

1

Collect for vocation in daily work (BCP, 261)

Almighty God our heavenly Father, you declare your glory and show forth your handiwork in the heavens and in the earth: Deliver us in our various occupations from the service of self alone, that we may do the work you give us to do in truth and beauty and for the common good; for the sake of him who came among us as one who serves, your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

2

Gospel of Luke:

Initial reactions, significant stuff?

3

Luke
=
RCL Year C

4

Significant texts in Luke missed by RCL

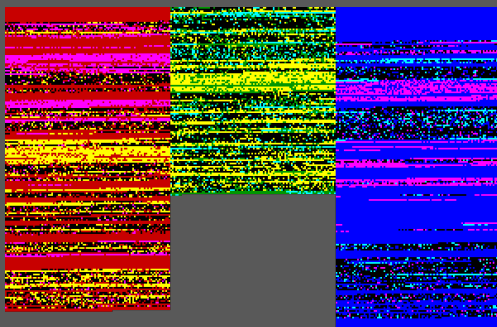
- 1.1-25 = annunciation of John's birth
- 3.23-38 = Jesus's genealogy
- 11.27-28 = 'Blessed is the womb who bore you'
- 14.2-6 = Disagreement with Pharisees about healing on sabbath
- 16.14-15 = Jesus criticises Pharisees

Plus many readings in Synoptic tradition read in Years A-B



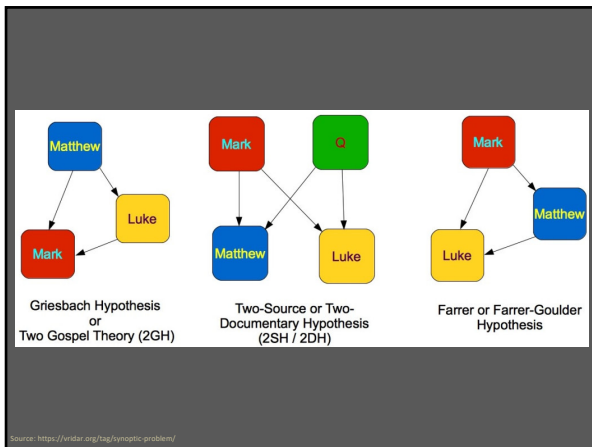
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Synoptic problem(s)

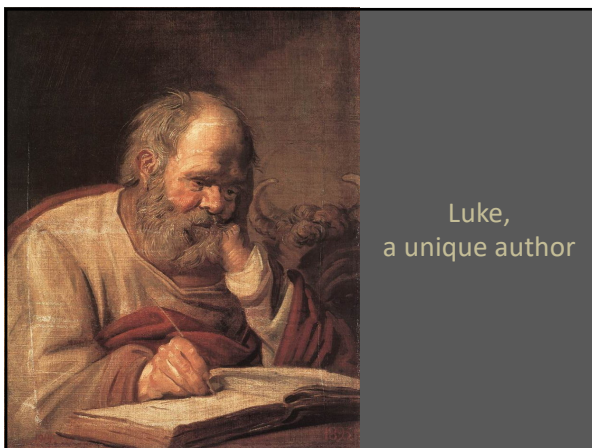


Source: <https://evica.wordpress.com/2010/08/30/synoptic-gospels/>

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8

'Special Luke'

- 1.1-4 = prologue
- ** 1.5-25, 57-80 = annunciation and birth of John the Baptist
- ** 1.26-38 = annunciation of birth of Jesus
- ** 1.39-56 = Mary visited by Elizabeth
- 2.21-38 = Jesus circumcised and presented in temple
- 2.41-52 = the pre-teen Jesus in the temple
- 6.24-26 = woes following beatitudes
- ** 7.11-17 = Jesus heals widow's son at Nain
- ** 8.1-3 = women among Jesus's entourage
- 9.52-56 = Samaritans reject Jesus
- 10.29-37 = parable of good Samaritan

9

‘Special Luke’

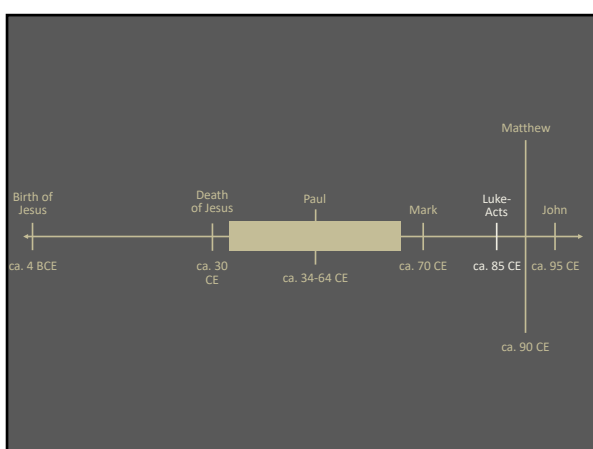
**10.38-42 = Jesus at home of Mary and Martha
 12.16-21 = parable of rich fool
 **13.10-17 = Jesus heals crippled woman on sabbath
 14.1-6 = Jesus heals man with dropsy on sabbath
 **15.8-10 = parable of woman and lost coin
 15.11-32 = parable of prodigal son
 16.1-9 = parable of dishonest manager
 16.19-31 = parable of rich man and Lazarus
 17.11-19 = Jesus heals 10 lepers
 **18.1-8 = parable of persistent widow
 19.1-10 = Jesus and Zacchaeus
 24.13-35 = Jesus on road to Emmaus
 24.44-53 = disciples to temple after Jesus’s last words

10

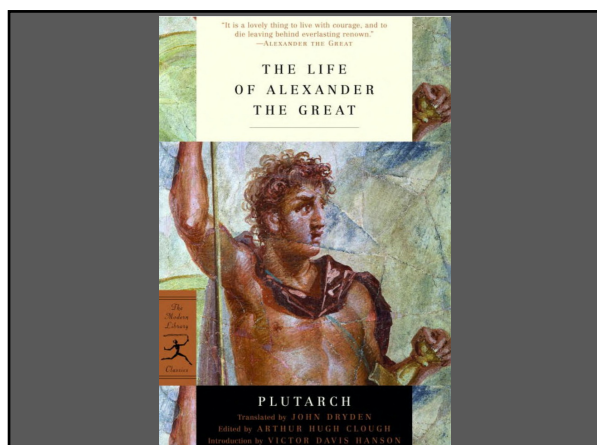
Five fast features of Luke

- (1) Author: ‘Luke’
- (2) Audience: gentiles, perhaps attracted through Pauline mission
- (3) Date: approx. 80-90 CE (cf. Pervo)
- (4) Origin: Greece (Athens?), Syria (Antioch?)
- (5) Source(s): Mark (!), Q (?), L / “special Luke”

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Plutarch, *Life of Alexander* 1 (LCL)

It is the life of Alexander the king, and of Caesar, who overthrew Pompey, that I am writing in this book, and the multitude of the deeds to be treated is so great that I shall make no other preface than to entreat my readers, in case I do not tell of all the famous actions of these men, nor even speak exhaustively at all in each particular case, but in epitome for the most part, not to complain. For it is not Histories that I am writing, but Lives... Accordingly, just as painters get the likenesses in their portraits from the face and the expression of the eyes, wherein the character shows itself, but make very little account of the other parts of the body, so I must be permitted to devote myself rather to the signs of the soul in men, and by means of these to portray the life of each, leaving to others the description of their great contests.

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Luke 1.1-4 (NRSVA)

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed.

Acts 1.1-2 (NRSVA)

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen

15

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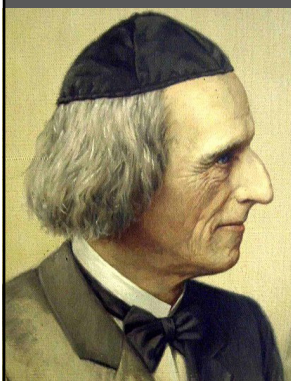
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Narrative structure of Luke

- I. Births of John and Jesus (1.1-2.25)
- II. Preparations for Jesus' ministry (3.1-4.13)
- III. Jesus in Galilee (4.14-9.50)
- IV. Jesus's long journey to Jerusalem (9.51-19.27)
- V. Jesus's death, resurrection in Jerusalem (19.28-24.43)

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'To state the matter somewhat provocatively, one could call the Gospels passion narratives with extended introductions'

Martin Kähler
1835-1912

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Important aspects of the Gospel of Luke

- ✓ hymnic material
- ✓ theme of reversal
- ✓ prominence of women
- ✓ prominence of poor
- ✓ prominence of Spirit
- ✓ Jesus's calm, manly death
- ✓ scope of salvation

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Scope of salvation in the Gospel of Luke

- 20+ references to salvation or being saved
- Genealogy: '[Jesus] was the son (as was thought) of Joseph son of Heli... son of Abraham... son of Adam, son of God (3.23-38)'
- Zechariah's song: Jesus will 'give knowledge of salvation to [God's] people by the forgiveness of their sins' (1.77)
- Jesus engages unexpected people: lepers (5.12-14, 17.11-19), centurion (7.2-10; cf. 23.47), Samaritans (9.52-53), tax collectors (esp. 19.2), condemned criminals (23.39.43)
- Implicit inclusion of gentiles among God's people (13.28-29, 14.23-24, 19.9)
- 'repentance and forgiveness of sins is to be proclaimed in [Jesus's] name to all nations' (24.47)

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Breakout groups

Zechariah's song
Luke 1.67-79

How does this 'song' foreshadow themes that Luke will develop in his gospel?

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Zechariah's song

1.67 Then [John's] father Zechariah was filled with the Holy Spirit and spoke this prophecy: 68 'Blessed be the Lord God of Israel, for he has looked favourably on his people and redeemed them. 69 He has raised up a mighty saviour for us in the house of his servant David, 70 as he spoke through the mouth of his holy prophets from of old, 71 that we would be saved from our enemies and from the hand of all who hate us. 72 Thus he has shown the mercy promised to our ancestors, and has remembered his holy covenant, 73 the oath that he swore to our ancestor Abraham, to grant us 74 that we, being rescued from the hands of our enemies, might serve him without fear, 75 in holiness and righteousness before him all our days. 76 And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, 77 to give knowledge of salvation to his people by the forgiveness of their sins. 78 By the tender mercy of our God, the dawn from on high will break upon us, 79 to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.'

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Images

James Tissot, 'The Prodigal Son in Modern Life: The Return' (1882). Museum National Gallery of Art, Washington DC. Art and the Bible. <https://www.artbible.info/art/large/493.html>. Accessed 8 August 2021.

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