

NT305A: NEW TESTAMENT THEOLOGY

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THE GOSPEL OF LUKE

I. INTRODUCTION

- a. Two volumes of a single work - Luke and Acts
- b. The Oddities of the Canonical Order in the New Testament

II. The Lukan Prologue and Address

- a. Modeled on the rhetoric of formal Hellenistic prologue
 - i. Indicating historical reliability
 - ii. Purpose in writing
 - iii. Identifying a specific addressee, the “most excellent Theophilus”
- b. A historian’s work as a “narrative account”
 - i. Accurate
 - ii. Organized
 - iii. Eyewitnesses

III. The Lukan Dependence on Mark and Q and L

- a. Structure and Unique Materials
 - i. Picked up half of the Markan materials - but makes up only one-third of the Gospel
 - ii. One-third of the unique material on the special source(s) L
 - iii. Q makes up about one-fifth of Luke’s Gospel
 - iv. L makes up about half of Luke’s Gospel
- b. Common Denominators in the Synoptics
 - i. The Kerygma - the kerygmatic sermons in Acts
- c. Fitzmyer’s Five Large Blocks Structure¹
 1. Mark 1:1–15 = Luke 3:1–4:15

¹ Fitzmyer, The Gospel according to Luke, 1:67.

2. Mark 1:21–3:19 = Luke 4:31–6:19
3. Mark 4:1–9:40 = Luke 8:4–9:50
4. Mark 10:13–13:32 = Luke 18:15–21:33
5. Mark 14:1–16:8 = Luke 22:1–24:12

d. Substantial Omission of Markan Material in Luke

- i. Big omission – Mark 6:45–8:26 (walking on the sea; a miracle summary passage; the discussion of defilement; healing of the Syrophenician woman’s daughter; healing of a deaf-mute; feeding of the four thousand; the Pharisees seek a sign; discourse on leaven; healing of a blind man)
- ii. Little omission – Mark 9:41–10:12 (teaching of Jesus)

e. Substantial Block of Added Materials

- i. Big interpolation (9:51–18:14 [or 19:27 or 19:44?]) – *Travel Narrative* and
- ii. Little interpolation (6:20–8:3) – the Sermon on the Plain

IV. The Purposes of Luke-Acts

- a. Evangelistic
- b. Apologetic

V. Luke, the Author

a. The historian

- i. C. K. Barrett: “Both the form and the matter of his work place Luke among the historians; . . . he shared, as it were by instinct, and brought to his task, the Hellenistic historian’s conception of historiography.”
- ii. Martin Hengel: “Luke is no less trustworthy than other historians of antiquity. People have done him a great injustice in comparing him too closely with the edifying, largely fictitious, romance-like writings in the style of the later acts of apostles, which freely invent facts as they like and when they need them.”
- iii. Polybius’ strong criticisms of Timaeus: “ With regard to speeches, this frequently quoted statement by Thucydides indicates the desire to record what was said: “As to the speeches which were made either before or during the war, it was hard for me, and for others who reported them to me, to recollect the exact words. I have therefore put into the mouth of each speaker the sentiments proper to the occasion, expressed as I thought he would be likely to express them, while at the

same time I endeavored, as nearly as I could, to give the general purport of what was actually said” (*Hist. Pel. 1.22, trans. Jowett*).

IV. Major Theological Emphases in Luke

- a. The Salvation-Historical Perspective
- b. Fulfillment of the Promises - The OT fulfillment in the NT
 - i. Magnificat (1:46–55)
 - ii. Benedictus (1:68–79)
 - iii. Gloria (2:14)
 - iv. Nunc Dimittis (2:29–32)
- c. Promise-Fulfillment Paradigm

The Story of Jesus and Church as the Outworking Plan of God

- i. Divine providence and control - Predetermined Plan
- ii. Temporal and spatial-oriented historical narrative (2:1-2; 3:1-2)
 1. The language of predestination
 - a. “The will of God” [*boulē*] - (7:30; Acts 20:27) - esp. Death of Jesus
 - b. “Foreknowledge of God” (Acts 2:23 [cf. 10:42; 17:31]) - “This Jesus, delivered up according to the definite plan [*tē hōrismenē boulē*] and foreknowledge of God [*prognōsei tou theou*], you crucified and killed by the hands of lawless men” (Acts 2:23 [cf. 10:42; 17:31])
 - c. “to do whatever thy hand [*cheir*] and thy plan [*boulē*] had predestined to take place [*proōrisen genesthai*]” (Acts 4:28)

d. Creation and Parousian Paradigm

Christ as the Center of Time

- i. Hans Conzelmann’s schema of salvation history in three phases: Creation and Parousia
 1. Israel, the law, and the prophets
 2. Jesus, the foretaste of future salvation
 3. Between the coming of Jesus and the Parousia - church and the Spirit
 - a. Birth of the church

- b. Interim period of the church
- c. Eschatology proper

VI. Luke, the Theologian

- a. Abrahamic Covenant in Luke - A Universal Salvation
- b. Eschatology: Vertical vs. Horizontal
- c. Understanding and Significance of the Cross

VII. Other Theological Emphases

- a. The Holy Spirit
- b. Salvation
- c. Joy and Praise
- d. Prayer
- e. The Disenfranchised and Downtrodden
- f. Discipleship