

The Gospel of Luke

- Rev. Dr. Arthur Just, MIMITS
- Students share\$ / Dr. Just Luke Class /
- Work in Greek; but don't be afraid
- Focus will be one pastoral use of Luke
- April 3, 5: Peter Scaer a guest lecturer on his thesis, the Passion of Luke

MARCH 6, 2001: CLASS

- In Greek:
 - Luke 1:1-4 (2nd week)
 - Luke 1:67-80 (3rd week)
 - Luke 4:14-30
 - Luke 5:27-32
 - Luke 6:27-38
 - Luke 9:28-36
 - Luke 15:1-3, 11-32
 - Luke 22:1-38
 - Luke 24:13-35
- Luke 9:51: Jesus sets his face to go to Jerusalem
- Focus on the Greek, then expand out in the English

OUTLINE of the GOSPEL

- One of the three synoptic gospels
- Only one of the gospels with a personal prologue
- Luke could be
 - A God-fearer: one who didn't want circumcision, but was otherwise "Jewish" (likely)
 - A diaspora Jew familiar with Greek (possibly)
 - A Gentile (not likely – why the familiarity with Jewish culture)
- *The Prologue (Luke 1:1-4)*
 - Contemporary, 1st century "high" Greek; Luke is demonstrating his abilities
 - Luke is using language with which the Gentiles will be impressed

The Infancy Narrative (Luke 1:5-2:52)

- A move from "high" Greek to "Septuagintal" Greek
- Luke is using language that recalls ancient, scriptural Greek
- Language that Gentiles would have associated with the *Old Testament LXX*
- 1) Old Testament-like People
 - John the Baptist and Jesus both have miraculous births
 - John's birth will remind us of Abraham and Sarah
 - Jesus' birth will be a miraculous "type" from Scripture
- 2) "Step Parallelism"
 - John and Jesus follow similar paths
 - But Jesus will always be greater than John
 - Both have angelic announcements
 - Zechariah and Mary are both troubled
 - Both are told not to fear, that women will conceive, and what the son will be named

- One will be great before the Lord, the other will simply be Great
- John gets the Benedictus, Jesus gets the Nunc Dimittis
- Continuity between the Old and the New, and the transition from one to the other
- 3) The Canticles remind one of the Psalms
 - Each canticle functions in a unique way
- 4) The Temple
 - John's birth is announced in the temple (START)
 - Luke provides data regarding Zechariah's tribe, his status and the sacrifices
 - Jesus' as a 12 year old discourse in the temple (END)
 - All the disciples after the ascension go to the temple (FINAL END)
- The Gospel is written for Gentiles, but also to Jewish Christians for evangelism purposes
 - The details about the temple and Old Testament customs have to be explained
 - The Passover is discussed and details provided
 - Jesus has to be seen as not a one-shot-deal, but fulfilling a purpose

Preparation for Ministry (Luke 3:1-4:13)

- Switch from "Septuagintal" Greek to "Koine" Greek
- Some critics have seen here the *real* Gospel, to which later authors added
- This doesn't seem likely, given the great flexibility Luke shows in Acts
- The Five Names (3:1):
 - Tiberias Caesar
 - Pontius Pilate
 - Herod
 - Philip the Tetrarch
 - Lysanias
- The Two Jewish Names (3:2):
 - Annas
 - Caiaphas

MARCH 8, 2001: CLASS

- See notes in "Logos" program: luke.not

John the Baptist (Luke 3:1-4:31)

- John is in prison before Jesus is baptized
 - In Matthew, John is the one who baptizes Jesus
 - In Luke, God is the main actor in the baptism (John was still there)
- The genealogies
 - αυτου;" ηη ιησου" is a common way for Luke to speak of Jesus: "Jesus himself"
 - There are seventy-seven names, with the seventy-eighth being God
 - There are eleven lists of seven names; Christ arrives at the end of the "eleventh week"
 - The twelfth week is the Messianic week
- The Law
 - *Written Law*:
 - Old Testament foundation of purity laws, sabbath laws, table fellowship laws
 - Jesus endorses the written code of the Law
 - *Oral Law*:
 - Chief priests represent the Sadducees on the Sanhedrin: "liberal, high church crowd"
 - They evaluate the purity laws, have only the Torah, though

- They are of little importance to Jesus
- Scribes represent the lay Pharisees: “conservative, puritan, low church”
 - Don’t get along with the Sadducees
 - Have the Law AND the Prophets
 - They are the focus of Jesus’ interest; BUT they are the dangerous group!
- Luke 11:52: Jesus interprets all the law through himself
- Wherever Jesus is, there is God’s (w)holiness and purity
- Core Values:
 - Holiness and honor were the core values of the Jewish world
 - Purity and honor/shame codes drove the culture: who is in, who is out
 - We now operate with guilt more than shame: guilt from inside, shame from outside
 - Our culture is gradually moving back to honor/shame from innocence/guilt
 - Luke reinterprets Jewish understanding in terms of honor/shame

The Galilean Ministry (4:14-9:50)

- Two and a half years before he predicts his death
- He is a prophet who
 - a) speaks for God
 - b) performs miracles
 - c) being a teacher
 - d) rejection
- Jesus uses two metaphors for Gospel:
 - 1) new creation (he is the creator)
 - 2) the kingdom (he is the king)

The Journey to Jerusalem (9:51-19:27)

- Sept-Oct, 29 AD to April 7, 30 AD
- 10 chapters in 6 months! (compare to 5 chapters in 2.5 years!)
- Most of the unique Lukan material is in this section
- Travel notices: 9:51, 13:22, 17:11, 18:15

The Ministry of Jesus in Jerusalem (19:28-21:38)

- The triumphant entry
- The Workers in the Vineyard
- Discussion with the religious establishment
- Signs and warnings about the end times

Preparations for Betrayal (22:1-13)

- Judas’ arrangements with Jews
- Preparations for Passover

The Passion Narrative (22:14-23:56a)

“Friday” for Jews – Day of Preparation for the Passover

18:00 Celebration of Jesus’ Passover (begins at sundown)

00:00 “Mount of Olives” (Luke)

03:00 Jesus’ Arrest

04:30 Trial #1: Arrival at the Sanhedrin (Cockcrow)

- “If you are the Christ, tell us”

- “Then you *are* the Son of God”
- “I am”

Trial #2: Pilate (First)

- “King of the Jews”
- 1st declaration of innocence: Pilate, “I find no legal cause in this man”
- “He incites the people, teaching through all Judea, starting with Galilee”

Trial #3: Herod

- Mocks, but does not condemn: finds him innocent
- A “nothing” trial, but Herod has a prominent place in the Gospel

Trial #4: Pilate (Second)

- 2nd, 3rd declarations of innocence
- 3 attempts to release
- 3 demands for his death (trade for Barabas, crucify, Pilate gives in)

Two admittedly ruthless men both declare Jesus innocent

08:00 Trip to Golgotha

09:00 Crucifixion

- The first scene is an absolution: “Father, forgive them”
- In between are more accusations:
 - King of the Jews
 - Christ
 - “You saved others; save yourself”
 - “Save yourself and us as well”
- 4th declaration of innocence: the thief, “This man has done nothing wrong”
- The last scene is an absolution: “Today, you will be with me in paradise”

15:00 Death

- 5th declaration of innocence: the Centurion, “in reality, this man was righteous/just/innocent”

17:30 Entombment (before sundown)

A Day Passes

“Sunday” for Jews: **UNIQUE**

05:00 Jesus appears to the Women

- “Remember how he spoke to you in Galilee”... delivered, death, resurrection

17:00 Meal at Emmaus

- The Christ must suffer, then enter into his glory

Later Risen Lord eats with the disciples

- The Christ must suffer, rise, then repentance be preached in his name

- The three days begin with a meal, and end with a meal

MARCH 13, 2001: CLASS

Luke/Acts Parallel

Luke

Prologue

Infancy

John, Jesus’ baptism and temptation

Jesus’ activity outside Jerusalem

Acts

Prologue

Christianity in Jerusalem

Christianity outside Jerusalem

Paul’s activity outside Jerusalem

Exegesis

- Diachronic vs. Synchronic Exegesis
 - Both begin with a text and an interpreter
 - Higher critics have taught us much about:
 - Language, etymology and grammar
 - Historical / cultural research (Joseph Fitzmyer on Luke)
 - Diachronic: through time
 - Look at the text as a window
 - What lies *behind* the text? What is the source? What is the form?
 - Mark comes first, then Luke and Matthew, then John
 - Luke is made up of Q and Special Luke
 - Rudolph Bultmann, “The History of the Synoptic Tradition”
 - Synchronic: in time
 - Look at the text as a mirror
 - The text reflects back meaning; it has an integrity of its own
 - Redaction:
 - Combines diachronic and synchronic exegesis
 - Assumes a single author with a goal in mind, that uses previous sources and forms
 - *Higher criticism* will pit one author against another
 - *Lower criticism* assumes a common theological goal among NT authors
 - Where is the meaning: in the text or in the interpreter of the text?
 - “Reader-Response” criticism: the reader makes the meaning of the text
 - Historical/Grammatical (Theological): LCMS adopted method of interpretation
 - Cultural / Social analysis
 - Linguistic and grammatical analysis
 - Some source analysis, as proposed by historical texts and the NT itself
 - The text influences the reader more than the reader influences the text
 - Luke uses his abilities and research to produce what the Spirit wanted us to have

Perception of Luke

- Considered for a long time the “poor cousin” of the NT
 - 1) Marcion liked Luke
 - 2) Created “early Catholicism” when the Parousia was delayed
 - The Parousia was delayed
 - Luke “creates” “church”, “ministry”, and “sacraments”
 - 3) Brings to an end the creation of doctrine
 - 4) Too much sanctification
- Luke sanitizes the Gospel:
 - “No atonement theology”
 - “Embarrassed by the Cross”
 - Emphasizes the resurrected Christ
- Now Luke is seen as a highly respectable literary work
 - “The Scripture are always more than literature, but never less than literature”
 - Luke himself calls his book a “narrative”
- “Reader-Response”
 - We always read the text through a particular lens
 - The early church always the read the text through the kerygma of the church

- We read the text through our confessions
- This is a *circular* method: the text forms me but I read the text in the way I've been formed
- We will be doing an "ecclesial" reading of the text

MARCH 15, 2001: CLASS

Luke's Prologue

- Luther does "theological exegesis", which sets him apart
- SEE NOTES from server: "Prologue Greek"
- Luke 1:1-4 is all one "sentence" in Greek. There are two causal, then one temporal, then one purpose, adverbial clause. An adverbial clause modifies a "verb". There is some kind of "circumstance", then, surrounding the clause (causal or temporal, for example).

1) Surface meaning: words on the page

- *Nouns*: nominative, genitive, dative, accusative
- *Verbs*: infinitive, participle, indicative
- *Clauses*: adverbial, adjectival
- What the words *say*

2) Deep or Theological meaning: the significance of the words on the page

- What the words *mean*

- Many have endeavored (not *attempted*) to compile a *narrative*
- The events of Christ's life is the content of these narratives
- Matthew and Mark (possibly John!) are on the table
- Fulfilled "among *us*" is a reference to the church!

MARCH 20, 2001: CLASS

- Be sure to find the *subject* and the *verb* in the sentence
- *Compound*: two or more main, coordinate clauses
- *Complex*: one main clause, with one or more subordinate clauses
- Look out for: *Adverbs, Infinitives, Genitives, Datives*
- Whenever we see kurio~ o qeo~ we should think $\mu\upsilon\eta\iota\lambda\ \alpha\theta\eta\omega\upsilon\eta$
- *Apposition*: "virtual synonyms", like "Paul an apostle", "David a child"
- *Epexegetical*: explains what follows; translated "that is to say"

MARCH 22, 2001: CLASS

- Comparison of John the Baptist's and Jesus' birth narratives
 - Step parallelism: Jesus is greater than John
 - See notes in the commentary:
 - "You shall call him John" / "You shall call him Jesus"
 - "He shall be great before the Lord", "He shall be Great"
 - Sign: muteness / Sign: conception of John the Baptist
 - Zechariah's forced silence / Mary's spontaneous answer
 - The two children meet in The Visitation (*Magnificat*)
 - John born, circumcised, named (*Benedictus* – salvation is coming)
 - Jesus born (*Gloria*), circumcised, named, *presented!* (*Nunc Dimitis* – salvation fulfilled)

- CHIASM: The story of the Annunciation
 - “Principle of Balance”: synonymous or circular parallelism
 - The person on the edge is changed by the encounter at the climax to be different at the end
- ANNUNCIATION: Time, Place, Person (When, Where, Who)
 - Time: sixth month of Elizabeth’s pregnancy
 - 30 days x 6 months = 180 days
 - Days of Mary’s pregnancy = 270 days
 - Days until presentation at the Temple = 40 days
 - Total = 490 days (7x7 – the eschatological time)
 - Person: Archangel Gabriel (Archangels speak for God and bear his presence)
 - Place: City of Galilee, Nazareth
- VISITATION:
 - Parallels between the story Mary’s journey and the ark of the covenant
 - Both journey, both greeted with shouts of joy, both stay three months
 - Mary is the true ark of the covenant, not just temple or Israel
- God’s presence is now in the womb of Mary
- God’s presence is also in his Word: where his word is spoken, there is God
- MAGNIFICAT:
 - A hymn of praise
 - “holy is his name” – the holy one who is in her womb
 - God’s Mighty Acts
 - “mercy” is a theme that reappears throughout Luke
 - The mighty are brought down, the humble are exalted
 - “The Great Reversal”
- BENEDICTUS:
 - The covenant / oath of God is the center of the hymn
 - It also bears a chiasmic structure, with John as the fulfillment of the old
 - This will be the *new* covenant
- CLOTH BANDS
 - Sign: babe (*in swaddling clothes*) lying (*in the manger*) = BIRTH
 - Sign: The cloth bands are the signs of his death = DEATH
 - Sign: The bands are folded and left behind after the resurrection = RESURRECTION
- GLORIA:
 - Connection between the Gloria and the words of the triumphal entry into Jerusalem
- PRESENTATION:
 - The rising ones: the sinners
 - The falling ones: the self-righteous religious establishment
 - The stone which the builders’ rejected (the cross) has become the cornerstone

MARCH 27, 2001: CLASS

Four Categories of Miracles

- Freedom from these is proclaimed in Luke 4:18, the “Nazareth Manifesto”
 - Demon possession (Luke 4:31: man with demon freed by *rebuke* from Jesus)
 - Sickness (Luke 4:38: mother-in-law of Simon, which Jesus *rebukes*)
 - Sin (Luke 5:17: Jesus heals the paralytic and *forgives his sins*)
 - Death (Jairus’ daughter, widow’s son at Nain)

The Office of the Ministry

- The Nazareth Manifesto is about the Great Exchange
- “Power goes out” of Jesus, because he is exchanging his power for our weakness
- As Jesus moves to Jerusalem, he becomes more and more aggravated
- Finally, at the cross, Jesus takes everything into himself and creation feels the pain
- Jesus then returns from the dead, to show us our new body, which he takes to heaven
- In baptism, the same thing occurs, and we in ministry do it

Kingdom of God

- God is in his creation working a *new* creation in Jesus Christ

MARCH 29, 2001: CLASS

Baptism in Luke-Acts

- This is a theme that extends through the Gospel to the Acts of the Apostles
- **Old Testament**
 - Jewish purificatory “baths”, somewhat like baptism
 - These are not initiatory; proselytes are brought in through circumcision
- **JOHN THE BAPTIST: START**
 - Baptism of Repentance (into the forgiveness of sins)
 - Luke 3:16: “I baptize with *water*”; Holy Spirit is not explicit
 - For sinners preparing for the arrival of the new age, the coming of the Messiah
 - Not initiatory, but preparatory
 - Unique in salvation history, with no exact precursors
 - *Purifies/Cleanses*: repentance + water
 - *Preparatory*: it is not *the thing*; it is a prelude to something; *catechetical*
- **JESUS: His own baptism**
 - The great exchange: Jesus now publicly becomes sin for us
 - Jesus goes into the sin-soaked waters, cleanses them and takes them into himself
 - **The Holy Spirit**
 - Repentance + water
 - Pneumatic: The Spirit is visibly present; making Pentecost possible
 - Trinitarian: Father, Son, Holy Spirit
 - Christic: Points out Jesus as the Anointed One
 - Substitutionary: Jesus now stands in our place, in solidarity with us
- **JESUS: His crucifixion**
 - **Fire**: destroys and purifies (see Luke 12:49-50)
 - “Fire I came to throw on the earth / and how I wish it were already kindled!”
 - “A baptism I have to be baptized with / and how I am in distress until it is accomplished!”
 - On the cross, the fire of God’s wrath against sin is consumed
 - A baptism in *blood*
- **PENTECOST: END**
 - Christian Baptism
 - Embraces John’s baptism, Jesus’ first baptism, and Jesus’ cruciform baptism
 - Water (John), Holy Spirit (Jesus 1st), and Fire (Jesus 2nd)
 - Holy Spirit + Fire no longer *destroy*, but now *purify*
 - Initiates life into the Church
 - Jesus baptizes at Pentecost with the Holy Spirit and with fire (tongues)

- After Pentecost, the Holy Spirit is brought upon those already baptized in water by John

APRIL 3, 2001: CLASS

The Passion Narrative

- The one shared story of the church
- But each Gospel has a distinct take on the crucifixion
 - John: the majestic Christ
 - Mark: the forsaken Jesus on the cross
 - Luke: the historical Christ, founder of a world religion
- **Luke**:
 - The Christian faith was not drawn out of whole cloth
 - It is a continuation of a long and ancient tradition
 - Acts 17:18: Don't make the same mistake in judging Paul as you did in judging Socrates
 - Socrates was killed by the Athenians for introducing "foreign gods"
 - The same charges are made against Paul
 - "Surely this man was righteous": the centurion at the cross
 - The cross is dealt with very "perfunctorily" in all the Gospels: no gore
 - The *real* problem is the shame of the cross (Hebrews 12:2)
 - Celsus vs. Origen: Jesus complained that the cup pass him by (he was weak)
 - Socrates, by contrast, faced death with strength, certainty and courage
 - Crucifixion was reserved for criminals, slaves, and "nothings" of society
 - Jesus at table (symposia) speaks like a Greek philosopher (just like Socrates!)
 - The Holy Spirit reminds us of certain truths without actually mentioning them
 - "We must obey God rather than men" – a direct quotation of Socrates!
 - "The most righteous" – the last words written about Socrates
- **The Agony**
 - Matthew:
 - The whole group goes to the Garden
 - He became very distressed, sorrowful, troubled, "deeply depressed", "falling apart"
 - The text suggests a lack of courage, Jesus being overwhelmed by the situation
 - Gives new meaning to "faithful to death": Jesus is grieved to the point of death
 - "Let this cup pass": there must be some other way (with God all things are possible!)
 - "The spirit is willing, but the flesh is weak": the struggle of the Christian life
 - Jesus persists in prayer: 1st, 2nd, 3rd time: we should keep going to God in prayer
 - The disciples flee from Jesus
 - Mark:
 - Parallels the Gospel of Matthew
 - Luke:
 - Jesus leads his disciples to the mountain (they *follow* Jesus)
 - Jesus must have courage, because the church (Acts) will be called upon to have courage
 - "Father, forgive them" is missing in the oldest manuscripts, but parallels Steve
 - Mt. Of Olives, not Gethsemane, "as was his custom"
 - "Pray that you may not come into the time of trial"
 - Jesus encourages the disciples, never says they desert him

APRIL 5, 2001: CLASS

- “inclusio”: “Pray that you may not come into temptation”
 - A frame to give context to the story
 - Satan has now reappeared at “the opportune time” mentioned in the temptation
 - This is a *trial*, more than a temptation: this is a battle against evil
 - The angel that appears in the desert in Matthew appears on the mount in Luke
 - Jesus “places his knees”, where in Matthew he “falls down on his knees”
 - Not “if it is possible, **but** not what I want” but “if you are willing...**yet** not my will”
 - Are verses 43-44 included? “sweat of blood”
 - Anguish, which doesn’t seem to fit with the theme of these verses
 - Not well attested in some manuscript traditions
 - Angelic appearances are both unusual but representative of Luke
- Matthew
 - “My God, my God, why have you forsaken me?”
 - “Surely this man was the Son of God”
- Luke
 - “Surely this was a righteous man”
 - He was innocent
 - He was righteous/sinless
 - He was just/honorable
 - No cry of dereliction
 - Emphasis on the innocence of Jesus (Pilate, Herod, the Centurion)

APRIL 17, 2001: CLASS

THE GALILEAN MINISTRY

- Prophet Christology:
 - Teaching / Miracles: Announcement and demonstration of “New Creation”
 - Release of the cosmos from bondage: the language of forgiveness, liberation, freedom
 - Healings, resurrection from death and forgiveness are all part of this work
 - WORD (teaching) and SACRAMENT (healing, miracles): release and forgiveness
 - Rejection
 - Shown as a reality on the cross: a terminal and definitive end
 - Those who follow one who gave up *his* life will also experience rejection in *their* life

THE SHAPE OF THE CHURCH

- 1) Jesus as Cornerstone
 - **Luke 4:18**: “The Nazareth Manifesto”
 - **Luke 4:31-44**: “Teaching and Healing in Capernaum”
- 2) The Apostles
 - Followed immediately by **the call of Peter**, who is singled out as first among the twelve
 - Confession and Absolution
 - “Depart from me, I am a single man” / “Do not be afraid”
 - Absolution gives the strength to stand in the presence of God
 - Moses and the Burning Bush
 - Isaiah and the Temple Vision
 - Angel Gabriel and Mary

- Cleansing of the Leper
 - Asked to go to the temple for absolution
 - Cleansing of 10 lepers: a Samaritan recognizes Jesus as the one who is NEW temple
- The only other disciple called out if **Levi**
 - Levi's call and banquet, a table fellowship issue
 - This is the first Sabbath controversy: possibly a tip of the hat to Matthew's Gospel?
 - "You must understand the Jewish Gospel to truly understand Jesus"
- **Peter**: first among the twelve
- **Levi**: first among the Gospel writers
- 3) The Apostolic Foundation and the Ways of Life and Death
 - The Calling of the Twelve
 - The Sermon on the Plain

LUKE: explains the shape of the church

- Jesus as Cornerstone (Luke 4:
- Peter as First of the Twelve and Matthew as First of Gospel Writers (Luke
- The Apostolic Foundation and the Ways of Life and Death (Luke 6:12-49)

TEACHING, HEALING and MIRACLES

- Luke 7 – Jesus Heals and Teaches at Table
 - Centurion's Slave, Widow's Son, John the Baptist, Eating with a Pharisee
- Luke 8 – The Mysteries of the Kingdom
 - Women support Jesus, new kinship, calming the storm, Gerassen demoniac
- Luke 9 – The Climax of the Galilean Ministry
 - Sending the twelve, feeding of five-thousand, transfiguration

GREEK: Luke 5:27-32, Luke 6:20-49

- PETER / leper / paralytic: forgiveness and release
- LEVI / table fellowship / Sabbath: table fellowship is now connected with forgiveness
 - Table fellowship will now be connected with release and forgiveness
- 5:28: *kai; katal ipwn panta ajnasta," hkol oupei aujtwl*
 - *And, leaving behind everything, rising up he was following (imperfect) him.*
 - Matthew would already have known Jesus and been familiar with his teaching
- 5:29: *aujtwl* is a dative of advantage: the feast is for the advantage of Jesus
 - This is Matthew's repentance, showing hospitality as the proper use of "stuff"
 - The "others" present are sinners, "reclining" together with tax collectors and Jesus
- 5:30: The Pharisees "and their scribes" wimp out, and complain not to Jesus but to the disciples
- 5:32: Only contains the concluding phrase, "to repentance"
 - "I have come": an action in the past with continuing implications, a punctiliar durative

APRIL 19, 2001: CLASS

I. 6:20-26: Catechesis: the Two Ways of Life – Life or Death

A. Beatitudes: a way of life

- Three beatitudes
- A summary beatitude

B. Woes: a way of death

- Three woes
- Summary woe

II. 6:27-38: The Imperatives of Catechesis

A. Love your enemies: eight imperatives:

- 6:27: **Love** your enemies (the chief imperative)
- 6:27: **Do good** to those
- 6:28: **Bless** those
- 6:28: **Pray** for those
- 6:29: **Turn** the other cheek
- 6:30: **Give** to everyone
- 6:30: **Do not demand back** from them
- 6:31: **Do** to others (The Golden Rule)

B. Imitate God: four imperatives:

- 6:35: **Love** your enemies
- 6:35: **Do good**
- 6:35: **Lend**
- 6:35: **Become merciful** (The Complete Summary)

C. Do not judge: four imperatives

- **Do not judge**
- **Do not condemn**
- **Forgive**
- **Give**

III. 6:39-49: The Goal of Catechesis

- A. Enlightenment
- B. Transformation
- C. Foundation

6:31, 6:36, 6:38: Three Summary Imperatives

The Story of Perpetua: a good story for confirmation?

“A good measure, pressed down and shaking over”:

- Corn or grain pressed down into a vessel to make room for more, poured into the “fold of a garment”
- Where your heart is, there your treasure is also

APRIL 24, 2001: CLASS

Sending of the Twelve

- 9:1-6: infinitives of purpose
 - sending them out “in order to...”, “in order to...”
 - deconvntai the word reflecting hospitality
- The new temple is found wherever is found the household of faith
- “Shake the dust from your feet”;
 - Common practice before entering the Temple (Mishnah)
 - Jesus is the new temple
 - His kerygma (teaching and miracles) is also Christ’s presence
 - Teaching and miracles = Word and Sacraments
- The twelve: Apostles, not Bishop/Pastors
 - The former are “church planters”, not “stay-at-home” shepherds
 - Peter is the only apostle who was also a bishop, as far as we know

Herod Questions the Identity of Jesus

- 9:7-9: “Herod was confused”
 - John / Elijah / Prophet: Jesus is certainly identified with propheting
 - Herod the Tetrarch (in Tiberias) hears “the happening things”
 - “and he was seeking to see him”
 - **Luke 23:8:** “Herod, seeing Jesus, rejoiced a lot because he had wished to see him”
 - **Luke 13:13:** “Herod wants to kill you”

Feeding of the Five Thousand

- 9:16-17: The same structure as that of the Eucharistic narrative and Emmaus
 - Preaching and healing occur five times in these verses
 - The people were satisfied and were “filled up”

APRIL 26, 2001: CLASS

Luke 9:12: “We are in a desert place”

- There is nowhere around here they can have food
- All they have are five loaves and two fish

Luke 9:14: “Have them recline in groups of fifty”

- This is an immense crowd, larger than a football field
- Women and children would have been separated from the men; 8,000-10,000

Luke 9:16: Taking, Looking up, He blessed, He broke, He gave

- The disciples then distribute the food
- These may be more than simply the twelve; but it may also be only the twelve

Luke 9:17: They picked up the broken pieces

Table Fellowship

- The Eucharist is a sub-category of table fellowship
- Jesus’ eating with his people and his teaching is not the Eucharist
- The feeding of the five thousand is the climax
 - Jesus teaches
 - The people eat and are filled
 - Christ is present **LOCALLY**
- The Last Supper
 - Christ is present both **LOCALLY** and **SACRAMENTALLY**
 - Taken bread, gives thanks, breaks it, and gives to them
- The Resurrection in Emmaus
 - Christ is present **ILLOCALLY**, possibly **SACRAMENTALLY**
 - Reclining at table, taken bread, he blessed it, broken it, gave it to them
 - Language is the **SAME** as the feeding of the five thousand
- After Pentecost
 - Christ is only present **SACRAMENTALLY**

Every covenant in the OT was sealed by a meal

- God’s table fellowship goes beyond the Eucharist
- All cultures celebrate intimacy and fellowship by a meal
- Heaven is described as a “marriage feast”
- *Teaching, Eating, and Presence*

- The teaching “burns the heart”, but it is the eating that “opens the eyes”
- The disciples at Emmaus

Luke 9:20: Great Confession of Peter

- Only the demons before this point have confessed Christ

Luke 9:22: First Passion Prediction

- He rebukes the disciples, commanding them to say this to no one (Messianic Secret)
- Do not say that the Son of Man must suffer and die and on the third day be raised (Passion Secret)
 - All **infinitives**: suffer, rejection, be killed (not *crucified*)
 - “It is necessary” is the language used
 - Jesus as the suffering servant is “The Son of Man”
 - **Journey**: to come down from heaven to earth to die to rise to ascend back to heaven
- “Let him deny himself and take up his cross *daily*”
 - The cross is in reference to the *disciples*, not Jesus
 - To witness to Christ is to bear in your body his wounds
 - See Luke 14: 27: “The one who does not bear his own cross can’t be my disciple”

Luke 9:27: “Some of you will not taste death until you see the Kingdom of God”

- A reference to the cross and resurrection

The Transfiguration

Luke 9:29-32: The Main Body

- Infinitive of purpose: “to pray”
- Moses and Elijah break in from heaven, continually discussing his “exodus”
 - The exodus is his trip down from heaven and his return there
 - This will be fulfilled in the cross
- This is a liturgical moment
 - In the Eucharist, heaven and earth meet
 - Jesus is wherever his word and sacraments are
- Luke adds this because Matthew and Mark don’t NEED to say it explicitly
 - The Gentiles have no eschatology!

Luke 9:33: Peter wants the Theology of Glory

- It is good to be here, let us stay!
- A reference to the Feast of the Tabernacles

Luke 9:35: “Listen to him!”

- The connection here is with Deuteronomy 18, “When the prophet comes, listen to him!”
- They were silent, and reported this to no one what they saw

MAY 1, 2001: CLASS

LUKE 14-16

Luke 15:11-24: The Prodigal Son

PARABLES: In reality, two parables

- A “dyadic” way of looking at reality (vs. individualistic)
 - *Individualistic Culture*: we are defined by our achievements
 - *Dyadic Culture*: we are defined by what other people think of me
- The Loving Father makes *three* radical moves in the eyes of the community
 - 1) The younger son is given his inheritance before the father is dead

- 2) He runs to the prodigal when he comes home, and initiates contact
- 3) Begs the elder brother to come into the feast, holding him to a higher standard
- Jesus is speaking to a number of different communities
 - The tax collectors and sinners are the Prodigal Son - “the ones rising” in Israel
 - The Pharisees and scribes are the Elder Son - “the ones falling” in Israel
- A possible parallel in the dancing of David naked before the Ark

CHARACTERS:

- *Major:* The Loving Father
- *First Parable:* The Prodigal Son
- *Second Parable:* The Elder Son
- *Also:* The Community

Kenneth Bailey: GREAT author

A. There was a man who had two sons

1. A son is lost
 2. Goods wasted in expensive living
 3. Everything lost
 4. The Great Sin
 5. Total Rejection
 6. A change of mind
 - 6'. An initial repentance
 - 5'. Total Acceptance
 - 4'. The Great Repentance
 - 3'. Everything gained
 - 2'. Good used in joyful celebration
- 1'. A son is found

15:12: - And he divided with them his life

- The elder son happily takes his inheritance, which *he* does not deserve, and does not dispute it
- He should have kept the younger brother in line: is the older brother also falling out with the Father?

15:13: - journeyed abroad to a far off country and there he squandered his substance, living extravagantly

- The son gets out of town, not wanting to be part of the community; goes to a “*Gentile country*”
- He had to liquidate the whole of his “inheritance”: land, cattle, etc., probably in the next town
- Connection with the parable of the unjust steward, who also “squandered”
- “Extravagantly” is not explained: it’s a neutral meaning “he ran up his credit card”

15:15: - he sent him into the field to feed the pigs

- For a Jew, feeding pigs would be the ultimate denigration
- The citizen he stays with is a Gentile, possibly a Roman
- He becomes associated with this citizen: “joined to him”

15:16: - the husks that the pigs were eating

- He wanted to get nourishment out of something humans cannot digest!
- This was something only the pigs could derive nutrition from
- He was prevented from eating it, probably for his own health’s sake

15:17: - I am being destroyed by this famine

- For selfish reasons, he desires to return to his father where there was abundant bread
- He comes to his senses, and remembers that at least his father was merciful

15:18: - I have sinned against heaven and in your presence

- He started out as a son, and is planning to come back as a hired hand
- “Pharisaical repentance”: he is sorry, but he is going to “work his way back” to forgiveness
- This is what “humans” think of as repentance; he will keep his pride and make reparation
- If the story ended here, the good Jews listening would have approved

15:20: - The father runs, falls on his neck, and kisses him

- It is the father that does *everything*: his great mercy and compassionate is visible to all

15:21: - I am not worthy to be called your son

- He does not ask to be made a servant
- He sees the Father’s mercy, and he responds to it by throwing himself upon him
- There is no attempt to work his way into his father’s graces, but accepts the gift

15:22-24: joy and celebration

- “Let us make merry”: the feast, the fatted calf, great rejoicing!
- The fatted calf is reminiscent of the Passover
- The sandals, ring, and clothes were signs to the community that the son had returned
- The fatted calf was usually on slaughtered twice: at a wedding or a royal visit
- The WHOLE community must come to consume it, so this is THE big feast!!!
- Connections to the language of Romans 6 – this is what happens in baptism!
- It is the FEAST that is the problem: “this one eats with tax collectors and sinners!”

MAY 3, 2001: CLASS

15:25-32: The Elder Brother

- The chiasm is left open: there is no 1’
 - Center: complaint of his treatment, and then his brother’s treatment
- Will the Pharisees join the sinners and tax collectors?
- The feast would not have been just a day: more likely a whole week

15:25: “hears music and a dance”

- He would have heard special music associated with the killing of the fatted calf
- He is drawing near to the place of salvation

15:26: “he kept on asking, inviting”

- He summons a child, maybe a younger brother, or a servant out of the party
- He has no intention of entering until he knows exactly what is going on
- It certainly isn’t his wedding or the arrival of the king, so it must be...

15:27: “your brother has returned”

- The fatted calf has been killed; the younger son has been received back “
- **ubgiamonta**: to be sound or healthy – that is how the son is received back

15:28: The first of many insults

- Addresses his father with no title

- Demonstrates the spirit of a slave, not a son
 - As the elder son, he should have been the MC of the feast
 - He would have been the one welcoming the guests
- He has insulted his father publicly, and yet says he's never disobeyed
- The father is accused of favoritism
- The son would rather party with friends than with community
 - There is no communion or love for the father
- Falsely accuses the younger son of spending his money on harlots
- Disavows his brother as kin
 - "this son of *yours*"

15:29: The father leaves the feast to speak to his son

- You would not have been expected to leave an important feast for such an unworthy son
- The younger son sees the father as merciful and generous
- The elder son sees the father as a taskmaster, one who lays down the "command"

15:31: "This brother *of yours*"

- This *is* his brother, whether he claims him or not
- Rejoicing is necessary, because the calf has been slain and atonement made
- The dead live, and the lost are found

The Journey Discourses

9:52-10:24: Discourse I

- Jesus is Rejected in Samaria
- Jesus sends the Seventy Two
 - Programmatic: sets the stage for the mission of the church

10:25-11:54: Discourse 2 (Mercy, Worship, Prayer, and Opposition)

- Good Samaritan
- Mary and Martha (proper form of worship: we must be both)
- The Lord's Prayer
- Opposition to Jesus (woes!)
 - You took away the key of knowledge
 - The key is Christ
- Jesus Teaches and Eats at the Home of a Pharisee

12:1-13:21: Discourse 3 (Persecution, Possessions, and Hypocrisy)

- 12:1-53: To the Disciples
 - The Rich Fool
 - Watching
 - Jesus' Baptism
- 12:54-13:21: To the Crowds
 - The Present Time
 - The Fig Tree
 - Parables of the Kingdom
- This is how Jesus preaches the Law!
- Hypocrisy: fear of confession and persecution

- These texts are more damning than the woes against the Pharisees!

13:24-14:24: Discourse 4 (Journey to Jerusalem)

- Meal Etiquette and the Banquet Parable

14:25-17:10: Discourse 5 (Teaching in PARABLES)

- Midrash on what Jesus has said before: parables come later, teaching comes first
- Lost Sheep, Lost Coin, Prodigal Son, Dishonest Manager, Rich Man and Lazarus
- Kingdom Parables: mostly in Matthew
- Life Parables: how we respond to the kingdom, mostly in Luke

17:11-18:34: Discourse 6 (?)

- Unrighteous Judge, The Pharisee and the Publican, The Rich Ruler

The Passion Predictions

- 3 of them, each of them develop from the previous
- The last one “blows the disciples’ minds”

18:35-19:28: Discourse 7 (Jericho and Jerusalem)

- The Parable of the Minas
- Final travel notice that leads into Jerusalem

MAY 8, 2001: CLASS

Luke 22:1-6

- The phrase *to pw~* is a characteristic saying here: translated “how”
- The people are the cause of fear, which is finally overcome
- Satan has not only entered Satan, but is now in the Apostolic Circle
 - “One of the Twelve”
 - He now has a seat “at table” along with the disciples
 - Judas had made himself vulnerable, through his sinful greed
 - Satan has *also* demanded to “sift them like wheat”
- “And they were delighted” “they rejoiced”
 - The chief priests have found their way to get rid of Jesus
 - What a contrast with the parable of the Good Samaritan
- They “agreed” this was the right thing to do

Luke 22:7: “*edei quesqai*”

- It is necessary to offer the passover
- Theologically loaded, and quite possibly a reference to Jesus

Luke 22:8: Go and prepare

- Two participles that function as imperatives in this passage
- Luke uses participles often as imperatives

Luke 22:10-11: Preparation for the Supper

- There is a connection between the preparation for this supper and the preparation for Jesus’ burial
- This is not the last Passover or the First Eucharist, it is Jesus’ Passover
 - “Preparation” and “Passover” are used four times in these verses

- Jesus is in control of this situation, and he is the host

PASSOVER (As it may have looked)

Preliminary Course

BRK – Day – Passover – Cup I

Food: Lamb, Herbs, Bread, Purée: MIDRASH

Passover Liturgy

Haggadah: Exodus

Praise Psalms

BRK: Cup II – Redemption

Main Meal

BRK: Bread

Breaking of the Bread / Start of the Meal (Take, Eat...)

BRK: Cup III – Blessing

End of the Meal (Take, Drink...)

BRK: Birkhat Ha-mazon

- 1) BRK for creation
- 2) YDH for the land
- 3) TFH for Jerusalem

Conclusion

Praise Psalms

BRK: Cup IV – Hallel Cup

Luke 22:14: “And it now was the hour”

- From feast, to day, to hour
- This is the day of the passion: this would be past sundown, and into “Friday”

Luke 22:16: “I will not eat *it*”

- What does “it” refer to? The Passover.
- When is the fulfillment of the Kingdom of God? Emmaus.
 - The Kingdom of God begins when his work finishes at the cross
- This is the first use of the “common cup”, which would not have been “common” then!
- Jesus reinterprets the whole Passover in terms of himself
 - This interpretation was unique to him; it is the key to understanding the meaning of Passover

Luke 22:19-20: The Words of Institution

- Main verbs are *breaking* and *giving*
- This is my body given *on behalf of* you; my blood given *on behalf of* you
- Do this is remembrance of me (only Luke’s Gospel contains this)
- The new covenant in my blood (this is the order unique to Luke’s Gospel)

MAY 15, 2001: CLASS

Luke 22: Farewell Discourse

- Jesus’ last will and testament (testamentary tradition)
 - The legacy is being handed over to the followers
 - Comparable to Jacob in Genesis 49
 - Prophetic revelations and predications being made about the future of the inheritors
- “This cup is the new testament in my blood shed for you”
 - “Behold, the hand of the betrayer is with me at the table”

- The Son of man “must go that way”
- Luke 22:28: “You are those who have persevered with me in my trials”
 - The apostles on the thrones is a recognition of the requirement of pastors to judge
- Luke 22:37: “he was reckoned with the transgressors”
 - Reference here to Isaiah 52-53, which is how Jesus understands himself
 - Transgression is at the center of what Jesus is about
 - The showing of the two swords testifies to the fact that they are transgressors
 - “It is enough” – regarding the two swords – “that is enough to condemn you as sinners”
 - See Paul Minnear, “Some Glimpses of Luke’s Sacramental Theology”
- Luke 24:6-7: Women Sunday Morning
 - No mention of the OT
 - A woman declares salvation just as a woman brought sin into the world
- Luke 24:13-35: Emmaus Disciples
 - OT predicted what must occur
 - Hermeneutics on how to read the OT Christologically
- Luke 24:44-47: The Great Commission
 - Remembrance of what Jesus said “while I was still with you”
 - The Psalms also are mentioned, the prooftext for his suffering
 - A formula for preaching the Gospel

MAY 17, 2001: CLASS

- **Luke 24:17-30: Catechesis on the Road**
 - 17-18: The Setting for the Catechesis
 - Jesus asks after the words they are “throwing back and forth” between each other
 - They respond, “Are you the only one sojourning in Jerusalem who is clueless?”
 - 19-24: The Christology of the Emmaus Disciples
 - *Disciples:*
 - “the things about Jesus from Nazareth...a man...a prophet...mighty in deeds (miracle worker) and words (teacher)...before God and all the people” PROPHET
 - “judged guilty and crucified” ATONEMENT
 - “but we were hoping he would be the one to redeem Israel” MISUNDERSTANDING
 - They can *say the words*, but they don’t know the *meaning*
 - They report the women who found the tomb empty RESURRECTION
 - But *him* (Jesus), they did not see DISBELIEF
 - *Jesus:*
 - “Was it not necessary that the Christ suffer these things?” ATONEMENT
 - First self-reference of Jesus to himself as “Christ”
 - “And enter into his glory” RESURRECTION
 - All Scripture must be interpreted concerning himself
 - 25-27: The Kerygma of the Catechesis
 - 28-30: The Meal of Jesus
 - 31: The climax of the chiasm
 - Jesus pretends to be going farther: what is meant here?
 - Jesus wants the disciples to invite him in, and he gives them the opportunity
 - He does not want to presume on their hospitality, but have them demonstrate it
 - They throw themselves on him, and prevail on him to stay

- “Abide with us, fast falls the eventide!”
- Be present with us – the disciples want to be in his presence
- Took bread, blessed it, broke it, and gave it to them

- Word alone leads to “burning hearts”
- Sacrament alone leads to misunderstanding and confusion
- Both are needed to come to an understanding of who Jesus is

- **Five Circles of Catechesis**
 - Fifth: time, place, *person*
 - “two of them”, “on that very day”, “walking to Emmaus”
 - The two disciples came out of the 72? (Cyril of Alexandria)
 - Clopas is the uncle of Jesus (the brother of Joseph) (Eusebius)
 - The place is “on the way”; note a locality, but a journey
 - The mileage of 7 miles may be “round trip” mileage
 - On that day becomes “in that hour” after the breaking of the bread
 - Second: “their eyes were held back”, “then their eyes were opened”
 -
 -

Chronology

- Luke (58 AD)
- Acts (61 AD)
 - James martyred, Simeon Jesus’ cousin elected
 - Bishop of Jerusalem, an Emmaus’ disciple, could have verified Luke’s authenticity

MARCH 27, 2001: NOTES

The Ministry of John the Baptist

- Significant to both histories:
 - World: set in Roman context
 - Salvation: set in Jewish context
- Takes place:
 - In the wilderness
 - Surrounding country of the Jordan
- Only Luke adds the geographic preparations of Isaiah 40
 - Level the mountains, make straight the rough ways
- Willingness to submit to baptism is the key to repentance
- Fire refers to judgement throughout Luke's gospel
- John catechizes the crowds
- Love is the chief command
 - "Be merciful, as your Father is merciful"
 - Acts of love toward God and neighbor are consistent with this mercy
- The sandal is a symbol of "buying back" from the time of Boaz and Ruth
- The baptism with the Holy Spirit and fire is the cross
- Good News: repentance and baptism to the forgiveness of sins

The Baptism of Jesus

- Jesus at prayer is significant in Luke's gospel
- The opening of heaven is significant in Luke's gospel
- "Fire" is judgement in Luke's Gospel
- Jesus in his humanity is anointed by the Spirit and acknowledged by the Father
 - This anointing makes him the "anointed one", the Christ
 - He speaks of it again in Luke 4:18
- The dove recalls
 - the Spirit hovering over the waters of creation
 - the dove sent out by Noah, signaling a new creation
- "My beloved Son"
 - Reference to Psalm 2:7
 - Reference to Isaac, "the beloved son"
- From this moment, Jesus stands in solidarity with sinful humanity

The Genealogy of Jesus

- Luke - the actual descendants: Matthew – the legal descendants
- 77 names (11 lists of seven names)
 - 11th week is the week before the Messianic week
 - 7 is the number of perfection
- A more Greco-Roman, from son to father, style
- Jesus is the new Adam, the true Son of God
- David was also 30 years' old when he began his ministry

The Temptation of Jesus

- The Word of God refutes the wilderness tempter

- Jesus is the true Israel, who is faithful where Israel stumbled
- Jesus is also the true Adam, who does not succumb to temptation
- Bread
 - Jesus is tempted to repeat the miracle of manna in the desert
- Authority
 - The devil's authority is hollow, over a fallen world apart from God
 - True authority and glory is to worship God
- Worship
 - Jesus does not test the Lord as Israel did in the wilderness
 - The devil tempts Jesus with present glory

Jesus' Ministry

- Centered in the exposition of Scripture in the synagogue on the Sabbath
- Table fellowship with a leader of the synagogue for Seder the evening before
- Galilee less under the influence of the Pharisees: the *people* could hear his message
- Jesus is a prophet
 - Who teaches and performs miracles
 - Who suffers on behalf of the people
- His rejection in Nazareth is a small-scale example of his wholesale rejection
- Three titles
 - The Holy One of God
 - The Son of God
 - The Christ
-