

## **Dr. Robert A. Peterson, The Theology of Luke-Acts Session 3, D. Bock's Ancient Manuscripts, Structure and Argument of Luke**

This is Dr. Robert A. Peterson in his teaching on the Theology of Luke-Acts. This is session 3, Darrell Bock's Ancient Manuscripts, Structure, and Argument.

Let us pray. Our Heavenly Father, we thank you for Luke-Acts. We pray you would open our eyes, that we might behold wonderful things in your law, in your word. Teach us, work in us. We pray for your glory. In Jesus' name, Amen.

We're up to Ancient Manuscripts, being taught by Darrell Bock in his commentary on Luke. I'm not going to do great details on this one, but we want to outline Luke's key witnesses according to the families, similarities between manuscripts you have yielded families, in which major papyri, that is, materials made from papyrus in which they wrote, uncials, the oldest manuscripts are all in capital letters, they're called uncial manuscripts, minuscules, they're all in small letters, they date later, and in both of those cases the letters are run together without spaces between words.

That sounds impossible to us at first, but if you were used to it, it would not be so impossible. It does yield an occasional ambiguity, but it is not a major problem in general. Details of the contents of each manuscript can be found in Alland and Alland, Alland and Alland 1987, and Fitzmyer 1981.

When we speak of geographical distribution in text-critical matters, we mean that the reading is found in more than one family. The majority of manuscripts for the Gospel of Luke are from the Byzantine family, but these are later manuscripts. One problem in talking about the majority text is that what is being referred to depends on one's time frame.

What is the majority text today may not necessarily have been the majority in the period. The above chart reflects this reality, I don't have this chart, in that the earliest manuscripts fall largely in the Alexandrian family and inversions reflecting the Western text. That Byzantine manuscripts now constitute the majority of available New Testament manuscripts is attributable to at least three factors.

Number one, severe Roman persecution caused vast destruction of the earliest manuscripts in the late 1st to early 4th centuries. Two, later Muslim persecutions in Middle Eastern and African regions after the 7th century did the same. And three, only the Byzantine region of Christendom continued to use Greek as their religious language, while much of Christendom turned to Latin after the 4th century.

For these historical reasons, we prefer to weigh manuscripts, not count them. One should also know that the Byzantine readings are frequently the most harmonistic in the Gospels. This basic internal feature is a stylistic reason for viewing the Byzantine family with some caution.

Bach uses an eclectic approach, taking each variant on its own terms and weighing both external and internal considerations. I'll just mention a little bit. The primarily Alexandrian family consists of Papyri 75, aleph and beita, Alexandrinus and Vaticanus.

Papyri 75, early 3rd century, Alexandrinus and Vaticanus are both 4th century. Other families include secondary Alexandrian, which have later dates, 5th, 8<sup>th</sup>, and so forth centuries. Western family, primary Byzantine starts at the 5th and goes later.

Secondary Byzantine starts at the 9th and goes later as well. Just to mention, that is what I want to do.

Structure and argument of Luke's Gospel is really helpful to us to think our way through the text with Bach's help.

Luke's Gospel breaks down nicely into largely geographical divisions.

1. Luke's Preface and the Introduction of John and Jesus, Luke 1:1-2:52.
2. Preparation for Ministry, Jesus Anointed by God, 3:1-4:13
3. Galilean Ministry, Revelation of Jesus, 4:14-9:50
4. Jerusalem Journey, Jewish Rejection and the New Way, 9:51-19:44
5. Jerusalem, the Innocent One Slain and Raised, 19:45-24:53

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The argument of Luke's Gospel emerges as one proceeds through it in literary order. With the basic structure and argument of the book in place, its major theological points can be examined.

1. Luke's Preface and the Introduction of John and Jesus, 1:1-2:52 After a crucial preface in which Luke explains his task, the author launches into a unique comparison of John the Baptist and Jesus that shows how both represent the fulfillment of promises made by God. John is like Elijah, Luke 1:17, but Jesus has Davidic roles to fulfill and possesses a unique supernatural origin, Luke 1:31-35. John is forerunner, but Jesus is fulfillment. Everything in Luke 1 and 2 points to the superiority of Jesus.

Mary's hymn, Luke 1:46-56, praises the faithfulness of God to his promise and his blessing of those who are humble before him. Setting up a major Lukan theme, Zechariah reiterates the hope in national Davidic terms and sets forth the superior relationship of Jesus to John, Luke 1:67-79. In doing so, Zechariah links spiritual promises and national promises to Davidic hope. Jesus' birth takes place in humble circumstances, but all the figures surrounding his birth are pious, representative, and responsive to the hope of God.

Jesus is praised by a priest, a humble virgin, shepherds, and a prophet and prophetess at the temple. These people, all of whom are portrayed as walking with God, have high expectations of Jesus. Only the word of Simeon to Mary gives an ominous ring.

The old man knows that Jesus will be, "a light for revelation to the nations and glory of your people Israel," Luke 2:32. In fact, however, Jesus will also be a cause of grief for Mary and division in Israel, Luke 2:34-35. Jesus is the salvation, it's within quotes, of God, Luke 2:30. But in the midst of hope is the reality that fulfillment comes mixed with pain. Jesus' own self-awareness concludes the introductory overture of the gospel, Luke 2:41-52. Here the young boy declares he must be about the work of his father in the temple. Jesus notes his unique relationship with God and his association with God's presence and teaching.

This section, dominated by Old Testament allusions, opens the gospel with notes of fulfillment and God's direction, emphases that continue throughout the entire gospel. John and Jesus are placed side by side in the pericopes of Luke 1. Then Jesus has the stage in Luke 2. The structure initiates the theology of forerunner fulfillment. Second division.

Preparation for ministry anointed by God, 3:1-4.13. John and Jesus remain side by side in the next section on Jesus' ministry. John is the one who goes before Isaiah 40:3-5. Luke 3:1-6. While Jesus is the one who comes, Luke 3:15-17. Unlike Matthew and Mark, Luke lengthens his citation of Isaiah 40 to make the point that salvation is seen by all people. Only Luke contains a section where the ethical dimensions of John's call to repentance in terms of response to others are made clear.

Luke 3:10-14. John warns about judgment, calls for repentance, and promises the coming of one who brings God's spirit. John baptizes Jesus, but the main feature of the baptism is the first of two heavenly testimonies by Jesus. Luke 3:21-22. John had promised that Jesus would bring the spirit, but here Jesus is anointed with the spirit.

The first hints of fulfillment are here. The heavenly testimony calls Jesus the, "beloved son in whom I am well pleased." This fusion of Isaiah 42 and Psalm 2 marks

out Jesus as a regal, that is royal, prophetic figure who, as a chosen servant of God, brings God's revelation and salvation.

The universal character of Jesus' relationship to humans is highlighted in the list of his ancestors, Luke 3:23-38. He is, quote, son of Adam, son of God, close quote. His first actions are to overcome temptations from Satan, Luke 4:1-13, something Adam had failed to do. So, the section shows Jesus as anointed by God, representative of humans, and faithful to God.

Division number three, Galilean ministry, revelation of Jesus. 4:14-9:50. Jesus' teaching and miracles dominate the third section of Luke's gospel. Major teaching blocks include his synagogue declaration of the fulfillment of God's promise, Luke 4:16-30, and the Sermon on the Plain, Luke 6:17-49. Elements unique to Luke are that the synagogue speech represents Jesus' self-description of his mission, while the sermon represents his fundamental ethic presented without the concerns related to Jewish tradition.

The section's fundamental issue is, who is Jesus? The unit pictures the growth of faith that comes to those whom Jesus gathers around himself. Their discovery is the vehicle that Luke uses to answer the question of Jesus' identity. Jesus follows their response with the first discussions of the hard road of discipleship.

Following Jesus is full of blessing, but it is not easy. In the synagogue speech, Luke 4:16-30, Jesus raises the note of fulfillment through the appeal to Isaiah 61:1 and 2 and 58:6. He says that the anointing of God promised in Isaiah 61 is fulfilled today. In the context of Luke, the anointing looks back to the anointing with the Spirit in Luke 3. Thus, the appeal to Isaiah is not just to the picture of a prophet, as allusions to Elijah and Elisha suggest, but it also asserts Jesus' royal or regal role.

He will bring salvation to all those in need, poor, blind, and captive. Rejection will be met with the taking of the message to others, an indirect allusion to the inclusion of Gentiles. The mission scope is summarized here.

Luke 4:9 juxtaposes Jesus' gathering of disciples and the raising of opposition. Jesus' ability to bring salvation is pictured in a series of miracles. Luke 4:31-44, while disciples are called to be fishers of people.

Luke 5:1-11, the first hint of official opposition come within the miracles of divine-like authority when the Son of Man claims to be able to forgive sins and heals on the Sabbath. Luke 5:12-26, Levi, a hated tax gatherer, is called. Luke 5:27-28, and four controversies emerge, one of which involves the type of company Jesus keeps while the others center on the Sabbath.

Luke 5:29-6:11, Jesus gives a mission statement. His task is to call sinners to repentance. Luke 5:32, his authority is such that to do good is the real issue of the Sabbath.

Luke 6:5-9, Jesus organizes the disciples and issues a call. The twelve are chosen. Then Jesus offers blessing to the humble and poor, while warning the rich and oppressive.

Luke 6:20-26, his sermon on the plain is a call to love others in the context of accountability to God. One is to respect the authority of Jesus, teaching, and respond with obedience. Luke 6:27-49. Luke 7, at the beginning, concentrates on who is Jesus and the appropriate response to him.

A Gentile centurion understands faith better than do those in the nation. Luke 7:1-10, the crowd believes Jesus is a prophet. Luke 7:11-17, John the Baptist wonders if Jesus is the coming one, probably because of Jesus' style of ministry.

Jesus replies that his eschatological works of healing and preaching give the affirmative answer. Luke 7:18-35, Isaiah 29:18, 35:5-6, and 61:1. An exemplary faith is displayed by the woman who anoints Jesus and by those women who contribute to his ministry. Luke 7:36-83. Jesus can be trusted with the parable of the seed and the image of the word as light.

A call is made to trust God and his word as revealed by Jesus. Luke 8:4-21. Jesus then shows his authority over nature. Luke 8:22-25, over demons.

Luke 8:26-39, over disease and death. Luke 8:40-56. One more time. Authority is a big thing.

Jesus' authority is a big theme in the gospel of Luke. Jesus shows his authority over nature. Luke 8:22-25, over demons.

Luke 8:26-39, disease and death. Luke 8:40-56. He sends out a mission, a proclamation of the kingdom. 9:1-6. As word about him reaches as far as Herod.

9:7-9. The picture of Jesus' ability to provide comes in the multiplication of loaves. Luke 9:10-17. This section moves from teaching and demonstration of authority to confession and call to discipleship. Peter confesses Jesus to be the Christ.

Luke 9:18-20. Now Jesus explains what kind of Messiah he will be. He will suffer. Luke 9:21-22. Those who follow him must have total commitment in order to survive the path of rejection that comes with following Jesus.

Luke 9:23-27. The second heavenly testimony to Jesus comes at the transfiguration. Luke 9:28-36. The divine voice repeats the endorsement made at the baptism with one key addition, the call to listen to him from Deuteronomy 18:15. Jesus is a second Moses who marks out a new way. This section closes with the disciples failing, showing their need for Jesus to instruct them.

Jesus issues calls to trust and be humble, two basic characteristics of discipleship. Luke 9:37-50. Fourth is the famous Jerusalem Journey, Jewish Rejection and the New Way, 9:51-19:44. As much as 49% of the fourth section contains material unique to Luke, there is a high concentration of teaching and parables. In fact, 17 parables are in this unit, 15 of which are unique to Luke.

The journey is not a chronological, straight-line journey, since Jesus in Luke 10:38-42 is near Jerusalem, while later in this is back in the north. Rather, it is a journey in time, in the context of the necessity of God's plan. Journey notes dot the section, Luke 9:51, Luke 13:22, 17:11, 18:31, 19:28, 41.

As Jesus travels to meet his appointed fate in Jerusalem, Luke 13:31-35. The section's thrust is that Jesus gives a new way to follow God, which is not the way of the Jewish leadership. The theme is: listen to him. So, this section discusses how Jesus' teaching relates to current Judaism.

Jesus fulfills the promise and is the way, but his way is distinct. His section is distinct from that of the leadership of the nation. The difference brings to the surface great opposition, a theme dominating Luke 9-13.

All are invited, but some refuse. As the new way is revealed, the seeds of discontent leading to Jesus' death are also made manifest. The journey starts with the disciples learning the basics of discipleship, mission, commitment, love for God, love for one's neighbor, devotion to Jesus and his teaching, and prayer, Luke 9:51-11:13. Also raised are notes of challenge to Judaism's leadership, Luke 11:14-36, and an indictment by Jesus, Luke 11:37-52. The leadership's way is not God's way.

Fundamentally, discipleship is trusting God, not people or riches, trusting God for everything while remaining faithful to him, Luke 12:1-48. Jesus tells his followers to know the nature of the times, Luke 12:49-14:24. Israel is turning away, and the time for it to respond without facing judgment is short, Luke 13:1-9, 31-35. Nevertheless, blessings will still come. Renewed condemnation of Jesus' Sabbath healings shows that the warnings and divine authentication are unheeded, Luke 13:10-17, Luke 14:2-6. Jesus says that the door is closing, so be sure to enter the narrow way, Luke 13:23-30. He also warns that those at the table will not be those who are expected to be there, Luke 14:1-24. From this point on, most of the journey section concerns discipleship.

Disciples in the face of rejection need absolute commitment, Luke 14:25-35. Their mission, even though others grumble at it, is to seek the lost, just as God does, Luke 15:1-32. God rejoices in finding lost sinners, so Jesus' call is to pursue them. Discipleship presents itself in service to others, so the disciples are generous with resources, Luke 16:1-31. Though false teaching is a threat, it is overcome with forgiveness of each other, deep faith, and service, Luke 17:1-10. The disciple is to look for the hope of the King's return when the promise of the currently inaugurated kingdom is consummated, Luke 17:11-18. The return will bring severe judgment but also vindication. The disciple is to be humble, give all, and trust all to the Father, Luke 18:9-30. Now Jesus turns to Jerusalem.

He again displaces authority when he predicts his suffering. He then heals as the Son of David, Luke 18:32-43. Zacchaeus pictures the transformed sinner and rich person, Luke 19:1-10. He's a picture of the mission of Jesus in seeking and saving the lost, Luke 19:10. The parable of the pounds shows the need for faithfulness and the reality that the disciple, as well as the nation of Israel, is accountable to the King, Luke 19:11-27. Jesus enters Jerusalem as a king, but the leadership rejects the claim, Luke 19:28-40. Jesus warns the nation that it has failed to respond to God's promise and faces judgment, Luke 19:41-44. Its tragic end draws near, and though opposition results in death for Jesus, opposition results in something much worse for the nation. Thus, they are the losers while God's plan advances in triumph.

The fifth unit is Jerusalem, the innocent one slain and raised, 19:45-24:53. In this concluding section, Luke explains how Jesus died, why apparent defeat became victory, and how God revealed who Jesus was. In addition, the task of disciples in light of God's acts becomes clear. Luke mixes fresh material with that found in the other Gospels.

The final battles in Jesus' earthly ministry occur here, recalling earlier confrontations in Luke 11-13. Jesus cleanses the temple, signaling his displeasure with official Judaism. 19:45-48. The leaders fail to embarrass Jesus in various controversies concerning his authority, political-economic responsibilities, and the resurrection of the dead, Luke 20:1-8, 20-26, 27-40.

A parable in the midst of these controversies, chapter 19, and a question at their end, 20:41-44, overview God's plan. They reveal God's commitment to his Son despite Jewish rejection. The nation's rejection will cost them.

The kingdom will go to new tenants. The question about Psalm 110 gives the reason. The Messiah is not just David's son.

He is David's Lord, who is to be seated at God's right hand. Jesus' death is a transition, not an end to God's plan. Jesus reveals how things stand when he

condemns the Pharisees' hypocrisy and praises a poor widow's simple, generous, and sacrificial faith, Luke 20:45-21:4. Blessing is not a matter of position, but of the heart.

In light of the nation's rejection, Jesus predicts the fall of the temple and of Jerusalem, events that are a foretaste of the end, Luke 21:5-38. The fall of Jerusalem will be a terrible time for the nation, but it is not yet the end when the Son of Man returns on the clouds with authority to redeem his people, Daniel 7:13-14. Disciples are to watch and be faithful. Luke 22:20-23 describes the moments before Jesus' death. Jesus, though betrayed, is innocent, but his death will bring the new covenant and is a sacrifice on behalf of others, Luke 22:1-20. In his last discourse, Jesus announces the betrayal, points out that greatness is in service, appoints eleven to authority, predicts Peter's denials, and warns of rejection, Luke 22:21-38. Jesus is in control even as his death approaches.

I want to repeat that. In his last discourse, Jesus announces his betrayal, points out that greatness is in service, appoints eleven to authority, predicts Peter's denials, and warns of rejection, Luke 22:21-38. Jesus is in control even as his death approaches. As Jesus prays, exemplifying in the midst of rejection the trust he calls for from disciples, he is betrayed and arrested, Luke 22:47-53. The trial centers on who Jesus is.

The answer comes in Luke 22:69. Jesus, from now on, will be manifest as the exalted Lord, who is seated with authority at the side of God. Messiahship means lordship, authority over God's plan, and salvation. No judgment leadership makes can prevent that from happening.

In fact, ironically and unwittingly, they help bring it to pass. Jesus is on trial, it seems, but in fact, he is the judge, Luke 22:54-71. But it is not only the leadership that is guilty. As Pilate and Herod debate what to do about Jesus, the people are given the final choice, Luke 23:1-25. Despite Pilate's repeated protestations of Jesus' innocence and Herod's similar reaction, the people ask for Jesus to be slain and Barabbas to be freed.

Justice is absent, both in the request and in the failure of the leaders to carry out what they know to be right. Passively and actively, the responsibility for Jesus' death widens. The innocent one dies.

A criminal is freed. A cameo of the significance of Jesus' death. Jesus is crucified between two thieves.

One derides the other believes and receives the promise of life in paradise, providing yet another cameo of the significance of Jesus' death and the reactions to it. A centurion confesses the righteousness of Jesus, the final word at the scene of the cross, Luke 23:47. Luke describes Jesus' death with Old Testament allusions that



picture Jesus as an innocent sufferer who relies on God. Luke 23:26-56. Psalm 22:7 and 8 and verse 18. Psalm 31, verse 5. Psalm 69:21.

Luke describes Jesus' death with Old Testament allusions that picture Jesus as an innocent sufferer who relies on God. David and the other psalmists portrayed innocent sufferers, but ultimately, the innocent sufferer is the Messiah himself. Luke 23:26-56. Psalm 22:7 and 8 and verse 18. Psalm 31:5. Psalm 69:21.

Luke closes with three scenes of resurrection and vindication. First, Luke 24:1-12 announces the empty tomb.

The angels tell the women to recall the predictions of suffering proclaimed during the journey to Jerusalem. Luke 24 often notes that such events must be the Greek word day. It is necessary.

Luke 24:7. Luke 24:26 and verse 44.

The news of the excited women is, however, greeted with skepticism. Second, the experience of the Emmaus disciples pictures the reversal the resurrection brings to the disciples' despair. Luke 24:13-35. Luke 24:13-35.

These two disciples mourn the departure of the prophet of Israel, who might have redeemed the nation, but instruction of scripture and the revelation of Jesus himself shows that God had a plan, which included Jesus' death. God had indeed raised Jesus, vindicating both Jesus and the plan. Despair turns to joy upon understanding the nature of God's plan and Jesus' role in it.

A major note in Luke. Third, Luke reports Jesus' final commission, instruction, and ascension. Luke 24:36-53. Just as Luke 1 and 2 opened with the hope of Old Testament promise fulfilled, so Luke 24: 44-49 returns to the central theme of Jesus as the Messiah, as the fulfillment of God's plan and purpose.

This is really important, tying the beginning and end of Luke's gospel together. Just as Luke 1 and 2 opened with hope of Old Testament promise fulfilled, so Luke 24:44-49 returns to the central theme of Jesus the Messiah as the fulfillment of God's plan and profit.

Luke thus uses the literary device called *inclusio* or inclusion, bookends, emphasizing Old Testament fulfillment in the person and work of the Messiah, who is Jesus. Jesus' final appearance in Luke's gospel yields a commission, a plan, and a promise. Reminding disciples again that scripture teaches the suffering and exaltation of Messiah, Jesus also tells them that they are called as witnesses to preach repentance.

The plan is to go to the nations, starting from Jerusalem. The promise is the Father's gift of the Spirit. Luke 24:49. We recollect Luke 3:15-17. As the Baptist promised, so it has come to pass.

John the Baptist said, I baptize with water. The coming one will baptize with the Holy Spirit. Luke 3:15-17.

That is fulfilled in the Father's promise to send the Spirit as a gift to the church. The ascension of Jesus, Luke 24:50-53, pictures the exaltation that Jesus predicted at his trial.

Luke 22:69. A dead Messiah does not represent the end of God's plan.

In exaltation, Jesus is vindicated, and the plan to reach all nations goes on. Jesus, the Messiah, is Lord of all, so the message can go to all. Jesus the Messiah is Lord of all, so the message can go to all. Acts 2:14-40. Acts 10:34-43.

He's Lord of all. Acts 2:14-40, fulfilling Old Testament prophecy, so the message about him can go to all. Acts 10:34-43. The Gospel closes with the disciples rejoicing that out of the ashes of apparent defeat, victory and promise have arisen. The new way is still alive, and the risen Lord shows the way.

The new way is Theophilus can be reassured. Luke 1:1-4. So can all who read this Gospel with an open heart.

In our next lecture, we will think about the theology of the Gospel of Luke. Over and over again, we've emphasized God's plan, which is the dominant idea, and at the center of that idea is teaching about Christ, Christology, and also salvation. The new community is large in this as well, and so we have many good things to speak of.

Let me just do a little further outlining there. God's plan, we've seen many, many times, Luke 24:44-49 is a key passage concerning that.

God's plan involves promise and fulfillment. It involves John the Baptist. It involves mission statements.

It involves geographical progression. God's plan is underlined by the expression, it is necessary. Christology and salvation, and another major heading under the theology of Luke.

Acts, subheadings, Messiah, servant, prophet, and Lord. Luke gives a complex picture of Jesus. He's the Messiah, the promised one.

He's a servant of God. He's a prophet that speaks for God as no other, and he is the Lord exercising great, great authority. Luke gives other titles as well, which we'll at least mention.

Christology and salvation involve the kingdom in Jesus' teaching and in his work as well. It involves the Holy Spirit. It involves Jesus' resurrection and ascension.

It involves Jesus' salvation in his teaching and his work. Of course, it involves his cross as well. Involves miracles.

Includes Jesus and salvation. Then the new community deals with the beneficiaries of salvation, the pictures of response to Jesus and later the apostles, the blessings of the new community, the opponents of salvation in both Gospels and Acts, the source of tension in the law, pressure against God's plan, faith and dependence, total commitment, commitment to the lost, love for God and one's neighbor, prayer, persistence in suffering, watchfulness, patience, and boldness, joy and praise, and hindrances to discipleship. So, after a break in our next session, we will treat the theology of Luke's Gospel and Acts.

This is Dr. Robert A. Peterson and his teaching on the theology of Luke's Acts. This is session 3, Darrell Bock's Ancient Manuscripts, Structure and Argument.