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ ἀνάστα φάγε ὅτι πολλὴ ἀπὸ σοῦ ἡ ὁδός [8] καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπορεύθη ἐν τῇ ἰσχύι τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὄρους Χωρηβ

2. From preoccupation with death to anointing God's kings and proclaimer (19.9-18)

[9] καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον καὶ κατέλυσεν ἐκεῖ καὶ ἰδοὺ ῥῆμα κυρίου πρὸς αὐτὸν καὶ εἶπεν
>>> τί σὺ ἐνταῦθα Ηλιου

Death! [10] καὶ εἶπεν Ηλιου ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ισραηλ τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμαι ἐγὼ μονώτατος καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν

God! [11] καὶ εἶπεν ἐξελεύσῃ αὔριον καὶ στήσῃ ἐνώπιον κυρίου ἐν τῷ ὄρει ἰδοὺ παρελεύσεται κύριος καὶ πνεῦμα μέγα κραταιὸν διαλύον ὄρη καὶ συντρίβον πέτρας ἐνώπιον κυρίου οὐκ ἐν τῷ πνεύματι κύριος καὶ μετὰ τὸ πνεῦμα συσσεισμός οὐκ ἐν τῷ συσσεισμῷ κύριος [12] καὶ μετὰ τὸν συσσεισμὸν πῦρ οὐκ ἐν τῷ πυρὶ κύριος καὶ μετὰ τὸ πῦρ φωνὴ αὔρας λεπτῆς κἀκεῖ κύριος

[13] καὶ ἐγένετο ὡς ἤκουσεν Ηλιου καὶ ἐπεκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν τῇ μηλωτῇ ἑαυτοῦ καὶ ἐξῆλθεν καὶ ἔστη ὑπὸ τὸ σπήλαιον καὶ ἰδοὺ πρὸς αὐτὸν φωνὴ καὶ εἶπεν
>>> τί σὺ ἐνταῦθα Ηλιου

Death! [14] καὶ εἶπεν Ηλιου ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ισραηλ τὰ θυσιαστήριά σου καθεῖλαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμαι ἐγὼ μονώτατος καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν

Mission: Go! [15] καὶ εἶπεν κύριος πρὸς αὐτόν πορεύου ἀνάστρεφε εἰς τὴν ὁδόν σου καὶ ἥξεις εἰς τὴν ὁδὸν ἐρήμου Δαμασκοῦ καὶ χρίσεις τὸν Αζαηλ εἰς *βασιλέα* τῆς Συρίας [16] καὶ τὸν Ιου υἱὸν Ναμεσσι χρίσεις εἰς *βασιλέα* ἐπὶ Ισραηλ καὶ τὸν Ελισαιε υἱὸν Σαφατ ἀπὸ Αβελμαουλα χρίσεις εἰς *προφήτην* ἀντὶ σοῦ [17] καὶ ἔσται τὸν σῳζόμενον ἐκ ῥομφαίας Αζαηλ θανατώσει Ιου καὶ τὸν σῳζόμενον ἐκ ῥομφαίας Ιου θανατώσει Ελισαιε [18] καὶ καταλείψεις ἐν Ισραηλ ἑπτὰ χιλιάδας ἀνδρῶν πάντα γόνατα ἃ οὐκ ὤκλασαν γόνυ τῷ Βααλ καὶ πᾶν στόμα ὃ οὐ προσεκύνησεν αὐτῷ

3. The plowman who first said goodbye, but did not look back (19.19-21)

>>> [19] καὶ ἀπῆλθεν ἐκεῖθεν καὶ εὑρίσκει τὸν Ελισαιε υἱὸν Σαφατ καὶ αὐτὸς ἠροτρία ἐν βουσίν δώδεκα ζεύγη βοῶν ἐνώπιον αὐτοῦ καὶ αὐτὸς ἐν τοῖς δώδεκα καὶ ἐπῆλθεν ἐπ᾽ αὐτὸν καὶ ἐπέρριψε τὴν μηλωτὴν αὐτοῦ ἐπ᾽ αὐτόν [20] καὶ κατέλιπεν Ελισαιε τὰς βόας καὶ κατέδραμεν ὀπίσω Ηλιου καὶ εἶπεν ~~καταφιλήσω τὸν πατέρα μου~~ καὶ **ἀκολουθήσω ὀπίσω σου** καὶ εἶπεν Ηλιου ἀνάστρεφε ὅτι πεποίηκά σοι [21] καὶ ἀνέστρεψεν ἐξόπισθεν αὐτοῦ καὶ ἔλαβεν τὰ ζεύγη τῶν βοῶν καὶ ἔθυσεν καὶ ἥψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν καὶ ἔδωκεν τῷ λαῷ καὶ ἔφαγον καὶ ἀνέστη καὶ ἐπορεύθη ὀπίσω Ηλιου καὶ ἐλειτούργει αὐτῷ

Facing death, Jesus challenges disciples (Luke 9.57-62, a variation on prophetic calls)

1. The difficult/lonely journey evoking wild animals (9.57-58)

Mortal son of man, cannot lay down his head

Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ
εἶπέν **τις** πρὸς αὐτόν·
ἀκολουθήσω σοι ὅπου
ἐὰν ἀπέρχῃ. [Ruth 1.16]

[58] καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς·
αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις,
~~ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει~~
πού τὴν κεφαλὴν κλίνῃ.

2. From preoccupation with dead father's burial to proclaiming God's kingdom (9.59-60)

[59] Εἶπεν δὲ πρὸς **ἕτερον·**
ἀκολούθει μοι.

ὁ δὲ εἶπεν· (κύριε,)
~~ἐπίτρεψόν μοι~~ ἀπελθόντι
πρῶτον θάψαι τὸν πατέρα μου.

[60] εἶπεν δὲ αὐτῷ·
ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,
>>> σὺ δὲ ἀπελθὼν
διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

3. First say goodbye? The plowman does not look back (9.61-62)

[61] Εἶπεν δὲ καὶ **ἕτερος·**
ἀκολουθήσω σοι, κύριε·
~~πρῶτον δὲ ἐπίτρεψόν μοι~~
ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

[62] εἶπεν δὲ [πρὸς αὐτὸν] ὁ Ἰησοῦς·
οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον
καὶ βλέπων εἰς τὰ ὀπίσω (Gen. 19.26)
εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

Note: Some of Luke's words reflect his own distinctive vocabulary, e.g., διαγγέλλω ἐπιτρέπω ἀποτάσσωμαί ἐπιβαλὼν τὴν χεῖρά εὔθετός (Fleddermann 2005: 394, 396).

As already indicated, both main texts (1 Kgs 19; Lk. 9.57-62) consist essentially of three parts, and in giving a more detailed account of what Luke has done it is useful to follow the broad lines of the threefold division. The first part emphasizes the journey—that of Elijah into the wilderness to die, and that of Jesus towards Jerusalem.

1. Restless: Cannot Just Lie Down (1 Kings 19.4-8; Luke 9.57-58)
The accounts begin with Elijah's journey into the wilderness, and that of Jesus as he continues towards Jerusalem.

(a) On the road, Someone said...(Luke 9.57). The initial phrases have obvious similarities; the translation is literal:

1 Kgs 19.4	καὶ αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὁδὸν ἡμέρας.
Lk. 9.57	Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ.
1 Kgs 19.4	And he journeyed in the wilderness a day's road
Lk. 9.57	And as they were journeying on the road

Luke's grammatical form (genitive absolute: 'as they were journeying') reflects his general style. The plural, 'as *they* were journeying' suits the context of having 'disciples' (9.54). Luke's abbreviation 'day's road' to 'road' retains and highlights a Lukan theme, the *hodos* (ὁδός), 'road/way'. Both journey-related phrases form beginnings. Elijah's attempt to just lie down and die is interrupted; and Jesus cannot just lie down. An unidentified τις, 'someone', speaks:

1 Kgs 19.5	τις ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ
Lk. 9.57	εἶπέν τις πρὸς αὐτόν
1 Kgs 19.5	Someone touched him and said to him.
Lk. 9.57	Someone said to him.

Again Luke abbreviates—both to suit his context and to construct the first of his seven miniscule introductory statements, all centred around εἶπέν, 'he said'. The words εἶπέν and τις are very common but the combination εἶπέν τις ('Someone said'), as a statement rather than a question, apparently occurs only three times in the Bible (Lk. 9.57; 11.1; Tit. 1.12) and the similar expression in the next verse of the Elijah account, τις...εἶπεν ('Someone... said'), also seems to be rare. The link between these phrases is supported by the addition of 'to him') (1 Kgs 19.5, αὐτῷ; Lk. 9.57, πρὸς αὐτόν).

In Luke, the unidentified '**someone**' says, 'I will follow you wherever you go', the first of Luke's three references to following—a reflection of Luke's expanding/dispersing of Elisha's statement, 'I will follow after you':

1 Kgs 19.20	ἀκολουθήσω **ὀπίσω σου**
Lk. 9.57	ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
1 Kgs 19.20	I will follow after you
Lk. 9.57	I will follow you wherever you go

In this case, Luke not only disperses the crucial phrase about following; he also strengthens it, adding 'wherever you go', part of another famous statement of loyalty, that of Ruth to Naomi. Ruth (1.16) asked Naomi not to make her turn from going after her—'...from after you; for wherever you go...', ὄπισθέν σου ὅτι...ὅπου ἐὰν πορευθῆς. The detail of Luke's procedure becomes clearer when the texts are placed in sequence:

1 Kgs 19.20	ἀκολουθήσω **ὀπίσω σου**
Ruth 1.16	**ὄπισθέν σου** ὅτι...ὅπου ἐὰν πορευθῆς.
Lk. 9.57	ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
1 Kgs 19.20	I will follow after you
Ruth 1.16	...from after you; for wherever you go...
Lk. 9.57	I will follow you wherever you go

Elisha's 'after you', ὀπίσω σου, is Luke's bridge to move to Ruth's 'from after you' (ὄπισθέν σου). And what he then takes up is the classic 'wherever you go', which he expresses not quite with 'where you go' (ὅπου ἐὰν πορευθῆς) but with 'wherever you go away/depart' (ὅπου ἐὰν ἀπέρχῃ). Both phrases are rare; apparently they occur nowhere else in the Bible, apart from the parallel in Mt. 8.19. Luke's preference at his point for 'depart/go away' (ἀπέρχομαι) seems to be a further element of the expansion/dispersal mentioned above—in this case his dispersal of the decisive 'went away/departed' (ἀπέρχομαι) that initiates Elijah's finding of Elisha (1 Kgs 19.19, 'and he went away from there and finds Elisha' (καὶ ἀπῆλθεν ἐκεῖθεν καὶ εὑρίσκει τὸν Ελισαιε). Reasons for adapting Ruth would be: the inherent affinity between the statements of Ruth and Elisha; the role of Ruth as model of a faithful Gentile; and the apparent role of the book of Ruth in inspiring the harvest imagery of the commissioning of the seventy.

(b) *Jesus replies: restless amid the wild (Luke 9.58)*. Jesus' reply to the would-be follower refers to animals—foxes and birds (ἀλώπεκες...καὶ τὰ πετεινά). The animals are associated with the wilderness ('like foxes in the wildernesses', ὡς ἀλώπεκες ἐν ταῖς ἐρήμοις, Ezek. 13.4), and birds were associated with the drought in the Elijah narrative (1 Kgs 17.4-6), so while Jesus may be journeying towards Jerusalem, his words evoke the sense of a walk like that of Elijah 'in the wilderness' (ἐν τῇ ἐρήμῳ, 1 Kgs 19.4). Three elements now occur in both texts in the same order:

Wilderness	Foxes
Elijah as mortal—[descended] from his [dead] fathers	Jesus as son of man
Cannot stay lying...And behold at his head	Cannot lay his head

When Elijah goes into the wilderness, he wants to die, seeing himself as no better than his (dead) fathers. The emphasis then is clearly on his mortality. Luke on the other hand speaks of Jesus as 'son of man/Son of Man'—fairly

common in the LXX (about 100 times in eight books, mostly Ezekiel)—a phrase that as used in the New Testament is often taken as emphasizing humanity and mortality. Luke had last used this phrase, son of man, to refer to himself as 'eating and drinking' (Lk. 7.34). Now he uses it again apparently with essentially the same emphasis—as highlighting humanity, specifically mortality, on the road to fateful Jerusalem.

The references to 'my [mortal] fathers' (19.4) and 'Son of Man' (9.58) are followed immediately by references to lying down, but in both texts the lying down is not satisfactory: Elijah lies down literally but is told to arise and eat food, which is at his head; and the Son of Man, metaphorically, has nowhere to lay his head:

1 Kgs 19	v. 4: τοὺς πατέρας μου // v. 5: καὶ ἐκοιμήθη... v. 6: καὶ ἰδοὺ πρὸς κεφαλῆς αὐτου
Lk. 9.58	ὁ δὲ υἱὸς τοῦ ἀνθρώπου // οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ...
1 Kgs 19	v. 4: my fathers // v. 5: and he lay down... v. 6: and behold at his head
Lk. 9.58	the son of (hu)man(ity) // does not have where to lay his head...

The words for 'lay down' are distinct. The verb in 1 Kgs 19.5, 6 (κοιμάω) is associated with falling asleep; and in Lk. 9.58 (κλίνω) with inclining or laying down. Here both these verbs are often translated as lay or lay down. Both texts tell of a person facing death, and both contain four elements: the basic idea of laying/lying down; desire to do so; not being able to rest in lying down; and mention of the head. The way in which Luke reshapes 'lying down' and 'head' is similar to the way in which he later reshapes the motif of the delay and the plough (1 Kgs 19.19-21; Lk. 9.61-62); in both cases there is a form, not so much of word-play—well known in biblical writing—as of image-play, the process sometimes associated with prophets.

The implication: while Luke's picture of Jesus as homeless builds on Jesus' rejection by the Samaritans, it also uses a series of elements from the Elijah account, and combines them into the single image of laying down one's head. But Luke maintains the sense of an unsatisfactory process: Elijah cannot just lie down; and the Son of Man cannot lay down his head. The essence of both texts is an evoking of the ambiguity of humans—bound to earth and mortal, but also having a further dimension that can wake them to something else and keep them restless until they engage the something else.

The reference to the birds is ambiguous. Unlike the foxes, who are clearly earthbound in their holes in the ground, the birds are described, unnecessarily, as birds 'of the sky/heaven', πετεινὰ τοῦ οὐρανοῦ. Like the references to the enigmatic 'someone' and to 'the messenger of the Lord' (1 Kgs 19.5, 7), it makes sense as a hint of relief from the homelessness, and, within Luke's surrounding text, forms part of a pattern linking 'heaven' to a wider world, ultimately to a divine dimension (Lk. 9.54, 58; 10.15, 18, 20). Unlike the dens of the foxes, the birds' nests, κατασκηνώσεις (twice in the New

Testament: here and Mt. 8.20) evoke places of deep rest, as indicated by the New Testament's four uses of the corresponding verb, κατασκηνόω (Mt. 13.32; Mk 4.32; Lk. 13.19; and esp. Acts 2.26). This ambiguity seems to correspond to something within Elijah. He is in the wilderness, and mortal; yet someone is calling him to something further.

What is essential is that, in the first exchange, every element of Luke's text, from the opening reference to journeying on the road to the final mention about laying down one's head, comes either from the scene of *Elijah's journey to Horeb* or from *elements associated with it* or from *Luke's own vocabulary*.

2. *From Preoccupation with Death/Burial to Proclaiming God (1 Kings 19.9-18; Luke 9.59-60)*

(a) *Preoccupation with death and burial (Luke 9.59)*. The second dialogue is unusual in having three parts, three 'he saids', rather then just two. Its initial 'Follow me', is a variation on 'I will follow (after) you' (1 Kgs 19.20). It is an imperative/command, the first in the triple challenge, and so clarifies the nature of the text as a call narrative (Fleddermann 2005: 393). The other dialogues have no imperative.

This second dialogue has two basic elements: preoccupation with burial; and a command to leave death/burial and proclaim God. Of these, one, the potential disciple's *request to first bury his father*, is modelled partly on Elisha's *request to first kiss his father goodbye* (1 Kgs 19.20, final scene); and the other element, the command to leave the dead and proclaim the kingdom of God, distils the large central drama of 1 Kings 19—an account of how, with intensifying imperatives, the awesome Lord moves Elijah from preoccupation with death to undertaking God's mission (19.9-18). In brief:

[1] *At Horeb: Focus moves from death to God.*   [2] Let me first bury my father.
[2] Elisha: I will (first) kiss my father.   [1] *Leave the dead; proclaim God.*

Details: As mentioned earlier, the opening reference to an indefinite 'other' ('He said to another', Εἶπεν δὲ πρὸς ἕτερον), is a variation on the initial indefinite 'someone' ('Someone said to him', εἶπέν τις πρὸς αὐτόν, Lk. 9.57; cf. τις...εἶπεν αὐτῷ, 1 Kgs 19.5).

The basic vocabulary of following, 'Follow me', ἀκολούθει μοι, relies largely on the earlier phrases—'I will follow after you', ἀκολουθήσω ὀπίσω σου / ἀκολουθήσω σοι (1 Kgs 19.20; Lk. 9.57), but its imperative tone, and the subsequent commands ('Leave the dead...; But you, going away, proclaim...') reflect the Lord's directive tone in the central scene at Horeb (1 Kgs 19.11, 15-18), especially 'Go; return...', πορεύου ἀνάστρεφε (19.15).

As already partly indicated, the potential disciple's request to be permitted to first go away and bury his father is a variation on Elisha's 'I will kiss my father and (then) follow after you:'

    1 Kgs 19.20   καταφιλήσω τὸν πατέρα μου
    Lk. 9.59   ...πρῶτον θάψαι τὸν πατέρα μου
    1 Kgs 19.20   I will kiss my father
    Lk. 9.59   ...first to bury my father

Luke's 'first', πρῶτον, makes explicit what the 1 Kgs 19.20 implied—that Elisha would *first* kiss his father. Some modern translations make a similar adaptation; they insert the word 'then' ('and *then* follow', RSV, JB) to indicate sequence/priority. 'Permit...', ἐπιτρέπω, is Lukan; it occurs only in Luke (Lk. 9.59, 61; Acts 21.39) apart from parallel Mt. 8.21, always as 'Permit me...', ἐπίτρεψόν μοι). Its courteous tone may reflect the tone of the exchange between Elijah and Elisha (19.20). The stark change in the reason for going back to one's father—not 'to kiss' but 'to bury'—is explained by the way death preoccupies Elijah (19.10, 14).

(b) *Jesus' reply: Leave death/burial and proclaim God (Luke 9.60).* Luke distill Elijah's repetitive complaining by a sharp repetition involving just two short words, 'bury' and 'dead':

    1 Kgs 19   ἀπέκτειναν...ἀπέκτειναν (19.10, 14), θανατώσει...θανατώσει...
               (19.17).
    Lk. 9   θάψαι... θάψαι, τοὺς νεκροὺς... τοὺς νεκρούς (9.59-60).
    1 Kgs 19   killed...killed...(19.10, 14), put to death...put to death...
               (19.17).
    Lk. 9   to bury...to bury...the dead...the dead (9.59-60).

The word 'put to death', θανατώσει, actually belongs not with Elijah's pre-occupation with death but with the Lord's response to it (19.17), yet it maintains some of Elijah's repetitiveness, and may have served Luke's overall emphasis on death and on seeing beyond death. The core of the entire Elijah chapter (1 Kgs 19) is the dynamic presence of the Lord, first the Lord's in-breaking on the mountain (19.11-12) and then the Lord's intensifying command to get moving: 'Go; return...and you will come...and you will anoint...and you will anoint...and you will anoint...' (19.15-18). The command to get moving is reflected in Jesus' dense command to leave the dead, and go:

    1 Kgs 19   v. 15: πορεύου ἀνάστρεφε...καὶ ἥξεις... v. 19: καὶ ἀπῆλθεν...
    Lk. 9.60   ἄφες...σὺ δὲ ἀπελθὼν
    1 Kgs 19   v. 15: Go, return...and you will come... v. 19: and he departed
    Lk. 9.60   Leave...but you, departing...

The 'leave', ἄφες, may involve some word-play with the LXX—a matter for another discussion. The emphatic 'But you, departing', σὺ δὲ ἀπελθών, telling the potential disciple to move elsewhere, brings together the repeated 'you', σὺ, in the pointed questions to Elijah about his location 'What you (συ) here!?' (1 Kgs 19.9, 13), and combines them with Elijah's 'departing' in response to the Lord's command (19.19). The addition of δὲ, 'but', is Lukan. The anointing means turning the Lord's in-breaking into practical action—in this case by appointing two kings ('king...king'; βασιλέα...βασιλέα, 19.15-16) and, then climactically, 'you will anoint [Elisha] a prophet' (χρίσεις εἰς προφήτην), instead of Elijah himself. Such was the Lord's resounding commanded at Horeb, and Luke immediately tells of the clear command of Jesus: 'But you, departing, proclaim the kingdom of God':

1 Kgs 19.15-16	καὶ εἶπεν κύριος πρὸς αὐτόν πορεύου ἀνάστρεφε...καὶ ἥξεις καὶ χρίσεις εἰς βασιλέα...εἰς βασιλέα...καὶ...χρίσεις εἰς προφήτην ἀντὶ σου
Lk. 9.60	εἶπεν δὲ αὐτῷ...σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.
1 Kgs 19.15-16	And the Lord said to him, Go, return...and you will come and you will anoint as king...as king...and...and you will anoint as prophet in your place
Lk. 9.60	But he said to him... But you, departing, proclaim the kingdom of God.

The gap between the prophet (προφήτην) and proclaiming (διάγγελλε) is not great: 'Prophets are first and foremost proclaimers' (Sawyer 1993: 1). And while the Lord asks Elijah to anoint two kings (βασιλέα...βασιλέα, 19.15-16), Jesus commands the proclamation of 'the kingdom of God', τὴν βασιλείαν τοῦ θεοῦ (9.60). 'The verb [proclaim] διαγγέλλω is Lucan...[used] twice in Luke–Acts (Lk. 9.60; Acts 21.26)...and nowhere else in the gospels' (Fleddermann 2005: 394).

The phrase 'kingdom of God' is not in 1 Kings 19 but it was well-established as early as the Epistles (for instance, in 1 Cor. 4.20; 6.9, 10; 15.24, 50), and Luke had used it earlier (for instance, in 7.28 and 8.1) so it fits with his larger pattern of writing, particularly with his earlier reference to 'announcing the good news (εὐαγγελίζω) of the kingdom of God' (8.1). But as well as being in accord with Luke's own practice, the phrase 'proclaim the kingdom of God' also captures the heart of the drama at Horeb (1 Kgs 19), and it thereby captures something also from the background drama of Sinai (Exod. 19). Luke's distillation of Horeb—and ultimately of Sinai—forms a strong foundation for disciples, especially for the far-flung mission of the seventy.

In summarizing Luke's second exchange (Lk. 9.59-60) what is essential is that virtually every element in it is either a copy or variation of 1 Kings 19 or is a reflection of Luke's own distinct vocabulary.

3. *Turning Back from the Plough (1 Kings 19.19-21; Luke 9.61-62)*
(a) *Let me first say farewell (Luke 9.61)*. While the second dialogue focused on the kingdom of God, the third consolidates that focus by emphasizing perseverance—not looking back from the plough. The one who looks back is not worthy of the kingdom of God. In speaking again of the kingdom of God, this third dialogue goes over some of the same ground as the second. It begins again with a request from a potential follower to first take leave of his house, and, as in the case of the person who wanted first to bury his father, it too makes use of the account of Elisha first going to kiss his father goodbye.

The initial phrases ('Another said, I will follow you, Lord, but first permit me...', Εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι...) all consist of repetitions or variations on the beginning of dialogue two (9.59).

The first distinctive phrase in this dialogue is the request 'to say farewell to those in my house', ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. While this repeats aspects of the earlier texts on parting from one's father, it also contains variations that reflect some of Luke's adaptations and distinctive vocabulary. The use of 'house' prepares for the fivefold reference to house (οἰκία, οἶκος) in the mission discourse (Lk. 10.5, 7). The rare word ἀποτάσσομαι, 'to say goodbye', is predominantly Lukan (only Lk. 9.61; 14.33; Acts 18.18, 21; Mk 6.46; and 2 Cor. 2.13). It is not clear whether Luke's use of ἀποτάσσομαι should be linked with its occurrence in 2 Cor 2.13.[6]

(b) *Jesus' reply: Ploughing...no turning back (Luke 9.62)*. As indicated, Jesus' response about perseverance/commitment, about not looking back from the plough, adapts the LXX picture of Elisha the ploughman turning from ploughing. Luke preserves the idea of a promising perseverance, but does so by reversing actions and image. Freedom to go back becomes an implicit warning about relinquishing the task; and the plough, instead of being burned, is kept in hand and before one's eyes.

Details: 'The use of οὐδεὶς ["no one"] with a participle and ἐπιβαλὼν τὴν χεῖρα / τάς χεῖράς ["throwing/putting one's hand(s)"] are both Lucan'

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6. Luke's use of ἀποτάξασθαι, 'say goodbye/take leave of', has affinity with 2 Cor. 2.12-13: both texts imply mission, travel, pressure, and sorting things out with people to whom one has ties (one's brother/'them'). Cf. 2 Cor. 2.12-13: 'When I came to Troas to preach the gospel of Christ, a door was opened for me in the Lord; but my mind could not rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia', Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ **ἀποταξάμενος αὐτοῖς** ἐξῆλθον εἰς Μακεδονίαν. The identity of the αὐτοῖς, 'them', in ἀποταξάμενος αὐτοῖς, 'took leave of them', is obscure; cf. Lk. 9.61, **ἀποτάξασθαι τοῖς** εἰς τὸν οἶκόν μου, 'to take leave of those in my house'.

(Fleddermann 2005: 396 n. 27). But while thus maintaining aspects of his usual style, Luke also reflects details of specific aspects of 1 Kings 19, namely variations of 'on', ἐπ / ἐπ', in 1 Kgs 19.19. Very literally:

1 Kgs 19.19	καὶ αὐτὸς ἠροτρία…καὶ **ἐπῆλθεν ἐπ**' αὐτὸν καὶ **ἐπέρριψε** τὴν μηλωτὴν αὐτοῦ **ἐπ**' αὐτόν
Lk. 9.62	οὐδεὶς **ἐπιβαλὼν** τὴν χεῖρα **ἐπ**' ἄροτρον
1 Kgs 19.19	And he was ploughing…and he came-up**on on** him and he cast-**on** his mantle **on** him
Lk. 9.62	No one putting/throwing-**on** his hand **on** the plough

When Elijah first approached Elisha, he *threw* (ἐπιρρίπτω) his prophetic mantle over/on him (ἐπέρριψε τὴν μηλωτὴν αὐτοῦ ἐπ' αὐτόν), and Luke refers to the potential followers as *throwing* (ἐπιβάλλω, throw over) a hand *onto* the plough (ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον). Thus Luke keeps the idea of throwing something over something else, but instead of ἐπιρρίπτω he uses his generally preferred word, ἐπιβάλλω. Luke also preserves the repeated use of on/over (ἐπ / ἐπ'). Luke is not just playing with linguistic trivia. He is keeping elements of the passing on of the mantle of prophecy. Elisha burned the plough to stay with the mantle, but in Luke's account of the call, the new mission still keeps the plough—as a metaphor, an indication of future fruitfulness and clear focus.

Luke's 'and looking back', καὶ βλέπων εἰς τὰ ὀπίσω, abbreviates the reference to Lot's wife looking back at the destruction of Sodom: 'and his wife looked back', καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω (Gen. 19.26). Luke abbreviates to suit the context, uses the participle ('looking', βλέπων) as he did in the preceding phrase ('throwing', ἐπιβαλὼν), and provides an allusion to Sodom that prepares for the reference to Sodom in the commissioning (10.12).

Regarding 'is worthy of the kingdom of God', εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ, in the New Testament the adjective εὔθετός, 'worthy', is Lukan insofar as Luke is the only evangelist to use it (twice: 9.62; 14.35). Otherwise, within the New Testament, it occurs only in Hebrews (6.8).[7]

Again, in the third exchange, virtually every element of Luke's text (9.61-62) is either a repetition/variation of 1 Kings 19 and related material or reflects Luke's own distinctive vocabulary.

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7. Heb. 6.1-8 talks of perseverance and has linguistic affinities with Lk. 9.60, 62; cf. Heb. 6.1-8, esp. 1-2: ἀφέντες… καταβαλλόμενοι…νεκρῶν…ἐπιθέσεώς…χειρῶν… νεκρῶν… εὔθετον. 'leaving…throwing down…dead…laying on…hands…dead…worthy'. A colleague mentioned in conversation (Limerick, 7 July 2011) that in Papyrus 46 (c. 200 CE) Hebrews is placed after Romans.

Summary

The purpose of this chapter was to seek out if possible the literary back-ground or sources of Jesus' triple challenge to disciples (Lk. 9.57-62). The main results are as follows:

The context of the challenge—a journey with extraordinary features, including looming assumption, and the power to call down fire from heaven (Lk. 9.51-56)—immediately links the account of Jesus *in some way* with the Old Testament account that tells of Elijah as likewise able to call fire from heaven and as likewise setting out to be taken up (2 Kgs 1.1–2.2).

The essential Old Testament narrative concerning Elijah is scarcely eight chapters, so it does not take long to attempt an initial check as to whether Jesus' triple challenge owes anything to the rest of the Elijah narrative, and given that there is a frequently recognized link between Jesus' third challenge about not turning back from the plough (Lk. 9.61-62) and the third part of Elijah's crisis journey to Horeb, the part about calling the young ploughman, Elisha (1 Kgs 19.19-21), it makes sense of look more closely at the full account of Elijah's journey to Horeb (1 Kgs 19). The opening of Elijah's journey proper, the beginning of his journey in the wilderness (1 Kgs 19.4), provides immediate encouragement. Its eight opening words contain varia-tions on all six of the opening words of Luke about the journey of Jesus (Lk. 9.57).

Further investigation shows wide-ranging similarities and adaptations. The form used by Luke, that of three pithy repetitive exchanges, follows a form that he himself had used earlier in reporting John's replies to would-be doers (Lk. 3.10-14); and these exchanges also incorporate some of the repeti-tiveness of 1 Kings 19. Both 1 Kings 19 and Lk. 9.57-62 are essentially three-part, but in both cases the central part is more sharply challenging, and particularly in 1 Kings 19, more elaborate. The heart of both texts is a variation on the call of the Old Testament prophets. In addition, Luke turns elements of plot, actions described as really happening, into metaphors: not being allowed to stay lying because of food at one's head becomes not having a place to lay one's head; emphasis on the dead become partly a metaphor for the spiritually dead; God's appointing of kings becomes a basis for referring to the kingdom of God; and ploughing turns into the metaphor of the plough. In addition, Luke interweaves the use of 1 Kings 19 with the use of other texts, and he adapts the final shape of the text to his own context, both the immediate context of a journey to Jerusalem, the further missionary journey far beyond (Lk. 9.51–10.20), and the larger context of Luke's entire work.

Continued analysis shows similar procedures in the full detail of Luke's work. Even the repetitive use of indefinite pronouns to indicate Jesus' interlocutors, 'someone', 'another', 'another' (9.57, 59, 61), consists of repeating and varying the indefiniteness of the 'someone' who first speaks to Elijah in the wilderness (1 Kgs 19.5).

Likewise regarding the content *within* the framework. Essentially every word, every image of the entire text of the triple challenge is built either on the LXX (on 1 Kgs 19 plus associated references) or on Luke's distinctive vocabulary and purpose. Occasionally Luke's distinctive vocabulary has curious affinities with the Epistles, leading to the issue of Luke's relationship to these Epistles, but even without attempting to resolve that question, the essential fact remains: the combination of the LXX and Luke's literary capacity—his masterful skill as a Christian evangelist intent on communicating the message of Christ—explains the data within the text of the triple challenge.

At times Luke may seem to reflect material from another source, for instance in referring to the foxes and birds, but these animals fit perfectly with the image of the wilderness, and with other Septuagintal references to foxes and birds; and the description of the birds as birds 'of heaven' fits the birds into the context of repeated references to heaven in the surrounding text (Lk. 9.51–10.20). Even unusual words, such as 'permit', 'say goodbye/take leave of', and 'worthy' (ἐπιτρέπω, ἀποτάσσω/ομαι, εὔθετός) reflect Luke's distinctive vocabulary (Fleddermann 2005: 396).

Conclusion

The result of these procedures is that the sub-text, 1 Kings 19, is not just edited or redacted. It is transformed. Redaction is indeed present in the composition of the Gospels, and elsewhere in the scriptures, but, as the critique of John Van Seters (2006) has partly indicated, the role of redaction in the composing of the Bible has been exaggerated.

The role of redaction has been particularly exaggerated in discussions of Q. Since both Matthew and Luke used redaction in dealing with Mark there is often a presumption that they also used redaction in dealing with their other sources. As a working hypothesis such a presumption is reasonable, but it needs to allow for other methods of adaptation, including transformation.

There is no ready indication as to which texts are redacted and which are transformed. Each text has to be tested. In the case of Lk. 9.57-62, the transformation of the LXX—plus perhaps some indebtedness to the Epistles—is the simplest explanation of the data, and in scientific method the explanation that accounts for the data most simply is to be preferred. In this case, Q is unnecessary, and therefore unjustified.

Matthew's use of a similar shorter version of the challenge (Mt. 8.19-22) is relatively easy to explain: Matthew used this part of Luke's text but adapted and abbreviated it, as he frequently did with Mark's text. Of course this raises the question of Matthew's overall relationship to Luke, but that was already mentioned when outlining the sequence of the New Testament documents (Chapter 5), and has been discussed at length elsewhere— essentially to say that Matthew first used a brief Elijah-based version of Luke's work (a work containing Lk. 9.57-62), and that, as a later stage, canonical Luke–Acts used Matthew.[8] The credibility of the brief Elijah-based version of Luke—based on the whole Elijah–Elisha narrative—rests especially on the fact that, like Lk. 9.57-62, it is rooted solidly in an extant text, the LXX, and so, as the analysis in this chapter indicates, it is verifiable in a way that Q is not.

What is important is that, as Lk. 9.57-62 illustrates, the literary roots of the Gospel text can be traced, often in considerable detail. While it is useful and necessary to employ all the resources of historical investigation, of 'historical criticism', including archaeological excavation of sites, it is also necessary to try to trace the pen of the evangelist. Luke's reworking of 1 Kings 19 shows an extraordinary attention to the entirety of the older scriptures, everything from the scope and depth of their vision to the detail of their fabric. He distils the essence of 1 Kings 19, its increasingly sharp word to the dead heart, but he also harvests many of its actions as metaphors, and he gleans many details that preserve something of the texture of the old and that lend character to the new.

But the character of the new is another topic.

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8. Brodie 2004: esp. xxvii-xxviii, 197-203, 260-67. Much further discussion is still necessary.