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 1:67-80 (3rd week)
  - 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

• 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
  • ἄυτος ἀνὴρ Ἰησοῦ 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 innocence

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

<table>
<thead>
<tr>
<th>Luke</th>
<th>Acts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prologue</td>
<td>Prologue</td>
</tr>
<tr>
<td>Infancy</td>
<td>Christianity in Jerusalem</td>
</tr>
<tr>
<td>John, Jesus’ baptism and temptation</td>
<td>Christianity outside Jerusalem</td>
</tr>
<tr>
<td>Jesus’ activity outside Jerusalem</td>
<td>Paul’s activity outside Jerusalem</td>
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</tbody>
</table>
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
  - 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”
- “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 µyhil¿aÔ hwhy
• 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 chiastic 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

• 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

- 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
  - Sending the twelve, feeding of five-thousand, transfiguration

- 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; katalipw;n pavnta ajnasta; hjkolouvqei aujtw`/.
  - 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: aujtw`/ 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

1. 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


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…”
   - διεκννω 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

• 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
• 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

• 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 I’
   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 “
ugiaiounta: 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

• The phrase το πώς 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

• 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

• 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

**PASSEOVER (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”

• 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

• 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”

• 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
  • OT predicted what must occur
  • Hermeneutics on how to read the OT Christologically
  • 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 descendents: Matthew – the legal descendents
- 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