

On Pilgrimage with Luke Week 1

A Guided Tour with Ray Crafton
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On Pilgrimage with Luke: Housekeeping

- We will meet Sundays, 10-11a beginning in Faulkner Hall.
- We will not meet on 10/6, 10/13. Last class in 2019 is 12/15.
- Slides used each week will be posted on the St. George's web site
Worship → *This Sunday at St. George's* → *Adult Christian Education* →
On Pilgrimage with Luke – Last Week's Slides
- This week's slides and lecture are available at <https://youtu.be/5leml-eRUPE>.
- The web site and Sunday service bulletin will provide the topic and readings for the current and following week.
- Each session will be a combination of reading the gospel, presentation of points of interest, questions for group discussion.
- For further reading (copy in the parish library)
Joseph A. Fitzmyer, *The Gospel According to St. Luke* volumes 28 and 28A in the Anchor Bible Series
- Your tour guide: Ray Crafton (Crohtun@aol.com)



Luke's Prologue

1 Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, ²just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, ³I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty (*asphaleia*) concerning the things about which you have been instructed (*katēchēthēs*).

- “An orderly account” or narrative.
- This Greek word, *diēgēsis*, is a learned word used in historical writing of that time.
- The Gospel of Luke completely avoids use of the noun “gospel” (*euangelion*)
- For perspective, consider the occurrence of the word “gospel” in the NT over time:

• Paul’s letters	dozens of times	earlier writings
• Mark	7	
• Matthew	4	
• Luke	0	
• Acts	2	
• John	0	
- Also consider Luke 1.4: he is writing for someone already instructed in the gospel.

The primary purpose of Luke: to enable the spiritual growth of new Theophiloι by providing certainty/assurance/deeper insight, asphaleia, beyond the basic gospel.



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- What form does Luke's Catechesis 2.0, his "assurance," take?
- A narrative or *diēgēsis*, that learned word used in historical writing
- A narrative that aspires to be what any well-written history aspires to be:
 - Comprehensive, i.e., "from the very first"
 - Complete, inclusive of "everything"
 - Accurate by virtue of "investigating carefully"
 - Orderly
- Yet this is not to be an *Antiquities of the Christians* to match the Roman historian Josephus' *Antiquities of the Jews*.
- Luke's "assurance" will not be merely historical but doctrinal.

***Catechesis 2.0 will not be a history, but a salvation-history
"of the events that have been fulfilled among us."***



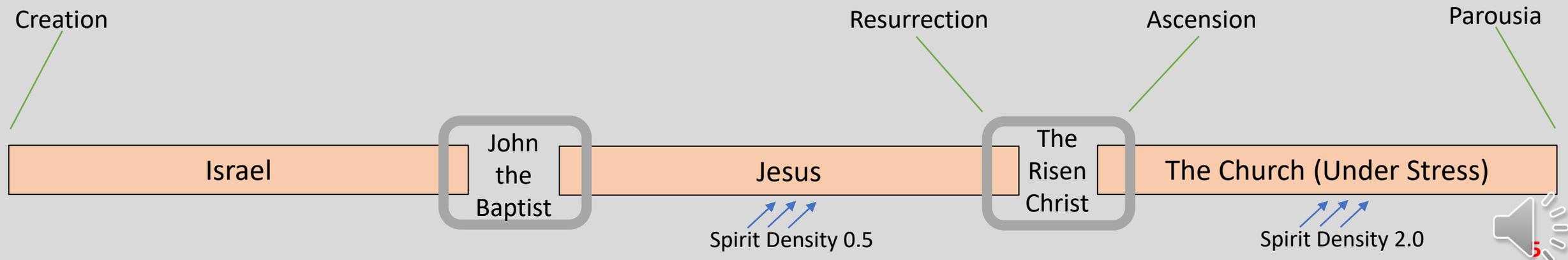
Luke's Conception of Salvation-History (See Lk.16.16, Acts 5.11ff)

It is more important that the nature of events and their location serve the kerygmatic and theological needs of the narrative, than that they record history itself. For example:

- The census of Quirinius and Jesus' birth in Bethlehem
- The finding in the Temple
- The single journey to Jerusalem of Chapters 9 to 18

Neither is time meant to be precise historic time. Correlation of gospel events to world history is also at the service of the kerygma and theology.

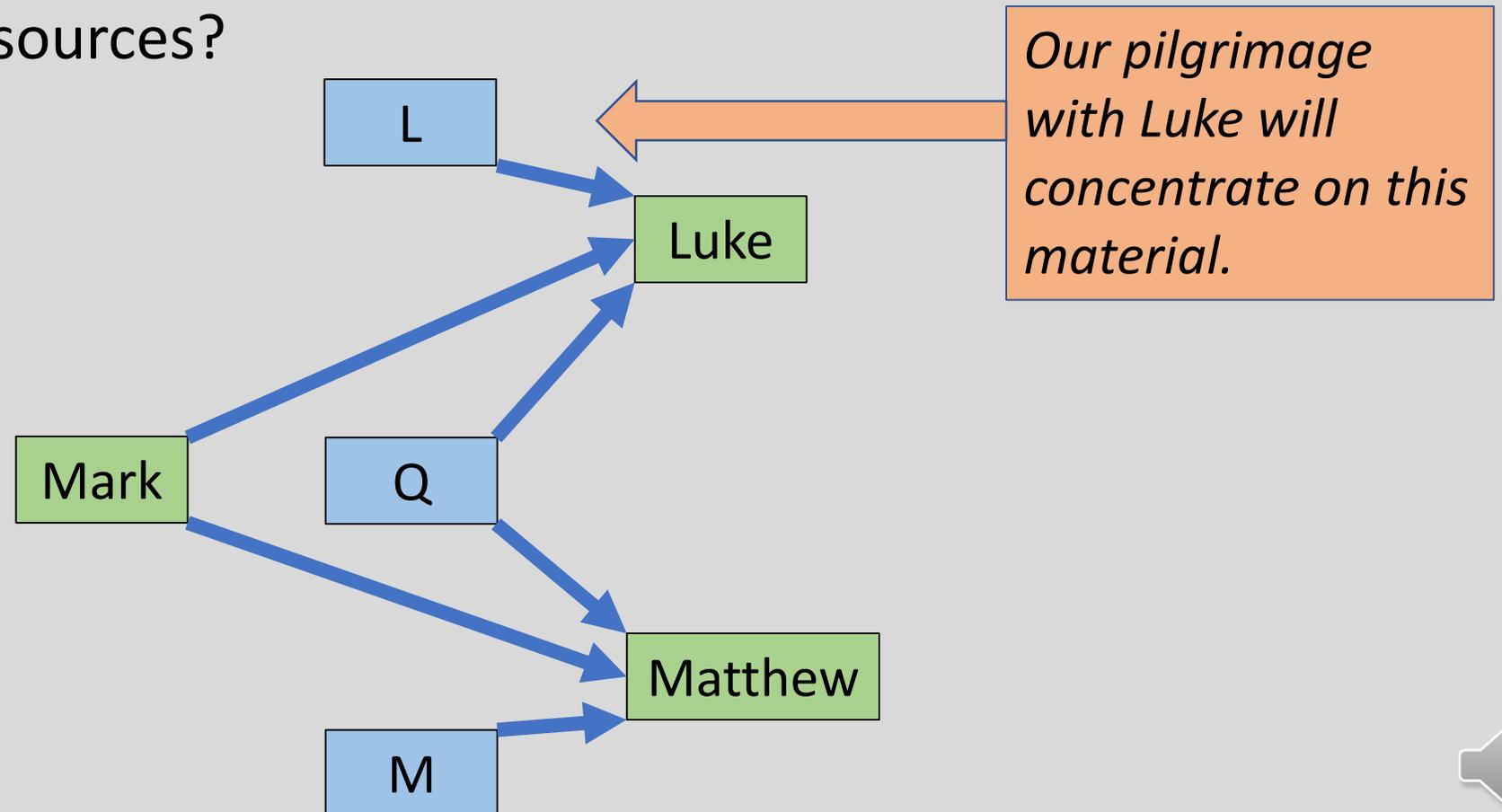
The timeline of salvation-history is thus:



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- Who are Luke's sources?



The Identity of Luke

- Not identified in the text of either the gospel or of Acts.
- Not an eyewitness, but a second or third-generation Christian.
- Not a native Palestinian.
- Well-educated, familiar with OT literary traditions and Hellenistic writing.
- Desires to relate the Jesus-event to contemporary culture and to the nascent Church.

Philemon 1.23-24 (ca. 60CE)

Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

Luke 3.1

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, ... *and Lysanias ruler of Abilene...*

Acts “We Passages”

16.10-17, 20.5-15, 21.1-18, 27.1-37, 28.1-16

Muratorian Canon (ca. 175CE)

The third book of the Gospel: According to Luke. This Luke was a physician. After the ascension of Christ, when Paul had taken him along with him as one devoted to letters, he wrote it under his own name from hearsay. For he himself had not seen the Lord in person, but insofar as he was able to follow (it all), he thus began his account with the birth of John.

Early Prologue (ca. 200CE)

Luke was a Syrian of Antioch, by profession a physician, the disciple of the apostles, and later a follower of Paul until his martyrdom. He served the Lord without distraction, without a wife, and without children. He died at the age of 84 in Boeotia, full of the holy Spirit.



Division of Herod's Kingdom

- Archelaus
- Herod Antipas
- Philip
- Salome
- Syrian Territory

Mediterranean Sea

Antioch ~130 Miles

ABILENE

Sidon

Damascus

ITUREA

Caesarea Philippi

Tyre

PHOENICIA

GAULANITIS

Capernaum

Bethsaida

Gergesa

Sea of Galilee

Sepphoris

Cana

Nazareth

Gadara

Nain

DECAPOLIS

GILEAD

SAMARIA

Samaria

Shechem

Joppa

Arimathea?

Emmaus?

Jericho

Jerusalem

Bethany

Bethlehem

JUDAH

Hebron

Machaerus

PHILISTIA

IDUMEA

Dead Sea

NABATEA

“When Lysanias was ruler of Abilene...”



The Identity of Luke's Audience...

- The gospel and Acts are addressed to Theophilus, a Greek name meaning “lover (or friend) of God.”
- Eliminates material from Mark and from Q that has a Jewish preoccupation.
- Substitutes Greek terms for Hebrew and Aramaic: teacher (*epistates*) for *rabbi*; *Kranion* for *Golgotha*; lawyer (*nomikos*) for scribe (*grammateus*); etc.
- Use of the term “Judea” to represent Palestine as a whole.
- Introduces the theme of the salvation of all, Gentiles as well as Jews.
 - “Good news of great joy for all the people” (2.10)
 - “Your salvation...prepared in the presence of all peoples, a light for revelation to the Gentiles (2.31-32)
 - “And all flesh shall see the salvation of God” (3.6)
 - Traces Jesus’ lineage to the creation of the first human, not just to Abraham as in Matthew (3.23-38.)

...Most Immediately Gentiles in N. Syria, Asia Minor, and Greece



Both Luke and Matthew Have Infancy Narratives...

Commonalities	Luke	Matthew
Jesus' birth in Herod's reign	1.5	2.1
Mary a virgin engaged to Joseph	1.27, 34; 2.5	1.18
Joseph of the house of David	1.27; 2.4	1.16, 20
Angel announces Jesus' future birth	1.28-30	1.20-21
Jesus is a son of David	1.32	1.1
Jesus to be conceived by the Holy Spirit	1.35	1.18, 20
Joseph has no role in conception	1.34	1.18-25
The name "Jesus" imposed by heaven before birth	1.31	1.21
The angel identifies Jesus as "Savior"	2.11	1.21
Jesus born after Mary & Joseph live together	2.4-7	1.24-25
Jesus born in Bethlehem	2.4-7	2.1
Jesus settles with parents in Nazareth in Galilee	2.39, 51	2.22-23



But There Are Crucial Differences...

- The angelic announcement of Jesus' birth comes to Mary in Luke and to Joseph in Matthew.
- The two gospels genealogies are different in important ways.
- Luke knows nothing of the Magi and their star, the flight to Egypt, the slaughter of the innocents, and the return from Egypt.
- Matthew know nothing of the shepherds and their angel, the presentation of Jesus in the Temple, Simeon, Anna, the Magnificat, the Benedictus, the Nunc Dimittis, or the finding of Jesus in the Temple.
- Matthew knows nothing of the census of Quirinius, the reason Luke gives for Jesus' birth in Bethlehem.
 - Luke: Nazareth (census) Bethlehem (return) Nazareth
 - Matthew: Bethlehem (flight) Egypt (return) Nazareth



Is Your Christmas Tree Matthean or Lucan?

