

Jerusalem – Center of World
Jerusalem: A Dream or Vision

- Jerusalem of the sacred imagination – does not always match reality
- Attraction – human emotions, hopes, desires
- Jerusalem has been sacked and destroyed countless times – always reborn
- As he came near and saw the city, he wept over it, ⁴² saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. ⁴³ Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. ⁴⁴ They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God." (Lk. 19:41-44 NRS)

LUKE
To The Ends of the Earth
The Ox

- Four living creatures of Revelation 4:6-8
- Irenaeus, Jerome, and Augustine associate Luke with Ox
- Zacharias and the sacrifice in chapter 1

‘Luke’ the Artist
The Third Gospel + Acts

- DATE: 85 +/- 5 years
- AUTHORSHIP: Col 4:14; 2Tim 4:11; Phlm 24 all refer to Luke as the companion to Paul. Although this cannot be proven, there is some tendency to accept. Why would an unimportant and nondescript name be chosen for pseudepigraphal attribution? Against: Luke seems to exhibit little if any knowledge of Paul's epistles, understanding of his theological concerns. But then again, why should he? Can be independent thinker. Also, there are some points of contact.
- GENERAL DESCRIPTION: 2 volume work together comprising about 30% of the NT.

Luke in Tradition

- Luke, being by birth one of the people of Antioch, by profession a physician, having been with Paul a good deal, and having associated intimately with the rest of the apostles, has left us examples of the art of curing souls that he obtained from them in two divinely inspired books—the Gospel, which he testifies that he wrote out even as they delivered to him who from the beginning were eyewitnesses and ministers of the word, all of whom [or “all of which facts”] he says he had followed even from the beginning, and the Acts of the Apostles, which he composed, receiving his information with his own eyes, no longer by hearsay.
- *Ecclesiastical History* 3.4. The church father Jerome (347–420) could add few details to Eusebius’s account:
- Luke the physician, an Antiochian, as his writings show, was not ignorant of the Greek language. The follower of the apostle Paul and comrade of all his travels, he wrote the Gospel, of which the same Paul says, “We have sent together with him the brother whose praise is in the gospel through all the churches”; and to the Colossians, “Luke the beloved physician greets you,” and to Timothy, “Only Luke is with me.” He also published another

excellent volume, which is designated by the title, “apostolic Acts,” the narrative of which extends up to the two-year period in Rome, that is, to the fourth year of Nero. From this also we learn that the book was written in the same city. Some suspect that whenever Paul says in his letters “according to my gospel” he means the volume of Luke, and that Luke had learned the gospel not only from the apostle Paul, who had not been with the Lord in the flesh, but also from the rest of the apostles. And this he also declared himself in the beginning of his volume saying, “Even as they delivered to us who from the beginning were eyewitnesses and ministers of the word.” The Gospel, therefore, he wrote as he had heard; but the Acts of the Apostles he composed as he had seen. His tomb is at Constantinople, to which city his bones, together with the remains of the apostle Andrew, were transferred in the twentieth year of Constantius.

Jerome’s Luke

- *De Viris illustribus*. In his *Preface to the Commentary on Matthew*, Jerome further noted:
- The third [evangelist], Luke the physician, by birth a Syrian of Antioch, “whose praise is in the gospel,” and himself a disciple of the apostle Paul, composed his book in the districts of Achaia and Boeotia, investigating some things from an earlier time, and, as he himself confesses in his preface, describing what he had heard rather than what he had seen.

Luke the Historian?

- Prologue – Luke 1:1-4 is definitely following the canons of a Hellenistic historian.
- Does this mean greater accuracy? Factual truth vs. meaning.
- Lucian of Samosata – *How To Write History* – use of “speeches”. Praise and blame. Moral edification.

Structure of Luke

- Infancy Narratives 1-2
- Time of Preparation 1:5-4:13
- Public Ministry 4:13-9:50
- Journey to Jerusalem (Heart of Gospel) 9:51-19:44
- Jerusalem Ministry 19:45-21:38
- Passion 22-23
- Resurrection Appearances 24

Lucan Themes

- Universalism. Cf. Luke 4:16-30; genealogy; commission in Luke 24: 44-49; descent of Spirit in Acts 2.
- Fulfillment. Infancy narratives; ch. 24; numerous places in Acts.
- Movement towards gentiles. Lk. 4:16-30; conflict theme throughout Acts.

Themes 2

- Providence. *dei* is used 41 times in Luke-Acts to express divine necessity
- Holy Spirit. Spirit present in Infancy Narratives. General descent in Acts 2. Spirit is the thread of continuity between Israel, Jesus and Church
- Offer of salvation to poor and marginalized is eschatological sign

Themes 3

- Christology: Jesus is 1) example 2) prophet 3) martyr (innocent)
- Christ event is placed in the context of world history
- 3 Ages: OT – Jesus – spirit/church

- Begins and ends in Jerusalem, in the temple
- Apocalyptic reversal of the social order; change in power
Upside-down World
- NRS Acts 17:5 But the Jews became jealous, and with the help of some ruffians in the marketplaces they formed a mob and set the city in an uproar. While they were searching for Paul and Silas to bring them out to the assembly, they attacked Jason's house. 6 When they could not find them, they dragged Jason and some believers before the city authorities, shouting, "*These people who have been turning the world upside down have come here also, 7 and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named Jesus.*" 8 The people and the city officials were disturbed when they heard this, 9 and after they had taken bail from Jason and the others, they let them go.
- NRS Acts 21:21 They have been told about you that you teach all the Jews living among the Gentiles to forsake Moses, and that you tell them not to circumcise their children or observe the customs.

Infancy Narratives

The Age of Redemption

- Carefully crafted and elegant story that is rooted in and shaped by Israel's OT salvation history.
- Constant reference to OT themes, prophecies, and prayers
- Who wrote it? Luke most likely, though probably reworked other traditions. Remember the speeches of Hellenistic historiography

Infancy Narratives 2

- Diptych – balanced and contrasted account of John the Baptist and Jesus – with John always subordinate in some way to Jesus
- With the birth of John the Baptist and Jesus, the eschatological age of salvation and redemption has dawned
- Filled with semiticisms – deliberate archaizing

Infancy Narratives 3

- REVERSAL is the most important part of the New Age – this is political, social, economic, and religious. ALL OF LUKE must be read in this light!
- As part of this, the importance of repentance and humbling oneself before God is paramount. Those who do so will be exalted – those who are arrogant, powerful and rich will be cast down by God.
- Hymns of praise – what God has done in past; what God is doing now. Form of prayer.

Changes are near!

- NRS **Luke 1:47** and my spirit rejoices in God my Savior, 48 for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed; 49 for the Mighty One has done great things for me, and holy is his name. 50 His mercy is for those who fear him from generation to generation. 51 He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. 52 He has brought down the powerful from their thrones, and lifted up the lowly; 53 he has filled the hungry with good things, and sent the rich away empty. 54 He has helped his servant Israel, in remembrance of his mercy, 55 according to the promise he made to our ancestors, to Abraham and to his descendants forever."

Annunciation(s)

In the Temple

- Beings in Jerusalem in temple (gospel will end there too). In holy place; during holy liturgy – the epitome of a revelation to Israel.
- What follows with the two annunciations is the well-known OT pattern of barrenness and miraculous birth – as in Genesis, Judges, and 1 Sam.
- Annunciation of John: Nazarite of Num 6:3; birth of Samson in Judges 13:5

In the Temple 2

- Role: spirit of Elijah. Sir 48:10 and Mal 4:5. not complete identification with Elijah as in Mk 9:11-13 and Matt 17:12-13.
- *NRS Sirach 48:10 At the appointed time, it is written, you are destined to calm the wrath of God before it breaks out in fury, to turn the hearts of parents to their children, and to restore the tribes of Jacob.*
- *NRS Malachi 4:5 Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes.*
- Encounters are according to pattern: barrenness; past hope; announcement of impending birth and role to be played by child; disbelief on part of recipient.

Annunciation

- Vv.26-38. *gratia plena* – full of grace – v. 28. Someone who has found favor with God – does not imply later doctrines concerning Mary and grace.
- V. 32 – Son of Most High and Son of God – see Qumran 4Q246. Note that he is greater than John.
- V. 35 – overshadow – Acts 1:8 (spirit) Luke 9:34 (transfiguration) but most of all Exodus 40:35 – encounter with God.
- V. 37 – nothing impossible with God – Genesis story of Sarah and Abraham Gen 18:24.
- Mary is the servant of Yahweh in sense of Isaiah – represents Israel

Visitation

Visitation

- Vv. 39-56. Present day Ain Karim – 5 miles from Jerusalem
- Blessed are you among women! – Judges 5:24 (Jael kills Sisera) and Judith 13:18 (Judith kills Holofernes). Why repeated here? Who is Mary?
- Note apocalyptic tone of Magnificat – reversal – humbling – note similarities to song of Hannah in 1 Sam 1:1-2:10

Birth of Jesus

Birth 2

- Was Jesus born in Bethlehem? History or narrative?
- Problem with dating: Herod died 4 BCE; Augustus reigned from 27 BCE to 14 CE; Quirinius governor of Syria 6-7 CE. Birth of Jesus and census could not have been while Quirinius was governor
- Luke intertwines his salvation history with world history – and makes a statement about where real power resides

Shepherds – shady characters

- Shepherds were very low in ancient Judean society. Some rabbinic sources even describe in terms of “sinners”. The apparition to them is a theological statement – will be born out in ministry of Jesus. The shepherds glorify and praise God, unlike so many respectable people.\

- Glory of the Lord – *doxa* (Hebrew *kabod*). Perceptible divine power. This apparition signals an apocalyptic event. Heavenly army – 2 Chr 33:3; Neh 9:6; Jer 8:2
- Son of God and Son of David
- V. 10 Good News of Great Joy – contrast with Roman imperial use of the phrase. Subtle juxtaposition with references to Caesar. It is a statement of power or rule.

Presentation in Temple

Presentation 2

- Ritual references to Lev 12:2-8. Note family of Jesus is very observant
- Simeon longed for the consolation (*paraklesis* – cf. John's Paraclete) of Israel. Used also in 6:24 and 16:25
- Light for gentiles: universalism of Isa 42:6 and 49:6. Paul in Acts 13:47
- Jesus himself is the consolation and the salvation – Simeon says this as he is holding the infant Jesus

A Sword Will Pierce Your Heart

- V. 34 – the Great Division – Luke sets up the fact that Jesus will be rejected by many of the Jews. His coming will reveal those who enjoy God's favor.
- Not to be understood in psychological or pious terms – this is a theological statement
- Simeon and Anna are Expectant Ones – and they both witness that Jesus is the fulfillment of what they were waiting for

Precocious Child

- Finding in temple – to be seen in terms of Hellenistic biography – Philo's Life of Moses and the life of Apollonius of Tyana.
- Casts theme of Jesus teaching in Temple: 19:47; 20:1; 21:37; 22:53; Acts 4:2; 5:21,25

John the Baptist

Repent!

- Again attaches story to world history
- V. 3 *metanoia* “repentance” – change of mind, heart and consciousness – see 4:16-30
- Isa 40 – self-understanding of the Qumran sect
- V. 7 approaching wrath (*orge tou theou*) an apocalyptic category. Not emotions of capricious God, but the playing out of the total of human sin. Paul uses: Rom 1:18; 1 Thess 1:10

Why Baptism?

- Same question as in John 8 – what does it mean to be a child of Abraham? Who belongs to God and how? This will be redefined in Luke-Acts, just as it was in John.
- What must we do? This question is asked by the crowds after the speeches in Acts.
- Note that the answer has to do with justice, sharing, and non-oppression – not with “religion” in the way that we usually define it.

Whose Son?

- What is the meaning of the genealogy and how does it differ from Matthew's?
- Through Joseph's line
- Son of Adam, Son of God – Adam is the universal symbol, not just son of Abraham. Also, claim to divinity – in keeping with Annunciation. Luke's version of the incarnation

Whose Son?

An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.² Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,³ and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram,⁴ and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon,⁵ and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,⁶ and Jesse the father of King David. And David was the father of Solomon by the wife of Uriah,⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,⁸ and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,⁹ and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah,¹¹ and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.¹² And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel,¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,¹⁴ and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,¹⁶ and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah. (Matt. 1:1-16 NRS)

Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of Heli,²⁴ son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph,²⁵ son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai,²⁶ son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda,²⁷ son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri,²⁸ son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er,²⁹ son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi,³⁰ son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim,³¹ son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David,³² son of Jesse, son of Obed, son of Boaz, son of Sala, son of Nahshon,³³ son of Amminadab, son of Admin, son of Arni, son of Hezron, son of Perez, son of Judah,³⁴ son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor,³⁵ son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah,³⁶ son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech,³⁷ son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan,³⁸ son of Enos, son of Seth, son of Adam, son of God. (Lk. 3:23-38 NRS)

All Flesh

- Universalism – one of the most important Lucan themes
- **Luke 2:29** "Master, now you are dismissing your servant in peace, according to your word; 30 for my eyes have seen your salvation, 31 which you have prepared in the presence of all peoples, 32 a light for revelation to the Gentiles and for glory to your people Israel." 33 And the child's father and mother were amazed at what was being said about him. 34 Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed 35 so that the inner thoughts of many will be revealed-- and a sword will pierce your own soul too."
- Above shows that this reorientation will be opposed – and many will lose status and power
- **NRS Luke 3:38** son of Enos, son of Seth, son of Adam, son of God.
- Chapter 2 of Acts – Pentecost and vv. 17-21 (Joel)

Baptism of Jesus
John the Messiah?

- V. 15 – all were wondering whether John might be the Messiah. As omniscient readers, the question has been answered for us!
- Luke can hardly wait to get John arrested and offstage, especially before the baptism of Jesus.
- You are my son, the beloved, in whom I am well pleased.

Temptations of Jesus
In the Wilderness

- Mirror of Israel in the desert (Exodus and Numbers). Israel failed; lapsed into idolatry. Jesus succeeds
- The desert is where humans meet God. It is a place of purification and testing
- Baptism and genealogy assert Jesus is Son of God
- Devil's question: IF you are the Son of God....

Wilderness 2

- Are these temptations real? Could Jesus have failed? Yes, otherwise this whole passage is a charade.
- Humanity of Jesus: cf. Hebrews 4:14-5:10; Jesus was put to the test in every way but sin...learned obedience through suffering
- Purpose: to trust God completely as only source, sustainer, and protector

Wilderness 3

- Nature of temptations: evoke fear and doubt; sever relationship
- Note role of Spirit
- Testing (*peirasmós*) not totally negative. Note Our Father: lead us not into the *peirasmós*, but deliver us from the Evil One
- Diabolos (slanderer) instead of Mark's Satan. What is role of OT *shatan*?

Wilderness 4

- Deuteronomy 8:3; 6:13; 6:16; Psalm 91
- Why Deuteronomy? Exhortation by "Moses" to avoid sins of the wandering the desert: putting God to test; worshiping other gods; not trusting God for sustenance. Theology of Deuteronomy is one of covenant and trust.
- Devil left until a later time. Passion? Agony in garden?

Debut in the synagogue

- Vv.14-15: Jesus begins his ministry filled with the power of the Spirit in him
- Luke takes this incident from Mark 6:1-6, much later in Jesus' ministry, and moves it back chronologically to the beginning. He adds much of his own (L) material
- Jesus most likely reads from a targum
- Ps 61: part of Qumran community's self-identity. Omits 61:2: Year of Lord's vengeance

Programmatic Passage

- Fulfillment of prophecy
- Controversy and resistance
- Rejection
- Jesus ministry to those outside – sign of God's reign
- Not just humanitarianism – this is a theological statement

Good News

- Poor – cf. Luke 6:20; 7:22; 14:13,21; 16:20,22; 18:22; 19:8; 21:3. Second Isaiah's

consolation of Zion

- Prisoners – possibly debtors – literal or sin? Qumran cf. 11QMelch 9.
- Blind – mentioned in second Isaiah
- Downtrodden released – forgiveness of sins – 1:77; 3:3; 24:47; Acts 2:38

Year of Lord's Favor

- Deliverance of Zion – period of Jesus – salvation and forgiveness of sins – no “day of vengeance”
- “today” in v. 21- the present moment
- V.23 – Physician, heal yourself! – common proverb – Euripides, rabbinic literature. Why the sudden change of mood?

Elijah and Elisha

- V. 24 – no prophet accepted in own country – Mk 6:4 and Matt 13:57 but different wording. Also found in gospel of Thomas
- Time of Elijah – 1 Kgs 18:1 drought and famine apocalyptic overtones. God's prophet sent to widow of Sidon – a pagan
- Lepers 2 Kgs 5:1-19. Naaman the Syrian – commander of enemy army

Hints of what is to come

- These two examples, which evoke such fury, foreshadow the controversy and rejection of Jesus. Luke's universalism is in the forefront, as is the theme of his rejection
- The rest of the gospel will illustrate what he means by the quotation from Isa 61. Should not be understood merely as social work, but as a rearrangement of symbolic universe and human consciousness

The Call: No excuses accepted

- Note similarities and differences with Mk 1:16-20. Here he is teaching, and indicates the manner of life to which he calls Peter
- The “miraculous catch” – note parallel in John 21:1-11, where it is a post-resurrection appearance. Differences: Beloved Disciple; non-recognition, etc.

The Call 2

- Why does Peter feel ashamed and ask Jesus to leave him? When was this written and to whom? What is the purpose of the passage?
- I will make you “fishers of human beings” – what is meant? Definitely an apocalyptic meaning
- They left everything and followed him: the pattern of discipleship – cf. 9:52ff.

Symbolic Maps

- All societies – and all individuals – have symbolic maps
- They are mental constructs that are created and strengthened by culture, religion, and traditions
- These maps impose order on chaos – establish boundaries and limits – assign everything its own particular place
- They tell us “how things are” – assign categories of purity and impurity – and the roles each person is to play in society
- Tampering with an individual or collective symbolic map causes disorientation and upheaval – as our own century testifies

The Boundary Setter

- In the OT, God separates land from water, light from darkness, etc. In the psalms, he is celebrated as the one who sets the limits of the oceans, establishes the seasons, and who

assigns each thing its own place

- The world that we see around us is a reflection of the cosmic order
- To violate this cosmic order is to invite disastrous consequences

Everything in its place

- We saw earlier in the course that holiness in the OT is separation. Impurity is that which is not in its ordained place or something that falls away from perfection
- In establishing a symbolic world, there are different kinds of “maps”
- Maps of places – maps of people – maps of uncleanness – maps of times

The Holiest Place

- There are ten degrees of holiness: (m. Kelim 1:6-9)
- The *Land of Israel* is holier than any other land
- the *walled cities* of the Land of Israel are still more holy
- *Within the walls* (of Jerusalem) is still more holy
- The *Temple Mount* is still more holy
- The *Rampart* is still more holy
- The *Court of the Women* is still more holy
- The *Court of the Israelites* is still more holy
- The *Court of the Priests* is still more holy
- *Between the Porch and the Altar* is still more holy
- The *Sanctuary* is still more holy
- The *Holy of Holies* is still more holy

Who is Holy?

Maps of People (t. Meg. 2:7)

- Priests
- Levites
- Israelites
- Converts
- Freed Slaves
- Disqualified Priests
- Netzins (temple slaves)
- Mamzers (bastards)
- Those with damaged testicles
- Those without a penis

Don't Touch Anything!

Maps of Uncleanness (m. Kelim 1:3)

- by contact: a dead creeping thing, male semen
- exceeded by carrion
- exceeded by contact with a menstruant
- exceeded by issue of him that has a flux, by his spittle, his semen, his urine
- exceeded by what is ridden upon by him that has a flux
- exceeded by what he lies upon
- exceeded by the uncleanness of him that has a flux

Sacred Time

Map of Times

- Sabbath

- Passover
- Day of Atonement
- Feast of Tabernacles
- Festival Days
- Feast of New Year
- Days of Fasting
- Feast of Purim
- Mid-Festival Days

Change? No way!

- The tradition is a fence around the law; tithes are a fence around riches; vows are a fence around abstinence; a fence around wisdom is silence (m. Aboth 3:14)
- If it ain't broke, don't fix it!!

Rome's Map

- Roman power – ordained by gods – with a deified emperor ruling the world
- *Optimates* – senatorial class – old aristocratic families
- Equestrian class
- Retainers
- Freedman
- slaves

But Change There Will Be!

Luke's Vision

- The previous passages illustrate the effects of early Christian (Lucan) preaching and spirituality
- They were not revolutionaries in our sense of the word – but their vision caused upheaval and turmoil
- What they were undertaking was a rearrangement and redefinition of Israel's – and Rome's – symbolic map

The Boundary Crosser

- Jesus not polluted by contact with anyone or anything
- Raises dead: 7:11-17; 8:54-55
- Cleanses lepers: 5:13
- Those with blood flow healed: 8:44
- Blind given sight: 7:21
- Those with defective bodies made whole: 4:40; 5:17-25
- Demons expelled from possessed: 4:31-37; 8:26-35
- Sinners forgiven: 5:24; 7:47; 15:1-32; 19:1-10

You have it all wrong!

- 5: 27-32 – when people object to his eating with tax collectors and sinners, Jesus reiterates what he said in the programmatic passage – he is crossing boundaries and gathering in the lost
- Vv. 33-39 – the wineskins parable – new spiritual consciousness is necessary. The old is incapable of holding it. This is the struggle of our own time!
- Note that Jesus is carrying out his program – healing lepers and those who are distressed – as a sign of God's visitation

Healings

- In the ancient world, there were many healers of all types. How was Jesus different? The healings performed by Jesus herald the arrival of God's Rule (Kingdom)
- Healings involve rethinking purity, sin, death, evil, and ultimately even God
- Is God defined by holiness (separateness and purity), or by mercy?
- Touch is present in almost all of the healings – relationship and the willingness to step across barriers
- Faith is essential in all the healings – active power of God; receptive power of people – both must be present

It Takes a Village

- Healer must be aware of social role of individual in community
- Friends, relatives, family and neighbors must participate in healing of illness
- The afflicted person must always be seen in the context of his or her society, culture, social and economic position, state in life, etc.
- In the ancient world, the human body was the microcosm of society – what was wrong with the body was wrong with society and vice versa

Illness and Disease

- Distinctions between disease and illness
- Disease: biomedical sense
- Illness: cultural model. There is an interdependence between natural and supernatural; society and the person
- Illness often associated with societal relationships and with conflict
- Difference between cure (disease) and healing (illness). Which did Jesus give? One of them? Both?

Power

- Vv. 6:19 power for healing cf. 8:44-47; Acts 8:14-15.
- *dynamis* of synoptics vs. *semeia* of John
- Emphasis on touch
- Should not be underestimated – cf. whole nature of disease
- Disease – especially in ancient world – is always contextualized

Blueprint for the Kingdom

- NRS Luke 6:20 Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God. 21 Blessed are you who are hungry now, for you will be filled. "Blessed are you who weep now, for you will laugh. 22 "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. 23 Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. 24 "But woe to you who are rich, for you have received your consolation. 25 "Woe to you who are full now, for you will be hungry. "Woe to you who are laughing now, for you will mourn and weep. 26 "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.
- NRS Matthew 5:1 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. 2 Then he began to speak, and taught them, saying: 3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 "Blessed are those who mourn, for they will be comforted. 5 "Blessed are the meek, for they will inherit the earth.

6 "Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 "Blessed are the merciful, for they will receive mercy. 8 "Blessed are the pure in heart, for they will see God. 9 "Blessed are the peacemakers, for they will be called children of God. 10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 11 "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Sermon on the Plain

- Cf. 1:52 – magnificat – hungry. Luke: poor without qualification
- Cf. 4:18; 7:22 – good news to the poor. Blessed are the poor!
- Contrast between now and then - woes
- Differs from Matt in that there is no emphasis on Law and Prophets

Imitatio Dei

- Vv. 27-38 – ethics of the Kingdom. Contrast, along with preceding, of God's standards and how they differ from that of humans
- Mercy or compassion (*oiktirmon*) is a word that is used only a few times in NT – Rom 12:1; 2 Cor 1:3; Phil 2:1; Col 3:12; Jas 5:11 – and it designates a merciful or compassionate quality found in God

Perfection = Love

- From "Q" source: Luke 6:27-38 and Matt 5:43-48
- One way to show that you are children of the Most High: love in a divine way
- This divine way is to show absolutely no distinction or partiality
- God gracious and loving to the good and the wicked

A Most Inhuman Love

- Command is to love enemies and those who reject your love
- Love in a sense is impersonal
- Self-giving; expecting nothing in return, not even acknowledgment or thanks
- Love is universal and not particular (beyond family, kin, ethnic group, nation, social class, etc)

Be Holy as I am Holy

- God commands us (Lev 19:2) to be holy as he is holy – now we must be compassionate or merciful just as God is
- Luke – be compassionate or merciful
- Matt – same passage – be perfect (*teleios*) which means, all-encompassing and limitless in your love

Imitatio Dei 2

- Vv. 36-38 – ethics of Kingdom – our relationship with others determines not only our relationship with God, but the standard that will be used in judging us – revolutionary when it is considered!
- These teachings – and how they are presented – are clearly aimed at Luke's community undergoing struggles and persecutions

The beam in your eye

- Vv. 39-49 – a series of sayings that illustrate the importance of metanoia and inner change. Cleansing the doors of perception
- Important of doing – important element of Luke's emphasis on faith – doing and believing go together

The Centurion

- We forget that he was a pagan military officer in the occupying army – boundary crossing indeed!
- He was most likely a “God fearer”
- Patron/client dynamics – does not approach Jesus directly
- “Not even in Israel have I found such faith” hearkens back to 4:16-30. Importance of faith

The widow’s son

- The pattern is 1 Kgs 17:20-24
- Raising of dead an apocalyptic sign – God’s visitation
- “a great prophet has arisen” cf. Deut 18:15. Part of the understanding of Jesus
- Note fear – sign of divine presence

Are You the One?

- 7:18-35: connections with what has preceded it and that which follows
- Are you the one to come or are we to expect someone else? Jesus refuses to answer directly: answer the question yourself. What do you see? This is also addressed to Christian community.
- Blessed are those who are not scandalized by me

Are You the One? 2

- The two styles of John the Baptism and Jesus are contrasted. JBap’s style is just as predicted in chapter 1. The style of Jesus is very different.
- This has caused some (Crossan et al.) to postulate a break between the two.
- There was rivalry between followers of John and those of Jesus

Trashing John?

- NRS Luke 7:28 I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he." 29 (And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John's baptism. 30 But by refusing to be baptized by him, the Pharisees and the lawyers rejected God's purpose for themselves.)

John 2

- John is best of the old order; the turn of the ages indicates that the new creation is so qualitatively different that there can be no real comparison
- Refusal to repent: reject God’s plan. This is aimed at those Jews who refuse Jesus, laying responsibility on them

The Sinful Woman

- 7:36-50. remember prophecy of Simeon in 2:35 – rising and falling of many; sign of contradiction; thoughts of many laid bare
- Faith = salvific – 8:12, 48; 17:19; 18:42; Acts 15:11. Also, forgiveness of sins (theme)
- Compare this story with Mk 14:3-9; Matt 26:6-13; Jn 12:1-8. Same story?
- Shared tradition? Completely reworked?
- No reason to suppose that this is Mary Magdalene

The Women who follow Jesus

- 8:1-3 provides a little slice of information that would have been rather shocking at the time. What were all these women doing wandering around Galilee with Jesus? It gives us an indication about discipleship and community composition in earliest Christianity. These women were the patrons of Jesus

Redefining family

- 8:19-21 “those who hear the word of God and put it into practice” strikes at the heart of culture and tradition. Reflection of 4:16-30 – redefining relationships beyond family, blood, clan etc.

Your faith has saved you

- In calming of storm (8:22-25) Jesus asks them “Where is your faith?” He gives orders and even the winds and waves obey him. So-called nature miracle. The issue is faith.
- The woman is ritually impure because of the blood – Jesus crosses that boundary (but unwittingly to be sure). It is however her faith that has saved her.

Faith 2

- Raising of daughter of Jairus – the crowds lack faith. Jesus: Only have faith and she will be saved
- This follows raising of the widow of Nain’s son – what does the raising of the dead mean? Are these people actually dead? Is this a resurrection? What does it mean?

Peter’s Confession

- 9:18-21 – Peter’s confession does not involve any praise or bestowal of keys, titles, etc. There is no rebuke of Peter.
- Jesus then follows it with the first of three predictions of the Passion: 9:22; 9:44-45; 12:50 –most likely post-Easter. Point: not a fluke or sign of weakness – preordained will of God
- Vv. 23-26 – take up cross and follow – save life, lose it; lose life for my sake will save it – beginning of unfolding of Luke’s uncompromising view of discipleship

Who will see Kingdom of God?

- 9:27 has been an embarrassment for centuries. “I tell you truly, there are some standing here who will not taste death before they see the Kingdom of God.” cf. 17:20-21 “among (in) you”
- Did Jesus utter these words? If so, he was wrong. Did early church put them in the mouth of Jesus? If so, perhaps Jesus did not have an apocalyptic worldview.
- See Bart Ehrman’s *Jesus: Apocalyptic Prophet of the New Millennium*

Metamorphosis

The Transfiguration

- Moses and Elijah – lawgiver and prophet. Jesus discusses what will take place in Jerusalem (only in Luke) (*Exodos*) departure – liberation for humanity and Israel
- The cloud – meeting the divine – Ex 24:15-18; 13:21; Elijah in 1 Kgs 18:44-45
- My Son, the Chosen
- Peter wants to build an institution!
- Garments – state of inner being. Cf. Dan 7:9
- Orthodox spirituality – *theosis* (divinization)

Who is the greatest?

- In 9:47-48, it is clear that power struggles were part of the life of the early community (surprise, surprise!) cf. Mt 18:1-5; Mk 9:33-37; Lk 22:24; Jn 13:20 etc. Egalitarian nature of the community had to be continually reasserted.

On To Jerusalem

- 9:51, when it was time for his being taken up (*analempsis*) he turned and set his face (Ezek 21:7-8) towards Jerusalem. Being taken up reminiscent of Ezekiel and Enoch, as well as Elijah in 2 Kgs 2:1

- Elijah cycle forms the backdrop of the verses on discipleship
- In 2 Kgs 1:10, Elijah calls down fire on his enemies. Here Jesus is shown surpassing Elijah
- Jerusalem 2
- 2 Kgs 2:1-6 Elisha following Elijah – no conditions. Demands of Jesus greater than Elijah
- Let me bury my father – familial obligations (Tobit 4:3-4; 6:13-14; and 14:11-13 as well as Decalogue)
- Let dead bury dead – those not in Kingdom of God are the dead!
- Say goodbye to family: 1 Kgs 19:19-20. 14:26 – hate mother and father

Inheriting Eternal Life

- Vv. 10:25-28 – what is the greatest of the commandments (to test him!) Deut 6:5; Lev 19:18 – love the Lord your God with all your heart, mind, soul, and strength and your neighbor as yourself. Do this and you will live
- And who is my neighbor? This is Luke's whole point, and the answer is in the parable of the Good Samaritan

Good Samaritan

- Samaritans were impure ethnically and religiously – mixed race and questionable theology
- In the parable, the priest and the Levite – observing the Law – pass by on the other side of the road to avoid ritual defilement by contact with a corpse
- The shocker comes with the arrival of the Samaritan – he cares for the man and shows great kindness and compassion. Which of the three showed himself to be a neighbor to the man in need? The one who showed compassion!

Samaritan 2

- Go and do likewise! (v. 37)
- Compassion and kindness are now how one defines human relationships – transcends the ethnic and religious. Reflection of 4:16-30.
- Focus on the man in need – how does he react to kindness shown to him by someone whom he despises? A complete reorientation of one's symbolic universe
- This also reflects the undifferentiated love enjoined on followers in ch. 6 – love without limits or boundaries

Better Part

- NRS Luke 10:38 Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. 39 She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. 40 But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." 41 But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; 42 there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

The Better Part

- Let the words of the Torah be burned up, but let them not be delivered to women
- Every man who teaches his daughter Torah is as if he taught her promiscuity (Eliezer ben Hyrcanus)
- The Martha/Mary passage in Luke should be read in this light: Mary is told that she may be instructed (and Martha is invited too!). They are not limited to the kitchen.

Martha and Mary

- Long history of the story – contemplative vs. active life
- Recent feminist criticism – Jesus putting down Martha for being independent

householder??

- More likely: Mary is filling a role normally reserved for men. She recognizes who Jesus is and is filling the role of disciple. Martha's demand would relegate Mary to the traditional woman's role. The story is primarily about discipleship. One thing is needed!

Teach Us To Pray

- Luke refers to pray more than the other gospels. Jesus is often depicted at prayer, especially alone and in secluded places
- Infancy Narratives: begins in Temple, during prayer. Simeon, Anna people of fervent and persistent prayer
- Jesus prays at crucial points in his life: 3:21 (baptism); 6:12 (choosing 12); 9:18 (Peter's confession); 9:28 (transfiguration).

Prayer 2

- Jesus also prays in Gethsemane – Let this cup pass from me – prayer is one of true humanity – obedience and trust
- 23:34-46 – Last Words – Father, forgive them and Into your hands I commend my spirit
- Our Father: making the name of God holy – fidelity, witness, and holiness
- Your kingdom come (my kingdom go!) is the urging for God to complete the recapture and subjection of the rebellious world

Prayer 3

- Necessary bread – day by day – keep giving
- Forgiveness of sins – people block God's efforts when they refuse to forgive cf 7:36-50. Whole mission of Jesus is about forgiveness
- Do not put us to the test (*periasmos*). Cf. 22:40, 46 – pray that you not come to the test
- This prayer is an eschatological prayer – it is praying that God's work be complete and that it be hastened

Prayer 4

- Midnight sayings – be persistent (5-8)
- Vv. 9-13 – ask, knock, receive. If you who are evil.....how much more your heavenly Father (from the lesser to the greater)
- Give the Holy Spirit (cf. Matt 7:15 'good things')
- Addressed to community towards close of the first century

Questionable pray-ers

- 18:1-14: unjust judge. Example taken from everyday experience of people. Is God to be compared to a crooked judge? Is justice the issue here? Use of humor – plus 'lesser to greater' using humorous sleazy characters
- Pharisee and publican – proper attitude of prayer – the 'poor' or humble – vs. arrogant and proud. The ones who recognize their need and their weakness before God.

Urgency

- 12:1-12 – note apocalyptic uncovering and unveiling. The apocalyptic event is a time of Truth, when all shall be seen as it is in the eyes of God
- Sin against Holy Spirit – not forgiven – what is it? Too late!
- Probably denial of Jesus under persecution even when one's knows better because of the Spirit. Sin with full knowledge of the Truth. Can also be denial of witness of the spirit, e.g., Pharisees.
- Note that Holy Spirit is the supreme empowering presence in all of this – one cannot plead

human weakness. Presupposes Acts of the Apostles

Lilies of the Field

- Vv. 22-32 – not something pious or sentimental – in the struggle to come, only God will be able to protect and to provide
- Note that it does not say that one need not work for those needs of life – but that one should not worry, because it is absolutely useless and ineffective
- Set your hearts on his kingdom (31) – doing that enables God to provide and to bless. It is harmonization with the divine source

The Sudden Return

- Gospels are filled with parables such as that found in 12:36-48.
- What happens when the return of the Master is delayed? Do people grow spiritually and morally slack? “The master will cut him off and send him to the same fate as the unfaithful” (46)
- “When someone is given a great deal, a great deal will be demanded of that person; when someone is entrusted with a great deal, of that person even more will be expected (48)”

Lord of the Banquet

- 7:16-50 woman with ointment. Contrast with Pharisees. Real wisdom banquet
- 11:37-52 dinner invitation from Pharisee. Pharisee misses point: true spirituality is justice and love
- 14:1-24 choosing places of honor. Those who should have accepted invitation didn't. Others take their places and they are strange choices.
- 22:1-38 Last Supper. Same theme. Humble service: 21-23
- 24:13-49 Emmaus. Lord recognized in context of meal.

Lord of Banquet 2

- Meal in ancient world: covenant; sacrifice; wisdom; eschatological
- Jesus' meals striking aspect of his ministry – reconciles sinners to God.
- Last Supper looks back to other meals but forward to the eschatological banquet
- Meals of the community (cf. Acts 2:42) anticipation of this

Parable

- Figurative speech – contains elements of metaphor and allegory
- Shock aspect – ending unexpected twist
- Hebrew word *maschal* (taunts, riddles, allegories, proverbs, etc.)
- Challenge a person's attitude or mindset
- Way of stating something difficult in a subtle but penetrating way

Recovering the Lost

Ch. 15 contains three parables that reveal God and at the same time reveal to believers what their own attitude should be. Reflects the command to love as God does thereby being children of the most high (6:27-38)

First parable, the story of the lost sheep (15:4-7) is from Q and is found in Matt. Compare this with the Johannine passages about the Good Shepherd (ch. 10). Here the shepherd is willing to leave the other 99 in the desert to search for the one that is lost.

Lost 2

- The point of the good shepherd story is that a flock minus one is no longer a flock. None of the sheep is unimportant enough to be sacrificed or left behind. Universalism and apocalyptic new order
- Note the contrast with the fiery sermons of John the Baptist. There is definitely a different

approach

- Seeking the lost is a restorative act, for an apocalyptic event is simultaneously a destruction, recreation and renewal; a restoration and an ingathering
- The Lost Son/Elder Brother
- Vv. 8-10 the lost drachma (coin) continues the theme: the lost object is of greater importance than the others – and the reaction should be one of rejoicing. This is “L” material
 - Prodigal Son (vv. 11-32) is an extended parable on the same theme. This parable is not primarily about forgiveness –it is about recovery of the lost but also the attitude of those who are not lost

Lost 4

- Note carefully the attitude of the father – non-judgmental and non-directive. The younger son must learn from his own experience
- V. 16 – “he came to himself” remembering his true status and true home. Exile is the symbol of alienation from God – parallels in Gnostic literature
- Father accepts the son back but demands nothing – does not even let him abase himself

Lost 5

- Really story of elder brother – in original context about the Pharisees but by analogy to everyone. The remarkable thing is that they were with the father all along and had the rights to everything, but never asked. Afraid to risk; spirituality of calculation
- Again rejoicing: this is a particular twist to the usual apocalyptic, although repentance is still demanded. As Jesus, believers should be willing to go to any lengths to win back those who are lost – and that *metanoia* is often merely remembering who one really is and where one’s true home is

Zacchaeus

Vertically Challenged Tax Collector

- 19:1-10 – Zacchaeus represents person who is most hated – collaborator and oppressor
- “Today salvation has come to this house, because this man too is a son of Abraham; for the Son of Man has come to seek out and save what was lost.”

Root of Evil

How To Use Wealth and Money

- Clever crook in 16:1-13
- Again, uses a questionable and humorous character – if the crook knows what to do, how much more the children of the light
- V. 8 – “For the children of this world are more astute in dealing with their own kind than are the children of light.”
- V. 13 – *dysphychia* –double mindedness – grave failing in early Christianity

Money 2

- V. 15 – calumny against Pharisees – should be seen as polemics and not primarily historical
- Also blessings and woes 6:20-26 – fast reversal “L”
- Rich fool 12:13-21 – again, reversal and impermanence of wealth “L”
- Poor should not envy the rich. Poor are also included in Kingdom
- Rich: Use wealth wisely. Have concern for poor. Blessedness is not in wealth

Dives and Lazarus

- Rich man and Lazarus: two ancient parallels – reversal of fortunes, and dead person's return from the dead with message for living (16:19-31)
- Egyptian parallels – Setme and Osiris; Roman and Jewish stories
- Moral tales to convince people to live their lives differently. Not to be seen as “proof for hell”
- Decision is now; later too late

Urgency of the Kingdom

- 10:1-20 – mission of the 70. note previous mission of 12 in 9:3-5. tribes and elders of Israel? Num 11:16-17; Ex 24:1, 9-14. Textual variant: 72
- Harvest is rich; laborers few. Eschatological concept
- Shaking dust from feet v. 11 – they will be counted as pagans
- Traveling light – urgency of the mission at hand – radical living of lilies of the field, birds of the air
- Satan falls like lightning (18) tread down scorpions and serpents – cf. long ending of Mark – apocalyptic sign drawing on Isaiah. Apocalyptic drama

A Crypto Johannine Passage

- 10:21-22 is a prayer of Jesus to the Father and is Johannine in flavor. The learned and clever are not those who receive God's revelation; little children are those who are open and expectant. The Son revealing the Father to followers is Johannine theology

There he is! Not.....

- 17:20-21 reflects the sort of eschatological hysteria that must have been affecting communities (and which is alive and well today)
- Cannot be pinpointed in time and place, nor observed
- The kingdom of God is among (within) you – the individual AND the community (cf. Emmaus and early chapters of Acts)

Day of Son of Man

- Vv.22-37 – the parousia – the Day of the Lord. Analogy with the Flood – sudden disaster amidst apparent normal life
- On that day, it is too late. The die is cast and people are already on one side or another
- Seeking to preserve life is useless; reliance upon God alone
- Note references (35-36) to “rapture” like experience
- Do you belong with the vultures (carrion; dead) or with the Spirit? Choose which world you belong to

Holy Risk Taking

- 19:11-27 – what to do while waiting for parousia – must be a time of spiritual striving, risk-taking and greatness
- Parallel is Matt 25:14-30, but note the rather nasty twist that Luke gives his version: vv. 14, 27. Unfortunately, these are aimed at Israel – like sees their plight as just desserts

The Ten Lepers

- Do they suffer from *mycobacterium leprae*? Probably not, but should be translated leprosy rather than “virulent skin disease”. AIDS is our current analogue, although leprosy is by no means dead
- Why does only one return to give thanks?
- *Realizing that he was healed...* A matter of acceptance of the healing and a change of consciousness
- He was a Samaritan (of course!) outsiders more open to God's revelation

The City of Destiny

- 19:28-40 – based on Mk 11:1-10 (Matt 21:1-9)
- Prophecy: Zech 9:9 – interpreted in Messianic sense by rabbis
- Psalm 118:26 “Blessed is he who comes in the name of the Lord”
- 19:11 – some thought Kingdom of God was near – the entry is not itself an eschatological event, but the fulfillment of prophecy and the entry of Jesus as King into the temple

Lament over Jerusalem

- 19:41-44 “L” source – definitely Lucan – “you did not recognize the moment of your visitation
- Pronouncement story – not primarily about Jesus. Reflects language of Jeremiah
- *Vaticinium ex eventu* (prophecy after event)? Not necessarily – at least similar words probably go back to the historical Jesus

Lament 2

- It has been reshaped, however, and inserted in this particular place in the narrative by the evangelist
- Tied to 13:34 – “Jerusalem...the city that murders prophets and stones those who are sent to you”
- Pre-supposes destruction of 70 CE – shaped theologically by that event - retribution

Den of Thieves

- Isa 56:7 and Jer 7:11
- Den of thieves not because of buying and selling – in Jeremiah 7 it is because people commit crimes and then seek safety in the temple as if it were a bandits hideout
- In Mark 11, it is linked with the cursing of the fig tree representing Israel. Luke omits. Luke also omits the violence – kicking over tables

Den of Thieves 2

- Mal 3:1 “the Lord whom you seek will come into his Temple” reflects v. 38 (Ps 118:26) and is now played out
- Note differences from John: chronology; scripture quotes (Ps 69:9; stop making my Father’s house a market place); John’s reference to body of Jesus
- Historicity: double attestation. Possibly two separate traditions. But at what point in ministry of Jesus? And it is probably overlaid with secondary theological interpretation

Render Unto Caesar

- Vv. 20-26 – Mk 12:13-17; Matt 22:15-22; Gospel of Thomas 100 “They showed Jesus a gold coin and said to Him, ‘Caesar’s men demand taxes from us.’ He said to them, ‘Give Caesar what belongs to Caesar, give God what belongs to God, and give Me what is Mine.’”
- In what sense? Very vague. Traditional: two kingdoms or realms – middle ages to present. Really inconsistent theologically with the rest of the Gospel message. Can also be understood ironically.
- Rom 13:1-7 and 1 Pet 2:13-17 preach obedience to secular authority

Caesar 2

- The coin has an image of the emperor. Romans of course levied many taxes, which was a source of tremendous resentment. Half-shekel tax; 10,000 talents annually by Israel
- They are trying to trap him into either siding with Romans or preaching rebellion – non-collection of taxes was treason
- Jesus deftly avoids identifying with any party – and what belongs to God? The human person- for God’s image is on each person

- In terms of apocalyptic: such question – and the value of the tribute – belong to evil age that is passing away: a non-question, just like the one on the resurrection
- The Comps Question
- The Sadducees pose the question to Jesus about the woman married to seven brothers and whose wife she will be at the resurrection
 - Based on the levirate marriages (Deut 25:5 and Gen 38:8). Common custom in ancient near east. It insured one's posterity.
 - What were the views of the afterlife in the time of Jesus? Many different views. Afterlife not a strong belief until after the Exile and during the Maccabean Revolt

Resurrection 2

- Josephus in *Jewish Wars* discusses the views of the various groups
- Sadducees do not believe in an afterlife. Soul dies with body. Only what is in the Torah
- Pharisees – they believe in a resurrection, and some believe in a form of reincarnation: “Their souls remain spotless and obedient, obtain a very holy place in heaven, from which, at the turn of the ages they will again inhabit bodies.” 3.8,5

Resurrection 3

- Essenes: “It is a fixed opinion of theirs that bodies are perishable and their matter non-abiding, but that souls are immortal and persist forever.: 2.8, 11
- It is clear that belief of an afterlife of some sort, either resurrection of the dead or immortality of the soul, was widespread in the first-century, with the exception of the Sadducees.

Resurrection 4

- So what is the question? Jesus answers by denying the basis of their question. They are asking the wrong question, basing it on earthly experience. There is a radical disjunction between the present age and the age to come.
- The resurrected bodies, although in continuity with the earthly person, are of a demonstrably different nature. Cf. 1 Cor 15:12-58

Resurrection 5

- Luke deletes Mark's statement of Jesus that the Sadducees are greatly mistaken. (Mark 12:18-27) but the point is still there.
- God is God of the living and not the dead. The dead are those who lead an earthly existence in the former age; the living those who have crossed over
- Note Alison's theology based upon Rene Girard: Jesus is detoxifying and purifying both our image of God and our conception of death

Vision of the End – ch. 21

- Triple tradition – taken from Mark 13 – the so-called Little Apocalypse
- Persecutions – destruction of Jerusalem – coming of the Son of Man
- More historicized than Marcan account – 21:20-24 Jerusalem surrounded by armies – reference is to the siege of 69-70 CE

End 2

- Mark and Matt, reflecting Dan 9:27, refer to the desolating sacrilege (abomination of desolation). Luke changes that to the desolation of Jerusalem. Dan 8:13; 9:27 refers to the profanation of the temple under Antiochus Epiphanes 167 BCE
- I Macc 1:54 – “On the fifteenth day of Chislew, in the 145th year, they erected a desolating sacrilege upon the altar of burnt offering.”
- Temple rededicated to Zeus Olympios

End 3

- Note v. 22 – days of vengeance – how Luke sees the event. V. 24 Jerusalem trampled by Gentiles, until the times of the Gentiles are fulfilled. Fall by sword and be taken away captive
- Heavenly portents – changes to signs – no darkening. Earthquakes, famines and plagues stock apocalyptic signs

End 4

- Focus is on endurance – v. 19 – gain your lives (souls); v. 28 – when these things begin to take place, stand up and raise your heads, because your redemption is drawing near. (1:68; 2:38; 24:21; Acts 7:35) lytrosis – buying out of slavery
- Refusal to be specific – fig tree means be aware and vigilant

End 5

- Wakefulness – Eph 6:18; Mk 13:33-37; sobriety, for drunkenness and dissipation will make one unaware

Son of Man

- Human One; Child of Adam; can be circumlocution or generic humanity. In apocalyptic circles at time of Jesus was also a transcendental figure
- Term Jesus used in referring to himself. The suffering, human part of himself?
- Taken from Dan 7:13 – engine for almost all Christian (and some Jewish) apocalyptic speculation
- Joel 2:30; Acts 2:19; coming of Son of Man. Day of the Lord

The Words

- Patterned on Haggadah – liberation from Egypt
- Two blessings of cup – there are up to 4 in Passover meal
- Blood: Lev 17:11 “life of all flesh is in its blood”; 16:1-34 shedding of blood necessary for reconciliation. Earlier stage in human image of God

New Covenant

- Anamnesis (*zikaron*) remembrance – actually experiencing, making present
- Eschatological – Jesus will not drink of cup until he does so in Kingdom of God – possibly saw his death as inaugurating that Kingdom
- Models in ancient world – Plato etc. final meal with philosophical teaching
- Promise to live and carry on teachings of Master

New Covenant

- Jeremiah 31:31 The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. 32 It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt-- a covenant that they broke, though I was their husband, says the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.

Last Supper

- Covenantal terms – Gen 15 – new exodus – Eucharist is a covenant and a public statement to continue in steps of Jesus. Jer 31:31-33
- Note vv. 29-30 – kingly rule is being shared – they will be judging 12 tribes of Israel. Restoration theology. Cf. 1 Cor 6 – saints will judge the world.

- Vv. 24-38 represent his teaching – cf. John 13. Equality, humility, and service are to be the characteristics of both the disciple and the community. Greco-Roman models are definitely rejected. Let those who have ears, hear!

Gethsemane

- Jesus presented as spiritual athlete. Word *agon* used. Epictetus presents struggle of philosopher as that of athlete, even speaks of the “sweat” involved
- Disciples grief (*lupe*) associated in ancient texts with fear, anxiety and cowardice
- Must be real struggle, just as temptations were. Heb 5:7-8

Gethsemane 2

- V. 40 – pray not to enter into *periasmos* cf. Our Father in ch. 11.
- V. 43 – some textual traditions omit mention of angel. Textual critical factors inconclusive; left in because it is consistent with Lucan narrative and theology (temptations)
- Hour of darkness – cosmological battle

The Calvary Drama

- We keep in mind that the passion narrative is a sacred drama, heavily overlaid with theological explanation.
- As this Chagall painting shows, this “mythological” event unleashed much misery for the Jewish people
- Our own myths should never be at the expense of others; if we have a “toxic myth,” there is room for reinterpretation or recasting. We are responsible for the effects of our theology

The Trial

- Trial not court verbatim. Theologized historical drama. Who is responsible for death of Jesus? Unclear.....did Jews have right to decide in capital cases?
- <http://www.law.umkc.edu/faculty/projects/ftrials/jesus/jesus.html>
- Note the charges in 23:2,5: forbidding them to pay taxes to emperor; stirring up people. Unique to Luke. Dangerous charges in first-century Judea
- Note vv. 6-12, the sending of Jesus to Herod. Unique to Luke.
- In Luke, Jesus is not flogged; nor is there the stylized ridicule as king
- Jesus is portrayed throughout as a Hellenistic philosopher – calm, stoic, and in control

Saint Pilate?

- Three attempts by Pilate to acquit Jesus – shifting of blame to Jews
- Attempt to show Pilate in good light, as reluctant to kill Jesus.
- “Saint Pilate” (early Coptic church)
- Philo and Josephus paint another picture.

The Via Dolorosa

- Vv. 27-31 – this is an ominous apocalyptic prediction of the coming destruction of Jerusalem. Luke ties it in with 19:41-44 and 21:1-38. It reflects Luke’s view of the fate of Jerusalem being divine retribution
- V.34 “Father, forgive them; for they know not what they do” Some of the best and oldest MSS omit this verse! The later MSS and the Church Fathers include it. Since it is an integral part of Luke’s theology, most editors include it, although by the strictest of textual critical rules it should not be

Place of the Skull

- No reference to Jesus being the one who would destroy the temple and build it again

- *IF* you are the Christ of God and King of Israel (vv. 35, 37)
- Last Temptation of Christ? *IF* you are the Son of God.....
The Unique Death
- Ps 22 is the template for crucifixion scene in Synoptics – death and vindication of the innocent man
- Vv. 23:44-48 – no talk of Elijah coming to save Jesus
- Adds that the sun’s light failed
- Tones down Matthew’s apocalyptic imagery about earthquakes and open tombs
- The Centurion: “praises God” in Luke; then adds, “Truly this man was innocent! (dikaios). No reference to “Son of God”

The Enigmatic Veil

- The curtain or veil of the temple was torn in two (v.45) as in the Synoptics. Which one? The outer courts? The Holy of Holies? What does it mean?
- 1) end of covenant 2) prophecy of Temple’s impending doom 3) Holy of Holies – previously accessible only to High Priest now open to all
- Could be either one of three. The third one is probably the best one to proclaim
- Pope John Paul II: God’s covenant with Israel, *which has never been revoked!*

The Descent to Darkness

- Calvary: present day Holy Sepulcher? It was, in fact, outside walls of the city
- Note Joseph of Arimathea was a “good and righteous man” and had not been in on the plot
- Unnamed women follow and note where Jesus is buried

He Is Risen!

- Note that there were no witnesses to the resurrection itself – only the Risen Christ!

Risen Christ

- Two points of reference: Mark 16:1-8 – the short (original) ending – only empty tomb, no appearance of the Risen Christ
- 1 Cor 15:3-7 – primitive proclamation – Christ died for our sins in accordance with the Scriptures, and that he was buried, and that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, and then to the Twelve. (no specific reference to the empty tomb)

Risen Christ

- With the resurrection appearances, Luke’s use of Mark comes to an end. From here on, the four gospels go separate directions
- Matt: angel and stone; apologetic elements with guard on tomb etc
- John: ch. 20 – appearance to Mary Magdalene; go tell them that I am ascending; further appearances
- Both Mark and Matt have “Do not fear – he is not here; he has been raised” – primitive kerygma

Who is Alive?

- Why do you look for the living among the dead? He is not here, but has been raised.
- The world is the realm of the dead; Jesus is the only true living one; life in God
- Vv.6-7 – Remember how he told you, while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified, and on the third day rise. (apologetic)
- Note change in use of Galilee; Jerusalem is the center of Luke’s work. Gospel ends with them praising in the Temple. Acts will be outward in direction from Jerusalem

Race to the Tomb

- Reports of women discredited by apostles 24:10-11
- Peter runs to tomb – does not comprehend and merely returns home. Empty tomb not enough. Note that this is similar to the much expanded account in the Gospel of John

Stranger on the Road

- Cf. parallel in Mk 16:12-13 – earlier tradition?
- ‘eyes were held’ divine passive
- Similar story in Acts 8:26-40 – Ethiopian eunuch
- Who is the intended audience? Luke’s community – what are the issues?

Emmaus 2

- ‘we were hoping’ v. 21 – represents conventional expectations of Jesus
- ‘prophet powerful in word and deed’ how Jesus was viewed (cf. 7: 16-17; 9:8)
- Note that empty tomb does not automatically equal faith! They know about it and still don’t understand. It is the appearance of Jesus that sparks faith

Emmaus 3

- Vv. 25-27: *edei* –it was necessary – divine plan – predestined
- Suffering and death of the Messiah was the stumbling block for the early Christians. This story is interpreting the suffering and death theologically
- Moses and the prophets – reappropriation of Jewish scriptures, which will now be interpreted in Christological terms. Valid internal move for the formation of identity, but integrity of Jewish scriptures must be respected

Emmaus 4

- Jesus, who is the guest, becomes the host. He blesses, breaks, and distributes the bread and their eyes are opened. Is it a “Eucharist”? Probably not, but point is that the communal meal – table fellowship – is where Christ is present and recognized. Message is clear for early community
- Hearts burned within us – again, formation of understanding of who Jesus is within the tradition. Their scriptures will also be a place where they will receive understanding and also encounter the Risen Lord

Peace Be With You

- He has already appeared to Simon (not in scripture)
- Note similarities with Gospel of John! “Peace be with you” standing in their midst, showing his wounds, etc.
- Eating fish, etc. anti-docetism
- Luke’s great commissioning – reiterates predestined nature; role of opening scriptures

Four Commissions

- Matthew 28:19 “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”
- Mark 16:15 And he said to them, “Go into all the world and proclaim the good news to the whole creation. 16 The one who believes and is baptized will be saved; but the one who does not believe will be condemned.”
- Luke 24:46 and he said to them, “Thus it is written, that the Messiah is to suffer and to rise

from the dead on the third day, 47 and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things.”

- John 20:21 Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” 22 When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

Heavenward

- Gospel begins and ends in the Temple
- Note the immediate nature of Christ’s Ascension – Acts stretches it to 40 days and nights and the Ascension is a very public act
- In Acts, the Ascension becomes a shift in life of the Christian community – descent of the Spirit and the living out of the commission

Acts of the Apostles Growth of the Church Second Departure

- In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning² until the day when he was **taken up** to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. ³ After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. ⁴ While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. **“This,” he said, “is what you have heard from me; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”** (Acts 1:1-5 NRS)

Heaven Can Wait

- Acts 1:6 So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” 7 He replied, “It is not for you to know the times or periods that the Father has set by his own authority. 8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” 9 When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. 10 While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. 11 They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”
- This is the theme of the Acts of the Apostles – the accomplishing of the mission; the Spirit living within the Community; gaze in the present and not heavenward

On All Flesh Tongues of Fire

- When the day of Pentecost had come, they were all together in one place. ² And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³ Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴ All of them were filled with the Holy Spirit and began to

speak in other languages, as the Spirit gave them ability.⁵ Now there were devout Jews from every nation under heaven living in Jerusalem.⁶ And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each.⁷ Amazed and astonished, they asked, "Are not all these who are speaking Galileans?"⁸ And how is it that we hear, each of us, in our own native language?⁹ Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes,¹¹ Cretans and Arabs-- in our own languages we hear them speaking about God's deeds of power."¹² All were amazed and perplexed, saying to one another, "What does this mean?"¹³ But others sneered and said, "They are filled with new wine."

On All Flesh – End of Days

- ¹⁴ But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say.¹⁵ Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning.¹⁶ No, this is what was spoken through the prophet Joel:¹⁷ 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.¹⁸ Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.¹⁹ And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist.²⁰ The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day.²¹ Then everyone who calls on the name of the Lord shall be saved.'

Spirit and the End Times

- Classic text in Acts 2:1-13. Tongues of fire.
- Reversal of Babel – ingathering of dispersed children of God
- Quotes Joel 3:1-5: poured out on ALL flesh...even *women and slaves*...
- The Holy Spirit jumps across boundaries and barriers

Pipeline to God

- In Acts 13:1-3, the Holy Spirit sets aside and designates individuals for mission
- The community always prays in the Holy Spirit
- The early Christian community is clearly a pneumatic community

The Second Creation

- *Ruah elohim* in Gen 1 – Divine Breath or wind
- Power of God and life itself: Ezek 37; Isa 42:5 and 57:16
- Prophetic promise to all (Isa 44:3) – at time of God's visitation in Joel 3:1-5
- Given to individuals such as King David (1 Sam 16:13) and prophets (Isa 61)
- Envelops people and empowers them as in annunciation 1:35-36. "Holy Spirit will come upon you...power of Most High will overshadow"
- Guides holy people: Simeon in 2:22-32
- Anoints and empowers Jesus: 4:14-18. Prophetic unction.

Peter's Speech – Israel's Second Chance

- ²² "You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know--²³ this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law.²⁴

But God raised him up, having freed him from death, because it was impossible for him to be held in its power.²⁵ For David says concerning him, 'I saw the Lord always before me, for he is at my right hand so that I will not be shaken;²⁶ therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope.²⁷ For you will not abandon my soul to Hades, or let your Holy One experience corruption.²⁸ You have made known to me the ways of life; you will make me full of gladness with your presence.'²⁹ "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day.³⁰ Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne.³¹ Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption.'³² This Jesus God raised up, and of that all of us are witnesses.³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear.³⁴ For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, "Sit at my right hand,³⁵ until I make your enemies your footstool."' ³⁶ Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified."³⁷ Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?"³⁸ Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.³⁹ For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him."⁴⁰ And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation."

Spirit-Filled Community

- ⁴¹ So those who welcomed his message were baptized, and that day about three thousand persons were added.⁴² They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.⁴³ Awe came upon everyone, because many wonders and signs were being done by the apostles.⁴⁴ All who believed were together and had all things in common;⁴⁵ they would sell their possessions and goods and distribute the proceeds to all, as any had need.⁴⁶ Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts,⁴⁷ praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. (Acts 2:1-47 NRS)

Spirit-Filled Community

- Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common.³³ With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.³⁴ There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold.³⁵ They laid it at the apostles' feet, and it was distributed to each as any had need.³⁶ There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement").³⁷ He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet. (Acts 4:32-37 NRS)

Spirit on the Loose

- Acts 10:34-48 provides us with a clear indication of the role of the spirit in the New Creation

- In Acts 10:38, Jesus does good and frees those in grip of the devil through power of the Spirit
- Dietary laws are set aside – they separate gentile from Jew at table
- More importantly, all people are declared clean – the Holy Spirit falls upon Cornelius – a pagan officer – and his household

No Favorites

- Acts 11:11 At that very moment three men, sent to me from Caesarea, arrived at the house where we were. 13 He told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon, who is called Peter; 15 And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. 16 And I remembered the word of the Lord, how he had said, 'John baptized with water, but you will be baptized with the Holy Spirit.' 17 If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?" 18 When they heard this, they were silenced. And they praised God, saying, "Then God has given even to the Gentiles the repentance that leads to life."