

## 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 (2<sup>nd</sup> week)
  - Luke 1:67-80 (3<sup>rd</sup> 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, 1<sup>st</sup> 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”
- 1<sup>st</sup> 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)

- 2<sup>nd</sup>, 3<sup>rd</sup> 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”
- 4<sup>th</sup> 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

- 5<sup>th</sup> 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  $\mu\upsilon\eta\iota\lambda\ \alpha\theta\eta\omega\eta\upsilon$
- *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 1<sup>st</sup>), and Fire (Jesus 2<sup>nd</sup>)
    - 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: 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> 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)
  - 11<sup>th</sup> 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
-