
**Introduction**

I. C. declares that the originality of his book lies in its aim to clarify Lk’s work as it is instead of enquiring into materials or the historical backgrounds. Questions are: Why did Lk put the materials in this way? Can we recognize Lk’s own views? (9)

II. Form Criticism with two tasks (a. determining the forms; b. making a thorough and detailed analysis of the material) turned attention away from the framework. However, the separation of the framework and materials also made it possible to investigate the framework in its own right. (10)

III. Form Criticism clarified the collection of the traditional material as a first phase. Now a second phase needs to be distinguished where “the kerygma itself becomes the subject of reflection.” (12)

IV. “What is Luke’s conception of the meaning of his account?” “What is Lk’s attitude to his forerunners and how does he conceive his task in the context of the contemporary Church’s understanding of doctrine and history?” (12)

   1. Lk’s significance: the way he constructs a picture of saving history from the categories of promise and fulfillment; the way he applies the material for his purpose.
   2. As Lk became fully conscious of the distinction btw. the period of Jesus and the period of Church, Lk cannot simply project the present questions into the Gospel, but tries to present the peculiar character of each period. (13)
   3. Two factors determine Lk’s picture of history: (14)
      i. “The period of Jesus and the period of Church are represented as two distinct, but systematically interrelated epochs.” Lk faces the situation where the Church has to deal with the delay of the Parousia. Lk “tries to come to terms with the situation by his account of historical events.” (14)
      ii. “The characteristic summary statements about the life of the early community do not reflect present conditions, neither do they represent an ideal for the present.” (14-15)

Refined questions: “What is the structure of Lk’s complete work and the essential meaning of this structure? What is the structure of the Gospel by itself? Is it possible to see in its construction a deliberate agreement with or difference from the available models?” (15)

V. What is the relation btw. the material taken from Mk and Lk’s outline of the ministry of Jesus? Can we find Lk’s real purpose in the outline? (16)

VI. Jesus’ time is the time of salvation with Satan far away, without temptation. (16)

   Since the Passion Satan is present and disciples are subject to temptation. (12:36)

   With this distinction in mind, the continuity btw. the period of Jesus and the period of Church has to be shown. The story of salvation has three stages: (16)

   1. “P. of Israel” (Lk 16:16)
   2. “P. of Jesus’ ministry” (not of his ‘life’) Lk 4:16ff. and Acts 10:38
      i. “P. of the fathering of ‘witness’ in Galilee” (17)
ii. “P. of the journey of the Galileans to the Temple” (17)
iii. “P. of the teaching in the Temple and of the Passion in Jerusalem” (17)

3. “P. since the Ascension, on earth the period of the *ecclesia pressa*, during which the virtue of patience is required” (15-16)


**I. PROLOGUE: JOHN THE BAPTIST**

1. THE PLACE
   - While John is limited to Jordan (19), Jesus’ areas of activities are described as Judea and Galilee. (20) This plain symbolical use of localities was possible due to Lk’s lack of knowledge in area. (20)

2. THE SIGNIFICANCE OF JOHN THE BAPTIST ACCORDING TO LUKE
   - Lk rejects the interpretation of the tradition which places John btw. the old and new epoch, as the one himself embodying a sign of the arrival of Kingdom of God. (22-23) Lk sees no eschatological implications in John as he still belongs to the earlier epoch (16:16). (23) Lk sees no need of precursor, for Kingdom of God is to come suddenly, not gradually. (25) According to Lk, John’s preaching is not Christological but is oriented to conversion, baptism and exhortation. (26)

**II. THE COURSE OF JESUS’ MINISTRY**

1. GALILEE
   i. The Temptation (Lk 4:1-3)
      - Modifications to the second and third temptation show that Jesus’ travel begins in Jerusalem. (27) With the end of the temptation, the evil departs. “Where Jesus is from now on, there Satan is no more.” (28) The absence of temptations in the life of Jesus is emphasized (4:13).
      - *The Period of Law/Israel—the interval—The period of the Spirit/Church*

   ii. The Summary in Lk 4:14f
      - With the view of the whole first stage of the ministry, Lk gives “a summary description of a definite period.” (30) Teaching in synagogues is emphasized. Spread of Jesus’ reputation shows that Jesus stays in Judea and Galilee while people come outside the region where Jesus has never been to. (31)

   iii. The Beginnings (Lk 4:16-30)
      - The significance of the first phase of Jesus’ ministry is to assemble the ‘later’ witnesses ‘Galileans.’ (38)
         a. The reversing of the order of Capernaum and Nazareth; “the saying is in fact fulfilled in the course of the account.” (31-35)
         b. Salvation is a thing of the past for Lk. (4:21) (36) The Good News is not the imminent coming of the Kingdom,
but “that the life of Jesus provides the foundation for the hope of the future Kingdom.” (37)

c. The special features in the call of disciples are: a. “the explicit emphasis to the point of polemic”; b. “the particular relation of word and deed.” (37) Since Jesus’ family missed the beginning, they cannot become witness. (38)

iv. The Beginnings: Capernaum (Lk 4:31-44)
- Capernaum is not situated by lake. No special significance is given to Galilee, while Judea is significant with its Temple.

v. The Call by the Lake (Lk 5:1-11)
a. The call follows upon a miracle, which is Lukan characteristic.
b. While lake is a geographical center for Mk., it is for Lk. more theological and mysterious as a place of the manifestations of Jesus’ power. (42)

c. The story of call should be read together with the story of Nazareth in which Jesus is rejected. The only genuine relationship with Jesus is made as a result of a call. (42) Two polemical groups arise: one around Peter against one around the relatives of Jesus. (43)

vi. Lk 5:12-26
- The area covered by the ministry: Galilee—Judaea—Jerusalem (43)

vii. The Call of Levi (Lk 5:27-36)
- Lk. omits the scene from the shore of the lake. (44)

viii. The Itinerary in Lk 6:1-7:50
- The mountain is connected to Heaven whereas the lake with the abyss (44-45). Jesus does not enter Galilee. Idumaea, Peraea. (45)

ix. Lk 8:1-9:9
a. 8:1-3
   o 8:1 is not yet the beginning of the journey which represents a stage of Christological development. (46-47) Lk’s editorial work shows the polemical concept btw. the positively assessed Galilean women and the negatively assessed relatives. (47)

b. 8:19-21
   o The story of relatives is placed here to follow the Galilean women and 8:9f (what it means to be a disciple). The relatives are not witnesses. (48)

x. The Lake (Lk 8:22-39)
- More mystical and disciples are spared. This is the only occasion for Jesus to go beyond Jewish territory and the lake (49)

xi. The Mission of the Disciples (Lk 9:1-6)
- It differs from the 2nd mission (10:1), for it does not come under the journey. (50)

xii. The Herod Episode (Lk 9:7-9)
• There is the significant role of Herod with the motif to “see” Jesus with the view of his role later in the departure from Galilee and in the Passion. (51)

xiii. The Feeding of the Five Thousand
• The scene is not placed in the shore, because for Lk the Lake is a mysterious place where people cannot appear. Decapolis is omitted. Jesus’ activity is limited to “the region on this side of the lake” (52).

xiv. The Great Omission
• Two hypotheses of literary criticism regarding Lk’s omission of Mk 6:45-8:27: (52)
  o Lk does not know it because he has a shorter Urmarkus (Bussmann) or a defective text with a purely accidental gap (Streeter, Hirsh)
  o Lk omitted it intentionally (Taylor, Schlatter)
• C. argues against Streeter (52-54) and builds up to Taylor’s theory, adding that the close connection between the Feeding, the Confession and the Transfiguration was essential for Lk (54-55).

xv. Peter’s Confession and the Prediction of the Passion (Lk 9:18-27)
  o In Lk’s structure, a prominent function is given to a complete cycle consisted of the Feeding, the Confession, the Prediction of the Passion and the Transfiguration. A series of Christological statements is produced by the geographical approximation of these events. (56)

xvi. The Transfiguration (Lk 9:28-36)
  o The serious examination of the context shows that the story is a heavenly confirmation of Jesus’ prediction of the Passion. (57-58) Lk connects the story of Transfiguration with the Passion-phase in the development of Jesus’ life, thus emphasizing its special meaning. The scene has a double meaning corresponding twofold structure:
    o “The heavenly announcement to Jesus concerning the Passion.”
    o “An announcement to the disciples concerning the nature of Jesus” (58)
• The idea of Elijah as the forerunner is suppressed. The episode has a typological meaning pointing forward to the events in Jerusalem, foreshadowing the Mount of Olives. (59)

xvii. Lk 9:37-50
• Waiting of the people is similar to 6:12, 17. (59) More connection with the Transfiguration story is given. (60) Galilee (Mk 9:30) and Capernaum (Mk 9:33) are omitted and Jesus is depicted to be on the edge of the Galilean region. (60)
2. THE JOURNEY (Lk 9:51-14:27)

i. General Survey

- Lk. develops an idea of journey which is absent in his materials. It expresses Luke’s Christology. The theme of misunderstanding has a special Christological bearing, as the ‘journey’ starts after “the fact of suffering has been disclosed, but not yet understood.” (65) He travels in the same area as before, but in a different manner as he is now conscious of his goal (13:33). (65) The essential principle is contained in 13:33, which suggests the three sections in Gospel are roughly equivalent in time. (65)

ii. Detailed Exegesis

a. 9:51-56: The rejection by the Samaritan villages

- C. locates the journey in Samaria. V. 51 is the characteristic terminology of Lk’s journey reference, opening for a new section of the ministry. (66)

b. 9:57 - C. regards “as they were going” as Lk’s editorial work. (66)

c. 10:1 - Even if the Mission of the Seventy is not Lk’s invention, C. attributes the interpretation of it as a preparation for the journey to Jerusalem to Luke.

d. 10:38 - C. finds Lk’s further editorial work regarding the journey. The journey motif reappears at 13:22 which shows Lk’s understanding of journey as “a long period of activity directed to a definite goal.” (67) The journey motif and Jesus’ ministry are positively incompatible, which is a basic characteristic of Lk’s account. (67)

e. 13:31-33 - It tells the necessity of the journey from the doctrinal point of view and the necessity of a fairly long duration. Lk. develops the materials with his new plan of the life of Jesus in three stages. (68)

f. 14:25 - Emphasis is on the ministry as a part of the journey. (68)

g. 17:11

- C. argues the verse shows Lukan style which combines two factors: (69)
  1) “Jesus is on the journey from Galilee to Judaea”
  2) “He meets a group of nine Jews and one Samaritan, and is thus on the border btw. Galilee and Samaria.” (69)

- C. argues in Lk’s understanding Judaea and Galilee are adjacent, with Samaria lying alongside them bordering on both regions. (69) Thus the
course of journey is: Galilee—along the border of Samaria—Jericho—Jerusalem. (69)

- Lk. regards Jerusalem as “a free ‘polis’ in the Roman constitutional sense, so that it stands as a separate entity over against Judaea, the procuratorial region” (70). Lk’s picture is:
  1) “the Jews as a religious unit centered on the Temple;”
  2) “politically, they are divided into a procuratorial region, a dependent state and a ‘polis’” (70)
- The course of journey: “Jesus comes from the ‘mountain’ to the border of Samaria, he is rejected, returns to Galilee, where he continues his ministry, now in the context of the journey; then he goes to Judaea, which is also an old sphere of activity; when the time comes he enters the Temple, and later the city.” (71)
- C. rejects Hirsch’s interpretation to recognize the Samaritan point of view in Lk (71-72). According to C., Lk employs local Jerusalem traditions which justify the mission in Samaria. (72) The extent of journey report is determined not by materials, but by Lk’s arrangement. (72)

3. JERUSALEM
   i. The Problem - “Is topography used also in the story of the Passion as a means of setting out certain Christological facts?” (73)
   ii. The Geographical Transition (Lk 19:28-39)
      - C. argues the geographical references in ch 19 are “either completely editorial or have undergone editorial revision.” (74) Lk. develops his eschatology in relation to ‘Jerusalem”. Disciples interpret the approach to the city as the approach to the Parousia, not the Passion, because of their misunderstanding in Christology and eschatology. It is not yet the Parousia and Jerusalem has nothing to do with Parousia. The non-eschatological and non-political character of the Entry into Jerusalem is made clear. (74)
   iii. The Mount of Olives and the Temple
       - The entry is not an eschatological event, but the beginning of the period of the Passion. The typology of the story does not relate to eschatology, but to Church history. Here the foundation of the Church’s claim to be true Israel is laid. (75) The political apologetic comes to play an important role. (75)
       - The account of the Entry is divided into the scene of acclamation at the Mount Olives and the Entry itself by the insertion of 19:39-44. (76)
• The absence of Miracles in Jerusalem and his daily teaching in Temple is characteristic of Lk. The cleansing of the Temple has for Lk no eschatological significance, but is only a means of taking possession. (77-78) The final manifestation of who Jesus takes place in the Temple. Since the death of Jesus, the Temple is unlawfully occupied by the Jews, which leads to the destruction. (78)

iv. The Opponents of Jesus
• The Pharisees disappear from the Passion. Lk’s chief opponents are the chief priests and the scribes. (78)

v. The Temple Discourse - The theme is limited to the Law and the Last Things. The discourse is placed in the Temple and the eschatological symbolism of the setting in Mk is abandoned. (79)

vi. The Summary Statement in Lk 21:37f. - Cf. P. 76, n.3; P. 77, nn. 1 and 3

vii. The Events up to the Last Supper - 22:3 “completes the circle of the redemptive history, for Satan is now present again.” (80) The period of salvation is over and the Passion begins as a work of Satan. The Supper is seen from the angle of temptations that are beginning again with the presence of Satan. (80)

viii. The Sayings at the Last Supper.
• The temptation motif is dominant. (80) Previously, the temptations were far away but now the time of conflict has come. Only since the beginning of the passion to be a Christian means to be engaged in Conflict. (81) The episode of prayer is an echo of the Transfiguration. Disciples are spared. (81) Temptation is connected with martyrdom, not with any particular time. (81) Lk does not see in the speeches a picture of his own time, but of the time of Jesus, an ideal past. (82)

ix. The Arrest
• The setting of the Mount of Olives is given where the martyr face the decision as to whether he should accept martyrdom. The expression “your hour” implies the situation of the Church and its renunciation of active resistance. (83)

x. The Trial
• No trial by night. Witnesses are not liars but the leaders are. (84)
  o 22:67-70 - C. regards the section particularly informative as it contains the typically Lukan train of thought. The question should be explained by Luke’s Christological terminology. (84) The political apologetic comes to the fore in 23:2. Lk makes clear the real political insurgents (23:19, 2). Jesus was Messiah, but it was no crime against Roman law. Jesus gives answer to Roman authorities while he gives no answer to Herod. (86) The question of guilt is exclusively attributed to the Jews while Herod is in an intermediate position. (87)

xi. Barabbas - Jews brings out the name of Barabbas, revealing their character through expressing their solidarity with the rebels. (87) Jesus is not executed by the Romans. (88)

xii. The Crucifixion - Lk changes the section of Mk 15:34-35 with his eschatology and idea of the martyr. (88) The motif of ignorance attributed to both Gentiles and Jews should be recognized. (89) According to Lk, Jesus is proved to be the
Messiah in a clear way only after the Resurrection. For Lk., ignorance is not guilt, but a ground for excuse. (90)

xiii. Luke’s Treatment of the Question of Guilt - Lk on the one hand accepts the tradition, on the other develops it with a one-sided emphasis on the guilt of Jews. This creates discrepancies with sources. (92)

xiv. The Close of the Gospel - The Resurrection appearances are transferred to Jerusalem. (94) C. regards Lk 24:50-53 as not the original part of the gospel. He finds Lk’s original account of the Ascention in Acts ch 1. (95)


I. The Problem
1. C. immediately distinguishes that his efforts are not to assess Jesus’ or the primitive Christian community’s eschatology but Luke’s particular eschatological slant as evidenced by his redaction of the sources.
2. For example, in Luke’s appropriation of Joel in the story of Pentecost, Luke’s interpretation differs from Joel’s: “In their original sense the ‘last days’ have not yet been expanded into a longer epoch, which is what happens to Luke’s conception of the Spirit and of the Church, according to which the outpouring of the Spirit is no longer itself the start of the Eschaton, but the beginning of a longer epoch, the period of the Church” (95). In other words, Luke characteristically des-eschatologizes his sources in service of his temporal theological scheme.
3. While Wellhagen argues that the early church and Luke exhibit the “weakened” preservation of the earlier eschatological tradition, C. demurs arguing that Luke not only weakens immediate eschatological concerns but utterly eliminates them.
4. In light of the delay of the Parousia, Luke creates a new theological conception which can be handed down in tradition unlike the imminent hope of eschatological deliverance: “It is only the ideas concerning what is hoped for, not the hope itself, that can be transmitted” (97).

II. Luke and the Eschaton
1. The Concepts θαλαμως and μετανοια
   i. Dealing with the former term, C. argues that while both Mark and Matthew use it with eschatological meaning, “in Acts the word is explicitly given a present, non-eschatological meaning” (98). For Luke, persecution is not a sign that the end is near but a state in which Christian must endure with patience and with the aid of the Spirit.
   ii. The latter term receives a similar shift in connotation, but here C. clarifies that the intent is not necessarily conscious. “The change comes about imperceptibly in connection with the alteration in eschatology on the one hand, and in the psychology of faith on the other” (99).
      a. Luke combines μετανοια with ἐπιστρέφω
2. The Material Contained in the Gospel (with the Exception of the Two Apocalypses)
   i. “We find evidence of the shift of emphasis right at the beginning of the Gospel, in the account of John the Baptist. The apocalyptic idea of the forerunner is eliminated. Luke tries to see John in the line of all the other
prophets. He stands before Jesus as the last of the prophets, not as an authentic eschatological figure” (101). Notice especially that John does not proclaim the kingdom of God as he does in Mk! John’s role is thus not the apocalyptic forerunner but one who proclaims the necessity of conversion (that is, a change in conduct), not because the time is near, but because the Messiah is near.

ii. Luke 16:16 is a vital verse for C. as it provides a clear instance of the division of time he wants to see throughout the Gospel.

iii. Luke 9:27, C. says, “is of central importance for determining the concept of the Kingdom and for the idea of the postponement of the Parousia” (104). Luke’s aim with this verse is to avoid giving a fixed time for the end and to replace “the idea of the coming of the Kingdom…by a timeless conception of it” (104). While the “nature of the kingdom can be perceived in the present, “the coming of the Kingdom can only be proclaimed as a future fact” (105).

iv. Similarly, 9:60 is converted to ring with an ethical tone, not an eschatological one as “now it refers to the importance of missionary work” (105). However, C. does not articulate how he explains 10:11’s mention of the nearness of the kingdom.

v. Examples abound of C.’s redactional critique.

3. The Kingdom of God
i. Removing them from the eschatological calendar, Luke purposefully places events like the destruction of Jerusalem in historical context. “This means that the Kingdom of God, far from being made into a historical entity, is removed into the metaphysical realm” (113).

ii. C. notes that the shift from the preaching of John the Baptist to Jesus “is not that the message is near, but the message of the Kingdom itself” (114). The singular role of inaugurating the kingdom is given to Jesus alone.

iii. Notice C.’s methodology. He only deals with Lk’s alteration of sources not when he maintains the tradition.

iv. Lk adopts many of the images of the sources but reorients his attitude towards them. “What belongs to the present is the image of the Kingdom. This does not undermine, but in fact gives added support to the fact that its realization belongs to the future” (119).


i. C. now turns to the two apocalyptic passages. Most important is that nowhere in the passage is the “coming” of the kingdom noted except in a negative sense.

ii. “The main declaration is not that the Kingdom is coming, but that the Kingdom is being preached by Jesus and made manifest in his ministry. The ‘coming’ itself belongs to the future, and is separated by a long interval from this manifestation” (123).

iii. Notice also Lk’s rejection of efforts to speak about the timing of the end.

iv. Ultimately, “[Lk] has reached the goal of his apologetic: the Kingdom has appeared in Christ, although its presence is not now immanent in the Church” (125).
5. Luke xxi
   i. A comparison to Mk demonstrates Lk’s purposeful editing to blunt the eschatological edge of his source. “In particular he has to transform the sayings about the fate of the Temple, which he does by deliberately placing it within the context of the Last Things” (126).
   ii. Lk shifts from a concern with the signs of the end to “the instructions addressed to the ecclesia pressa” (129).
   iii. “In Mark the cosmic signs and the Parousia form one complex of events, but in Luke they are separated” (130).
   iv. “If we summarize once again all Luke’s statements, the following structure emerges: persecution, the distress of nations, cosmic signs and the end of the nations, and finally the Parousia” (130).
   v. In the end, “the main motif in the recasting to which Luke subjects his source, proves to be the delay of the Parousia, which leads to a comprehensive consideration of the nature and course of the Last Things” (131). See summary on pp. 131-2.

6. Jerusalem and the Eschaton
   i. “Here we find a particularly instructive example of the way in which Luke thinks of the relation between history and eschatology, or in other words, in what sense he ‘interprets history’” (132).
   ii. Jerusalem is removed from the eschatological calendar.
   iii. While Jerusalem is an important place for Lk as the special site of revelation and “the connecting-link between the story of Jesus and the life of the church,” he also includes an incisive polemic of the city completely detached from Christian eschatological hope.
   iv. Lk argues that Jerusalem brings its destruction upon itself and is not an eschatological event: “The consequence is, firstly, that the historical judgment upon Jerusalem is deserved and, secondly, that it is an event belonging to secular history. As far as the Christian hope is concerned, the city has forfeited its function by its own conduct” (134).

7. Conclusion
   i. C. concludes by discerning Luke’s positive theological constructions in light of his expunging of imminent eschatology.
   ii. Luke offers “an outline of the successive stages in redemptive history” and thus helps the church understand how to relate Christ and the Spirit without a dependence on the “imminence of the End?” (135).
   iii. After asserting that knowledge of the last things are not necessary, Luke replaces imminent eschatology with the presence of the Spirit. “Instead of possessing such knowledge, the disciples are called to be witnesses before the world, a task for which they are enabled by Divine power” (136).

Part 3: God and Redemptive History
I. Introduction: The Situation of the Church in the World

- With the delay of the Parousia in full effect, the early church had to face two other distinct realities which heretofore it had been able to neglect because of their imminent expectations: Judaism and the Roman Empire.
- In an apologetic move, “[Lk] lays as the foundation of his defence of the Church a comprehensive consideration of its general position in the world; he fixes its position in respect of redemptive history and deduces from this the rules for its attitude in the world. This is an original achievement” (137).

1. The Political Apologetic
   i. Previous discussions of Lk’s attitude towards the state have suffered from a reliance on isolated statements instead of a comprehensive picture of Lukan theology.
   ii. C. argues that the apologetic is not directed at a specific situation “but is something basic” (138).
   iii. “Whereas in the original eschatological perspective it was felt that the State had to be withstood, now the attempt is made to enter into conversation with it, in order to achieve a permanent settlement” (138).
   iv. Lk simultaneously argues the church’s loyalty to the state as well as the Jews’ “lying in their accusations” (140).

2. The Church and Judaism
   i. “When Luke is describing the Jews for the benefit of the Romans, he does not emphasize any specific characteristic…but simply describes them as notorious disturbers of the peace” (145).
   ii. In Lk’s redemptive history scheme, the Jews play a paradoxical role as both the first site of the proclamation of the gospel (synagogue) but also the first site of their “cutting off…from redemptive history” (145).

3. Conclusion
   i. “It is in relation to the Jews that the Church is confirmed in its own status as a part of redemptive history, but this aspect is of no help in determining its relation to the Empire or in political apologetic” (148).
   ii. “In Luke’s opinion there is no real conflict between God and Caesar” (148).
   iii. Remember, that for C. these notions are not practical in nature but rooted entirely in the redemptive history scheme.

II. The Rule of God in Redemptive History

1. The Pattern of Thought Concerning Redemptive History
   i. At this point, C. systematically lays out the various epochs of salvation history he sees functioning in Lukan theology.
      a. The limits are set by the Creation and the Parousia; at both ends, Lk does not speculate beyond a relatively singular notion.
      b. “Between these limits history runs its course in three phases:
         • The period of Israel, of the Law and the Prophets.
         • The period of Jesus, which gives a foretaste of future salvation.
• The period between the coming of Jesus and his Parousia, in other words, the period of the Church and of the Spirit. This is the last age. We are not told that it will be short” (150).

c. “There is a continuity linking the three periods, and the essence of the one is carried through into the next” (150).

d. Lk’s schema forbids any speculation of the End.

2. God’s Plan
   i. The use of certain vocabulary (πρό-, βούλη, ὁρίζω, δεῖ) are crucial clues to Lk’s conception of God’s plan.
   ii. The notion of God’s plan is utilized by Lk both to curtail eschatological speculation but also as the ground for a call to repentance.

3. Election
   i. “God’s plan is primarily concerned with the saving events as a whole, not with the individual man and his destiny… Luke is not familiar with the idea of fixed number of elect” (154).
   ii. C. argues that the language of predestination supplants the language of election in Lk.

4. The Adversary
   i. Satan plays a “subordinate role” in Lk.
   ii. “In fact the only part he plays is the negative one of being excluded from the period of Jesus’ ministry” (156).

III. The Past
1. Scripture
   i. “The actual relationship to the past is determined by two factors, by Scripture and by connection with Israel, which are of course inseparable” (157).
   ii. Again, the tension of Israel’s role in redemptive history as both participants and those who reject Jesus comes into play.
   iii. Scripture’s main practical purpose is that it “points to Christ, to the dawn of salvation” (161).
   iv. Scripture’s meaning is only unlocked in light of the resurrection. A new phase of salvation history has thus been entered.

2. Israel
   i. For Lk, the details of Israel’s history are not important, only the notion of the “people of God” carried through God’s redemptive plan.
   ii. For example, we might note Lk’s paradoxical posture towards the Temple as both the site for revelation and the early church’s worship as well as a site for harsh critique. However, Lk carefully parses out Mk’s eschatological condemnation of the Temple: “Thus is has been profaned, and the judgment that comes upon it is a profane one, and has nothing to do with redemptive history” (164).

3. World History
   • C. focuses on the excessive concern over 3:1’s historical synchronization. He argues that Lk does not stress this particular historical hour as a special moment in redemptive history.
Part 4: The Centre of History  (E. Shively)

I.  Introduction
In Luke’s Christology, Christ is the center of the story of salvation (epoch between Israel and the Church in C’s scheme of redemptive history). Luke takes the tradition about the time of salvation and puts it into historical perspective as belonging to the past (key texts, Lk 4:18ff; 12:35f).

II.  God and Jesus Christ
1.  The Christological titles
   •  Lk reinterprets Christological titles from the tradition according to his Christology.
   •  The main Christological titles in Lk-Acts are kyrios and christos.
   •  Other titles are the prophet, the holy one, the righteous one, the Son.
   •  Luke implies subordination of Son to Father, and displays no concept of pre-existence.

2.  Father, Son and Spirit
   •  Lk continues the traditional assumption of God the Father’s superiority, and develops Jesus’ subordination: the plan of salvation is God’s, with Jesus as his instrument (e.g., Acts 1:7); Jesus can only give the Spirit after the Father gives it to him (e.g., Acts 2:33); when the titles Christ, Lord and Son are used, they refer to a position given to Jesus by God (e.g., Acts 2:36); Jesus is depicted as the Chosen One, and at prayer; the resurrection is described as “being raised” rather than “rising.”
   •  In the early stage of the kerygma, God is the actor through Christ; in the later stage, Christ acts in his own right, but is still subordinate to the Father (e.g., juxtaposition of Acts 10:38a to b).
   •  The function of Jesus in God’s saving activity is defined in order to relate the ministry of the ascended Lord to that of the historical Jesus. This is necessary as the period of the Church becomes longer.
   •  Lk does not develop the idea of the Exalted Lord, but describes his activity everywhere; Lk’s treatment of the Spirit is the same.
   •  Christ and God share the title of Lord, though Christ is subordinate.
   •  Lk describes two kinds of actions by God: direct, and done by Jesus as a mediator (e.g., actions done in Jesus’ name, the outpouring of the Spirit).
   •  Lk works out his distinction between the historical Jesus and Exalted Christ with regard to the relationship of Christ to the Spirit before and after the exaltation: Jesus has the Spirit in bodily form at his baptism; as bearer of the Spirit, he has powers over the world; Lk uses exousia and dunamis distinctively, the former standing for potential, delegated power and the latter for actual power or a miracle itself. Lk uses dunamis in connection with the Spirit at changes of epoch: from Temptation to ministry (Lk 4:14); and from gospel to Pentecost (24:49).

III.  The Centre of History
1.  The Place of Jesus in History
   •  Jesus’ place in history does not depend on pre-existence.
   •  All of Jesus’ ministry is in the region of Israel
Jesus’ ministry is historical, giving a basis for the Church; and it is eternal, foreshadowing the Church’s future mission.

The period of Jesus clarifies a split between the Jews and the people of God. Elements of the new period that are woven into the old story of salvation: Spirit and forgiveness.

2. The Life of Jesus as a Fact of History

- Jesus becomes part of past history with the delay of the Parousia.
- Jesus is present in the present Church through his exaltation and the Spirit, and through the tradition.
- Drawing on material from the tradition but imposing his own structure, Lk displays Jesus’ life in three stages (introduced by baptism, Transfiguration, entry into Jerusalem), reflecting three aspects of Lk’s Christology.

IV. The Life of Jesus

1. Jesus and the World

- Three distinctives of Jesus’ relationship to the world reflect the scheme of redemptive history: Jesus’ exalted position over the world (present); his position in his earthly life (past), and his position as judge (future).
- Jesus’ power over the world is seen in his power over evil spirits.
- Lk makes Jesus’ sovereignty over Romans and Jews clear, but at the same time shows Jesus submission to the laws of both.
- At the beginning of his ministry, Jesus limits himself to Jewish territory, foreshadowing Paul’s pattern in Acts. Continuity with Israel is reflected in Jesus’ relationship to the synagogue and Scripture. The break with Israel comes at the Passion when the false and true people of God are divided.

2. Jesus’ Life and Teaching

- Lk uses miracle stories as proofs, rather than as evidence that the time of salvation has come in Christ.

3. Jesus’ Ministry

- Summary so far: Jesus’ ministry is divided into three phases introduced by the Baptism, Transfiguration, and Entry into Jerusalem. Each event is introduced by a manifestation and structured by a geographical scheme.
- Baptism: Disclosure of Jesus as the Son of God. Afterward, Jesus begins his ministry in Galilee, preaching the Kingdom of God to all Israel. This preaching demands a response that will be given in Jerusalem. Jesus assembles witnesses to the whole of his ministry. Original to Lk, salvation is proclaimed “today,” which puts this salvation in the past after the period of Jesus. The Church enjoys the blessings of this past through the Spirit and the record of message and deeds.
- Transfiguration: Disclosure that Jesus must suffer. Afterward, Jesus journeys to Jerusalem and the Passion. Lk imposes the journey in order depict the nature of Jesus’ ministry.
- Entry into Jerusalem: Discloses the nature of Jesus’ kingship. A royal title is used openly. Jesus rejects the political nature of his kingship, and hints at his future transcendent and exalted nature. Jesus does not enter the city, but the Temple. Jesus teaches at the Temple, manifesting his kingship on earth. Jesus enters the city at the Supper. By day he teaches; by night he prays on
the Mt. of Olives. This activity depicts the double goal of Jesus’ ministry: his goal is kingship at the Temple; the means is the Passion at Jerusalem.

4. The Passion
- Lk makes a transition from the Temple to the Passion with the entry into the city. This new period is marked by the presence of Satan, indicating a new time of temptation for Jesus and his disciples.
- The Supper is the preparation for the period of suffering: though they may suffer, the disciples will have protection through the Exalted Jesus, the Spirit and participation in the Supper.
- Mk does not connect the Passion to the idea of atonement.
- Like the other synoptics, Lk shortens the description of suffering. He alters the burial in order to feature the role of Pilate.

5. Resurrection and Ascension
- Lk follows Mk in the time of the resurrection, but departs with regard to other details.
- The Ascension, not the Resurrection, marks the division between the earthly ministry and heavenly reign.
- The Resurrection serves as God’s vindication of Jesus, as the proof of general resurrection after judgment, and as a motivation for repentance leading to forgiveness to avoid judgment.
- C’s main point: In the present, Jesus is the Exalted Lord in heaven. The Church endures on earth by the presence of his Spirit, the message of witnesses, and participation in sacraments.

Part 5, Man and Salvation: The Church (E. Shively)

I. Introduction
- The Church is in a mediated relationship to the events of salvation (because of its place in redemptive history), and preaches a received message. At the same time, the Church is in an immediate relationship to the events of salvation through the Spirit.
- The individual’s participation in fellowship, sacrament and prayer gives him a timeless relationship to the past events of salvation.
- The primitive community is unique in redemptive history, and not intended as a model for the ongoing Church.
- Lk sees the Church as heir to Israel, though not pre-existent or transcendent.
- God’s plan of election concerns not the individual, but the Church as a whole in the dispensation of salvation.

II. The Church
1. The Beginnings
- The Church is the provision for the delay of the Parousia.
- The Church must develop endurance for persecution.
- The beginning of the Church is unique in that the witnesses are still alive, and that it enjoys peace in combination with persecution.
• Lk relates various happenings to one another as belonging to God’s plan: shift from Jewish to Gentile Church; expansion from Israel to the world; freedom from the Law.
• Connections with Judaism, Law, Temple and Jerusalem belong to the early period. The present Church, which has abandoned these elements, has a link to them through its connection with the primitive Church.
• The Church is linked with Israel through the outpouring of the Spirit in Jerusalem, which provides the foundation for the mission that spreads from there.

2. The Progress of the Mission
• Pentecost links the Spirit and the mission with prophecy (and thereby with the OT).
• Lk develops Mk’s conception of universal mission into a progression of events towards a goal under the direction of God.

III. The Bearers of the Message
• The position of the apostles and witnesses form a historical, unrepeatable basis for the present.
• Lk does not develop ministries or offices of the church, because his goal is to give the foundational beginnings of the church rather than to describe its organization.
• The present Church’s connection with past Church is through possession of Spirit rather than succession of office; and in the message and sacraments.

IV. The Message
• Lk uses “stereotype concepts” to depict the message, without giving definitions because of the common understanding of these concepts in the early Church. These concepts are shaped by established Christology and tradition. The most important ideas of the message are:
  o *anangellein*: has to do with repentance and faith, and the divine plan, analogous to language of the prophets.
  o *apangellein*: used for the formal act of communication, in both religious and secular contexts.
  o *diangellein*: typical object are preaching the good news and the Kingdom of God; also used without an object.
  o *katangellein*: used in contexts of prophecy and fulfillment
  o *epangelia*: used of the promises to Israel, and for sending the Spirit.
  o *euangelizesthai* and *euangelion*: typical object is Kingdom of God, but also used without an object
  o *kerussein*: Christ used as object; also occurs without an object.
  o *didasein*: used to refer to the teaching of Jesus and the apostles; used particularly to refer to Jesus’ teaching in the Temple: here Jesus no longer performs signs, but only teaches.
  o *legein, dialegesthai*: used for communication.
  o *logos* is the “stock expression of missionary terminology” (224); however, it is never used by Jesus: the omission of the word from the gospel
draws the distinction between the period of Jesus and the period of the Church.

- The language of proclamation has become technical: an understanding of the tradition set out by Lk in the gospel is necessary to understanding the language of proclamation.

V. **Man as the Recipient of Salvation**

1. **Conversion**
   - Lk does not develop “a psychology of the individual’s faith” (225); rather, the individual is part of the Church.
   - Faith and conversion are God’s work; however, Lk does not give an account of possession by the Spirit. He describes the Christian life in ethical rather than pneumatic terms.
   - God determines both the life of the Church and that of the individual, not by angelic revelation as in the initial period, but through the Spirit, sacrament, and answered prayer.
   - With the decline in the expectation of the Parousia, the message is no longer about the coming of the Kingdom of God, but about the way of salvation or into the Kingdom. Preaching centers on the necessity of repentance in light of the coming judgment.
   - Conversion and repentance go together for Lk. Salvation is a process (like redemptive history): repentance and conversion are the pre-requisite of Baptism and forgiveness, and result in a changed attitude (correct doctrine) and way of life (ethical behavior).
   - With these stages of conversion, Lk does not describe the psychological development of the Christian, but the way one becomes a Christian.
   - Lk uses the Spirit and the Church to connect the present Church with its future hope of the Parousia and eternal life. The presence of the Spirit is the provisional hope for the future, and the proof of forgiven sins and escape of future judgment.
   - The only indicator of the future life is the traditional future feast represented in the Supper, but Lk does not develop its eschatological implications.

2. **The Christian Life**
   - The ethical element of the Christian life becomes more important with the extension of the post-conversion time due to the delay in the Parousia. The main emphasis regards behavior in the face of persecution.
   - Eschatology indirectly influences ethics through the certainty of judgment.
   - Lk’s ethical teaching does not derive from ideals (i.e., an ideal of poverty), but from current situations to which he adapts traditional material.
   - The ethical teaching on suffering also does not derive from an ideal of imitating Christ, but of following him as a disciple.
   - Lk develops an ethic of martyrdom, which results from teaching to endure in suffering. The Spirit makes endurance possible.
   - Luke does not speak of a reward for suffering, but of the promise of salvation guaranteed by the presence of the Spirit.