

NE MN Synod Lay Leader Network
Year 3 Session 1: Luke 1-2, 24, 3
October 2 and 9, 2021

Introduction: The Gospel of Luke

85 CE

Luke-Acts: 2 volume work

Unfinished: to the ends of the earth!

“Anawim:” “those who could not trust in their own strength but had to rely in utter confidence upon God: the lowly, the poor, the sick, the downtrodden, widows and orphans. The opposite of the Anawim were not simply the rich, but the proud and self-sufficient who showed no need of God or His help.” (Raymond Brown)

Hermeneutics of Alpha (Luke 1-2) and Omega (Luke 24)

A theology of the Word

Luke a document of transcendence

Luke 1-2 Scenes: Word and Response

1:5-25

Announcement of John’s Birth: Zechariah

1:13 Do not be afraid, your prayer has been heard

1:18 How will I know? (Holy Spirit)

1:20 you did not believe my words, which will be fulfilled

1:26-38

Announcement of Jesus’ Birth: Mary

1:30 Do not be afraid, you have found favor with God

1:34 How can this be? (Holy Spirit)

1:37 “not impossible is every word of God”

1:38 Behold the slave of the Lord, let it be with me according to your word

- 1:39-45 Mary and Elizabeth
(Holy Spirit)
1:45 Blessed is she who believed there would be a fulfillment of what was spoken by the Lord
- 1:46-56 Magnificat: Mary
1:55 according to the promise he made to ancestors, Abraham and descendants
- 1:57-66 Birth of John: Zechariah
1:64 He began to speak, praising God
- 1:67-79 Benedictus
1:70 as he spoke through mouth of prophets
1:72 he has remembered his holy covenant
1:73 the oath he swore to our ancestor Abraham
- 2:1-20 Birth of Jesus: Shepherds and Mary
2:10 Do not be afraid; I am “evangelizing” you (bringing you good news)
2:15 Let us go and see this word which the Lord has made known to us
2:17 Seeing, they made known the word which had been spoken to them
2:19 Mary treasured all these words and pondered them in her heart
2:20 Shepherds glorified and praised God for all they had heard and seen
- 2:21-40 Temple: Simeon and Anna
2:25-27 Holy Spirit x 3
2:29-32 Nunc Dimittis: you are dismissing your servant in peace, according to your word
2:38 Praised God and spoke about the child to all looking for redemption of Jerusalem
- 2:41-52 Temple: Jesus at Passover
2:46 Jesus listening, asking questions of teachers
2:47 All who heard him were amazed at his understanding and answers

Luke 24 Scenes: The Words of Jesus

- 24:1-12 Empty tomb: Women
- 24:5 Women were terrified
 - Two men: “He is not here, but has risen”
 - 24:6 Remember how he told you
 - Son of Man must be handed over . . . crucified . . . rise again
 - 24:8 They remembered and announced his words
 - 24:11 These words seemed like an idle tale (nonsense); did not believe them
- 24:13-35 Road to Emmaus: Jesus, Cleopas, unnamed disciple
- 24:17 What words are you throwing back and forth (*antiballo*)?
 - 24:19 the things about Jesus of Nazareth
 - Prophet
 - Handed over to be condemned
 - Crucified
 - Empty tomb
 - 24:25 How foolish and slow of heart to believe all the prophets declared
 - 24:26 Necessity (*dei*) that Messiah suffer, then enter glory
 - 24:27 Beginning with Moses/prophets he interpreted (translated) the things about himself in scriptures
 - 24:30 At table: took, blessed, broke, gave bread
 - 24:31 Eyes opened
 - 24:32 Hearts burning while he opened scriptures
 - 24:34 Returned, said “Lord has risen, appeared to Simon”
 - 24:35 Told: what happened on road (opening scriptures), and made known in breaking of bread

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| 24:36-49 | Jerusalem: Jesus and witnesses |
| 24:37-41 | Startled, terrified, frightened, doubts, joy, disbelieving, wondering |
| 24:44 | These are my words: everything written about me must be fulfilled (Law of Moses, prophets, psalms) |
| 24:45 | He opened their minds to understand the scriptures |
| 24:46 | Messiah is to suffer, rise from the dead on the third day |
| 24:47 | Repentance, forgiveness of sins proclaimed in his name To all nations Beginning from Jerusalem |
| 24:48 | You are witnesses |
| 24:49 | I am sending promise of my Father Stay here until clothed with power |

Luke Alpha and Omega Summary

Fear and Negation in every scene

Fear (*phobos*): power

Enormous potential + and –

Negation: Not!

Not believe

Empty tomb words nonsense, did not believe

Throwing words

Foolish and slow of heart to believe

Frightened, doubts, disbelieving

Description of “Word”

Fulfilled

Not impossible

Expressed in covenant, promises, scripture, words of Jesus

Interpreted

Response to Word

Believed
Treasured
Told
Interpreted
Opened

“Last” Word: Luke 24

Remember

Mimneskomai: bring to mind, make present (“in remembrance of me”)

1:54, 72 God remembers mercy, covenant

24:6, 8 Remember (imperative), they remembered (aorist)

Remembering the words of Jesus led from fear to proclamation

Interpret

Diermeneuo: hermeneutics! Translate into present, bring meaning

Open

Anoigo, dianoigo: open

24:31 eyes opened

24:32 scriptures opened

24:45 minds opened to understand

Understand

Suniemi: connect, be with, bring word to one’s life

24:45 opened minds to understand

Scripture: Law, prophets, psalms

Content of understanding: suffer, rise, proclaim

8:10 hearing, not understand! (Isaiah 6)

Ac 28:26 hear, not understand

Ac 28:27 understand with hearts and turn

Proclaim

Kerusso: proclaim, tell, witness

3:3 John

4:18-19 Jesus

24:47 Witnesses in all nations, beginning from Jerusalem

Content of proclamation

Repentance: turning back, changing mind (expressed in actions: Luke 3 fruit of repentance)

Forgiveness of sins

5:8 I am a sinful man!

5:20 Your sins are forgiven

5:21 Who can forgive sins but God alone?

5:24 That you may know that the Son of man has authority on earth to forgive sins

5:30 Why do you eat and drink with tax collectors and sinners?

7:37 Woman who was a sinner

15:1-2 Welcomes, eats with tax collectors and sinners

15:7 Joy in heaven over one sinner who repents

18:13 Be merciful to me, a sinner

Extent of proclamation: to all nations

Discussion

Using the vocabulary of Luke 1-2 and Luke 24, please identify and discuss positive and negative expressions of these terms.

Consider expressions of these terms:

1. In your personal spiritual life
2. In the ministry of your worshiping community
3. In our culture (Using Andrew Root's discussion of secularity, acceleration and transcendence)

Summary

How much “Word” is necessary for transcendence to happen?

Psalm 1

¹Happy are those
 who do not follow the advice of the wicked,
or take the path that sinners tread,
 or sit in the seat of scoffers;

²but their delight is in the law of the LORD,
 and on his law they meditate day and night.

³They are like trees
 planted by streams of water,
which yield their fruit in its season,
 and their leaves do not wither.

In all that they do, they prosper.

⁴The wicked are not so,
 but are like chaff that the wind drives away.

⁵Therefore the wicked will not stand in the judgment,
 nor sinners in the congregation of the righteous;

⁶for the LORD watches over the way of the righteous,
 but the way of the wicked will perish.

James Mays, *Psalms*, 1994

“The fulfillment is not so much a reward as a result of life’s connection with the source of life. . . . The wicked are grounded and guided within themselves, a way that has no connection with the source of life. That way will perish.” (pp. 43-44)

J. Clinton McCann, Jr., *The Psalms*, 1996

“For Psalm 1, happiness involves not enjoying oneself but delight in the teaching of God. The goal of life is to be found not in self-fulfillment but in praising God. Prosperity does not involve getting what one wants; rather, it comes from being connected to the source of life – God.

What is so unsettling about all of this is that what Psalm 1 and the rest of the Psalter call ‘wickedness’ is perhaps what North American culture promotes as the highest virtue – autonomy.”

Luke 3:1-14: 2nd and 3rd Sundays of Advent, 2021

¹ *In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene,* ² *during the high priesthood of Annas and Caiaphas, the **word of God came to John** son of Zechariah in the wilderness.* ³ *He went into all the region around the Jordan, **proclaiming a baptism of repentance for the forgiveness of sins,*** ⁴ *as it is written in the book of the words of the prophet **Isaiah**, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.* ⁵ *Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth;* ⁶ *and **all flesh shall see the salvation of God.**"*

⁷ John said to the **crowds** that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? ⁸ **Bear fruits worthy of repentance.** Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. ⁹ Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."

¹⁰ *And the **crowds** asked him, "**What then should we do?**"* ¹¹ *In reply he said to them, "Whoever has two coats must **share** with anyone who has none; and whoever has food must do likewise."* ¹² *Even **tax collectors** came to be baptized, and they asked him, "Teacher, what should we do?"* ¹³ *He said to them, "**Collect no more** than the amount prescribed for you."* ¹⁴ ***Soldiers** also asked him, "And we, what should we do?" He said to them, "**Do not extort** money from anyone by threats or false accusation, and **be satisfied** with your wages."*

The word of God came to John

Subject and verb of vv. 1-3

Note impact of word coming to John: repentance proclaimed/fruit of repentance described/outside do repentance

Proclaiming a baptism of repentance for the forgiveness of sins

Kerusso (proclaim)

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|----------|----------------------------|
| 3:3 | John |
| 4:18 | Jesus |
| 24:47 | Disciples |
| Ac 28:31 | Paul (last verse of Acts!) |

Pattern: receive word/proclaim word

All flesh shall see the salvation of God

Only Luke continues Isaiah 40:3 citation to include 40:4-5!

Echoes Simeon in Lk 2:3-32

Use of Isaiah in Luke!

| | | |
|----------|-------|---|
| Lk 3:4-6 | John | Is 40:3-5: All flesh shall see the salvation of God |
| Lk 4:18 | Jesus | Is 61:1-2: The Spirit of the Lord is upon me |

Bear fruits worthy of repentance

Poieo (do)

What should we do?

| | |
|----------------|---|
| Crowds | Give coat, food (note Acts 4:34: not a needy person among them) |
| Tax collectors | Collect no more (justice, not greed) (note Zaccheus in 19:8) |
| Soldiers | Do not extort (use of power) |

Discussion

Using this language from Luke (distribution in the face of inequity, generosity in the face of the incessant desire for more, the use of power for justice rather than self) what fruits of repentance do you feel God is calling us to

- personally?
- as worshipping communities?
- as a culture?

Please share specific examples.