

Dr. Robert Peterson, Theology of Luke-Acts, Session 3, D. Bock—Manuscripts, Structure & Argument Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Peterson, Theology of Luke-Acts, Session 3, D. Bock – Manuscripts, Structure & Argument, Biblicalelearning.org, BeL

This text presents **Dr. Robert A. Peterson's lecture on the Theology of Luke-Acts, Session 3**, focusing on **Darrell Bock's insights into the ancient manuscripts, structure, and argument of Luke's Gospel**. The lecture begins by discussing the **historical context and significance of various manuscript families** (Alexandrian, Western, Byzantine) and the principles of text criticism. It then outlines the **geographical and thematic structure of Luke**, dividing it into key sections like the introduction of John and Jesus, the Galilean ministry, the Jerusalem journey, and the events in Jerusalem leading to Jesus' death and resurrection. Finally, the session introduces the **major theological themes** present in Luke, including God's plan, Christology, and the nature of the new community.

2. 23 - minute Audio Podcast Created on the basis of Dr. Peterson, Theology of Luke-Acts, Session 3 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Luke).



**Peterson_Theo_LkA
cts_Session03.mp3**

3. Briefing Document: Peterson, Theology of Luke-Acts, Session 3, D. Bock – Manuscripts, Structure & Argument

Briefing Document: Theology of Luke-Acts - Session 3 Analysis

Executive Summary:

This briefing document summarizes the key points from Dr. Robert A. Peterson's lecture on the Theology of Luke-Acts, specifically focusing on Darrell Bock's insights regarding the ancient manuscripts of Luke, the structure of Luke's Gospel, and its overarching argument. The lecture emphasizes the importance of textual criticism in understanding the reliability of the text, outlines Luke's geographically organized structure, and details the unfolding argument that highlights Jesus as the fulfillment of Old Testament promises, the inaugurator of a new way, and the innocent one whose death and resurrection lead to victory and the promise of the Spirit for the global mission.

Main Themes and Important Ideas/Facts:

1. Ancient Manuscripts and Textual Criticism:

- **Key Manuscript Families:** Bock identifies major manuscript families: Alexandrian (earliest, including Papyri 75, Vaticanus, and Sinaiticus), Western, and Byzantine (majority of later manuscripts).
- **Manuscript Characteristics:** The earliest manuscripts (papyri and uncials) were written in all capital letters without spaces, which could lead to occasional ambiguity. Minuscules, later manuscripts, were written in small letters without spaces.
- **Geographical Distribution:** Textual critics consider the geographical spread of a reading across different manuscript families to assess its authenticity.
- **The Majority Text:** While the Byzantine family constitutes the majority of extant manuscripts, these are generally later. The earliest manuscripts largely belong to the Alexandrian family.
- **Reasons for Byzantine Majority:** The dominance of Byzantine manuscripts is attributed to Roman and later Muslim persecutions that destroyed earlier manuscripts in other regions, and the continued use of Greek as the religious language in the Byzantine region.

- **Weighing vs. Counting Manuscripts:** Due to the historical factors affecting manuscript survival, scholars prefer to weigh the value of older, more geographically diverse manuscripts over simply counting the number of later Byzantine manuscripts. Peterson states, "For these historical reasons, we prefer to weigh manuscripts, not count them."
- **Harmonistic Nature of Byzantine Texts:** Byzantine readings are often more harmonistic between the Gospels, which is a stylistic reason for caution when relying solely on them.
- **Eclectic Approach:** Bock employs an eclectic approach to textual criticism, evaluating each variant based on both external (manuscript evidence) and internal (stylistic, theological) considerations.

2. Structure of Luke's Gospel:

- Luke's Gospel is structured largely according to geographical divisions:
 1. Luke's Preface and the Introduction of John and Jesus (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)
- The "Jerusalem Journey" section is notable for containing a high percentage of material unique to Luke, including many parables. Peterson highlights, "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 Jerusalem Journey is not strictly chronological but emphasizes the necessity of God's plan. "Rather, it is a journey in time, in the context of the necessity of God's plan. Journey notes dot the section..."

3. Argument of Luke's Gospel:

- **Luke's Preface and Introduction (1:1-2:52):** Establishes Jesus' superiority over John the Baptist as the fulfillment of God's promises and possessing a unique supernatural origin. "Everything in Luke 1 and 2 points to the superiority of Jesus." Mary's and Zechariah's hymns highlight God's faithfulness and the Davidic hope. Simeon's prophecy introduces the theme of Jesus as salvation for the nations and glory for Israel, but also a cause of division and pain. Jesus' own self-awareness at the temple reveals his unique relationship with God.
- **Preparation for Ministry (3:1-4:13):** John the Baptist is presented as the forerunner, but Luke emphasizes the universal scope of salvation (lengthened Isaiah 40 citation) and the ethical dimensions of repentance. Jesus' baptism is marked by a heavenly testimony identifying him as the "beloved son" (Isaiah 42 and Psalm 2 fusion), a regal and prophetic figure. His genealogy emphasizes his universal connection as the "son of Adam, son of God." His overcoming of Satan's temptations contrasts with Adam's failure.
- **Galilean Ministry (4:14-9:50):** This section reveals Jesus' identity through his teaching and miracles. His synagogue declaration (Isaiah 61 fulfillment) presents his mission to the poor, blind, and captive, hinting at Gentile inclusion. The Sermon on the Plain presents his fundamental ethic. The growing faith of his followers answers the question "who is Jesus?". Opposition arises as Jesus demonstrates divine-like authority (forgiving sins, healing on the Sabbath). The calling of disciples and controversies with Jewish leaders are highlighted. Jesus demonstrates authority over nature, demons, disease, and death. Peter's confession marks a turning point, followed by Jesus explaining his coming suffering and the necessity of total commitment for his followers. The transfiguration provides a second heavenly testimony, calling disciples to "listen to him" (Deuteronomy 18:15), portraying Jesus as a second Moses.
- **Jerusalem Journey (9:51-19:44):** Focuses on Jesus' teaching about a new way to follow God, distinct from the Jewish leadership. The theme is "listen to him." This section contains extensive teaching on discipleship (mission, commitment, love, prayer, trust in God), challenges to Jewish leadership, and warnings of judgment for those who reject Jesus. The parables emphasize God's seeking of the lost and the need for faithfulness. Jesus predicts his suffering and heals as the Son of David. Zacchaeus exemplifies the transformed sinner. The parable of the pounds highlights accountability to the King. Jesus' triumphal entry is met with rejection from the leadership, and he warns of Jerusalem's coming judgment.

- **Jerusalem, the Innocent One Slain and Raised (19:45-24:53):** Explains Jesus' death, resurrection, and the implications for his disciples. Jesus cleanses the temple and faces controversies with the leaders. A parable and a question (Psalm 110) reveal God's commitment to his Son despite rejection and the transfer of the kingdom to new tenants. Jesus condemns the Pharisees' hypocrisy and praises true faith. He predicts the fall of Jerusalem as a foretaste of the end, but emphasizes his eventual return in glory. The Last Supper establishes the new covenant. Jesus' innocence is highlighted throughout his betrayal, arrest, and trial before Jewish and Roman authorities. Despite Pilate's recognition of his innocence, the people demand his crucifixion. Jesus' death is portrayed with Old Testament allusions highlighting his innocent suffering and reliance on God. The resurrection is presented through the empty tomb, the encounter on the road to Emmaus (emphasizing the necessity of Jesus' suffering and the fulfillment of scripture), and Jesus' final commission, instruction, and ascension. The resurrected Jesus reaffirms that he is the Messiah, the fulfillment of God's plan, and commissions his disciples to preach repentance to all nations, starting from Jerusalem, with the promise of the Holy Spirit. Peterson notes the "inclusio or inclusion" formed by the opening chapters focusing on Old Testament fulfillment and the closing chapters returning to the same theme.

Key Quotes:

- "For these historical reasons, we prefer to weigh manuscripts, not count them."
- "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."
- "Everything in Luke 1 and 2 points to the superiority of Jesus."
- "He is, quote, son of Adam, son of God, close quote."
- "The divine voice repeats the endorsement made at the baptism with one key addition, the call to listen to him from Deuteronomy 18:15."
- "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."
- "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."

Looking Ahead (as mentioned in the source):

The next session will delve into the theology of Luke's Gospel and Acts, focusing on:

- **God's Plan:** Emphasizing promise and fulfillment, the role of John the Baptist, mission statements, and geographical progression, underlined by the concept of necessity.
- **Christology and Salvation:** Exploring Jesus as Messiah, servant, prophet, and Lord, the kingdom in his teaching and work, the role of the Holy Spirit, his resurrection and ascension, his saving work (including the cross and miracles).
- **The New Community:** Examining the beneficiaries of salvation, responses to Jesus and the apostles, blessings of the new community, opponents of salvation, sources of tension, faith and dependence, commitment (total and to the lost), love for God and neighbor, prayer, persistence in suffering, watchfulness, patience, boldness, joy, praise, and hindrances to discipleship.

Conclusion:

Dr. Peterson's analysis of Darrell Bock's work provides a foundational understanding of the textual basis, structural framework, and argumentative flow of Luke's Gospel. The lecture highlights Luke's careful presentation of Jesus as the promised Messiah, whose life, death, and resurrection fulfill God's plan and inaugurate a new way for humanity to relate to God. The emphasis on the Jerusalem Journey and the final events in Jerusalem underscore the central themes of Jewish rejection, the innocence of Jesus, and the ultimate victory through resurrection, leading to the commission of the disciples and the promise of the Holy Spirit.

4. Study Guide: Peterson, Theology of Luke-Acts, Session 3, D. Bock – Manuscripts, Structure & Argument

A Study Guide to Peterson on Luke-Acts Session 3

Key Concepts Review

Before proceeding to the quiz and essay questions, ensure you understand the following core concepts from the lecture:

- **Textual Criticism of Luke:** The process of analyzing ancient manuscripts to determine the most accurate original text of Luke's Gospel.
- **Manuscript Families:** Understand the categorization of early Christian writings (papyri, uncials, minuscules) and the major textual families (Alexandrian, Western, Byzantine).
- **Majority Text:** Recognize that while the Byzantine family represents the largest number of surviving manuscripts, these are generally later and often harmonistic.
- **Weighing vs. Counting Manuscripts:** Comprehend the rationale for prioritizing earlier, more diverse manuscript families (like Alexandrian) over simply counting the total number of Byzantine manuscripts.
- **Eclectic Approach:** Understand the methodology of textual criticism that considers both external evidence (manuscript age, geographical distribution) and internal evidence (stylistic features, plausibility) when evaluating variant readings.
- **Structure of Luke's Gospel:** Be familiar with Darrell Bock's five major geographical divisions of Luke's narrative and the general content of each section.
- **Argument of Luke's Gospel:** Grasp the overarching narrative flow and the key theological emphases that emerge in each of the five sections.
- **Forerunner-Fulfillment Theme:** Understand how Luke presents John the Baptist as the forerunner and Jesus as the fulfillment of Old Testament promises.
- **Jesus' Identity and Mission:** Recognize how the early sections of Luke establish Jesus' unique relationship with God, his anointing by the Spirit, and the scope of his mission to bring salvation to all.
- **Discipleship in Luke:** Understand the initial calls to discipleship and the early indications of the challenges and commitments involved in following Jesus.

- **Geographical Progression and Theological Development:** See how the structure of Luke's Gospel, particularly the Jerusalem Journey, serves to highlight key aspects of Jesus' teaching, rejection by Jewish leadership, and the emergence of a new way.
- **Jesus' Authority:** Recognize the emphasis Luke places on Jesus' authority in his teaching, miracles, and ultimate victory over death.
- **God's Plan:** Understand that a central theological theme in Luke is the unfolding of God's preordained plan, of which Jesus' life, death, and resurrection are the pivotal points.
- **Old Testament Fulfillment:** Recognize Luke's consistent use of Old Testament allusions to demonstrate that Jesus is the promised Messiah.
- **Resurrection and Commission:** Understand how the final chapters of Luke portray Jesus' resurrection as vindication and his final instructions to his disciples as a continuation of God's plan.

Short-Answer Quiz

1. According to Peterson, what are the three main categories of ancient New Testament manuscripts, and what is a key distinguishing feature of each?
2. Explain why, in textual criticism, scholars often prefer to "weigh" manuscripts rather than simply count them, especially concerning the Byzantine textual family.
3. What are the five main geographical divisions of Luke's Gospel as outlined by Darrell Bock and presented by Peterson?
4. In the opening chapters of Luke, what is the "forerunner-fulfillment" theme, and how do the figures of John the Baptist and Jesus relate to this theme?
5. What significant event marks the "Preparation for Ministry" section of Luke's Gospel, and what two key aspects of Jesus' identity are highlighted at this time?
6. According to Peterson, what is the central question addressed in the "Galilean Ministry" section of Luke, and what is the primary means by which Luke answers this question?
7. Describe the nature of the "Jerusalem Journey" section of Luke's Gospel. Is it strictly chronological? What is a major thematic focus of this section?

8. What does Peterson highlight as the significance of Jesus cleansing the temple in the "Jerusalem" section of Luke's Gospel (19:45-24:53)?
9. How do the resurrection appearances and final commission of Jesus in Luke's Gospel (chapter 24) connect back to the themes introduced in the opening chapters (1-2)?
10. What does Peterson identify as a dominant theological idea that is emphasized repeatedly throughout Luke's Gospel?

Answer Key

1. The three main categories are **papyri** (materials made from papyrus), **uncials** (oldest manuscripts in all capital letters without spaces), and **minuscules** (later manuscripts in small letters without spaces).
2. Scholars weigh manuscripts because the majority Byzantine text, while numerous, consists of later and often harmonistic readings. Earlier manuscripts from families like Alexandrian are often considered more representative of the original text despite being fewer in number.
3. The five main divisions are: 1) Luke's Preface and the Introduction of John and Jesus, 2) Preparation for Ministry, Jesus Anointed by God, 3) Galilean Ministry, Revelation of Jesus, 4) Jerusalem Journey, Jewish Rejection and the New Way, and 5) Jerusalem, the Innocent One Slain and Raised.
4. The forerunner-fulfillment theme highlights John the Baptist as the prophet preparing the way (forerunner) and Jesus as the promised Messiah who fulfills the Old Testament prophecies. Luke 1 and 2 uniquely compare and contrast them, emphasizing Jesus' superiority.
5. The baptism of Jesus marks the "Preparation for Ministry." This event highlights Jesus being anointed by the Holy Spirit and receiving heavenly testimony identifying him as the "beloved Son," marking him as a regal and prophetic figure.
6. The central question in the "Galilean Ministry" is "Who is Jesus?" Luke answers this by depicting the growth of faith in those who follow Jesus and their gradual discovery of his identity through his teachings and miracles.
7. The "Jerusalem Journey" is not a strictly chronological journey but rather a theological journey emphasizing Jesus' teachings, the distinctiveness of his "new way" compared to Jewish leadership, and the growing opposition he faces as he moves towards his appointed fate.

8. Jesus cleansing the temple signals his displeasure with the official practices of Judaism and foreshadows a shift in God's plan, indicating that the nation's current leadership is not aligned with God's purposes.
9. The resurrection appearances and final commission in Luke 24 echo the opening chapters by reiterating the theme of Old Testament promise fulfillment in Jesus the Messiah. Jesus' instructions to his disciples to preach repentance to all nations continues the plan of salvation introduced in the beginning.
10. Peterson identifies **God's plan** as a dominant theological idea repeatedly emphasized throughout Luke's Gospel, encompassing promise, fulfillment, and the unfolding of God's purposes through Christ.

Essay Format Questions

1. Discuss the significance of the different manuscript families (Alexandrian, Western, Byzantine) in understanding the text of Luke's Gospel. Explain why textual critics often prioritize certain families over others.
2. Analyze the structure of Luke's Gospel as presented by Darrell Bock and outlined by Peterson. How does this geographical and thematic structure contribute to Luke's overall argument and theological aims?
3. Explore the "forerunner-fulfillment" theme in Luke 1-2. How does Luke present John the Baptist and Jesus in relation to Old Testament prophecy, and what does this reveal about Jesus' identity and mission?
4. Examine the "Jerusalem Journey" (Luke 9:51-19:44) as a pivotal section in Luke's Gospel. What key aspects of Jesus' teaching, his relationship with Jewish leadership, and the nature of discipleship are highlighted in this section?
5. Discuss the theological significance of Jesus' resurrection and final commission in Luke 24. How does this conclusion reinforce the major themes of the Gospel and provide a foundation for the subsequent book of Acts?

Glossary of Key Terms

- **Textual Criticism:** The scholarly discipline that seeks to reconstruct the original wording of ancient texts, especially the Bible, by comparing and analyzing different manuscript versions.
- **Manuscript:** A handwritten copy of a text, particularly an ancient one.

- **Papyri:** Ancient writing materials made from the pith of the papyrus plant. Often represent some of the earliest New Testament manuscripts.
- **Uncials:** Early Greek manuscripts written in uppercase letters without spaces between words. Generally date from the 2nd to the 9th centuries.
- **Minuscules:** Later Greek manuscripts written in lowercase cursive letters with spaces between words. Began to appear in the 9th century and are far more numerous than uncials.
- **Manuscript Families (Textual Families):** Groups of manuscripts that share similar readings and likely descended from a common ancestor. The major families are Alexandrian, Western, and Byzantine.
- **Byzantine Text-Type (Majority Text):** A large and influential family of New Testament manuscripts that became the dominant text in the Byzantine Empire. While numerous, these manuscripts are generally later and tend to be more harmonistic.
- **Alexandrian Text-Type:** A manuscript family generally considered to be among the most reliable and often the oldest. Key representatives include Codex Vaticanus and Codex Sinaiticus.
- **Western Text-Type:** A diverse group of early manuscripts characterized by longer and often paraphrased readings. Its geographical distribution was primarily in the Western part of the Roman Empire.
- **Harmonistic:** The tendency of some later manuscripts to smooth out perceived discrepancies or combine parallel accounts from different Gospels.
- **Eclectic Approach:** A method of textual criticism that does not rely solely on one manuscript or text-type but considers a wide range of evidence (both external and internal) to determine the most likely original reading.
- **Preface:** An introductory statement at the beginning of a literary work, outlining the author's purpose or method.
- **Forerunner:** Someone who precedes and announces the coming of another. In Luke, John the Baptist is the forerunner of Jesus.
- **Fulfillment:** The realization of a prophecy, promise, or expectation, often referring to the fulfillment of Old Testament prophecies in Jesus Christ.

- **Anointing:** The ritual act of pouring oil on someone, symbolizing divine appointment or empowerment for a specific role (e.g., king, priest, prophet). Jesus' anointing by the Spirit at his baptism is a key moment in Luke.
- **Messiah:** The Hebrew term for "anointed one," referring to the promised deliverer and king of Israel.
- **Christ:** The Greek equivalent of Messiah.
- **Synagogue:** A Jewish house of worship and community gathering.
- **Sermon on the Plain:** Luke's version of a major teaching discourse by Jesus, found in Luke 6:17-49. It parallels Matthew's Sermon on the Mount but has some distinct content and emphasis.
- **Discipleship:** The state of being a follower or learner of a particular teacher or philosophy. In the Gospels, it refers to those who followed Jesus.
- **Kingdom of God (Kingdom of Heaven):** The reign or rule of God, both in the present and the future. A central theme in Jesus' teaching.
- **Transfiguration:** A miraculous event in which Jesus' appearance was transformed, revealing his divine glory to Peter, James, and John.
- **Inclusio (Bookends):** A literary device in which a passage or section begins and ends with similar words, phrases, or themes, creating a sense of completeness and highlighting a central idea. Luke's Gospel uses this by emphasizing Old Testament fulfillment at both the beginning and the end.
- **Christology:** The branch of theology concerned with the person and nature of Jesus Christ.
- **Soteriology:** The branch of theology concerned with salvation.
- **Eschatological:** Relating to the end times or the final events of history.
- **Ascension:** The bodily rising of Jesus into heaven after his resurrection.
- **Lord:** A title of respect and authority. In the New Testament, it is used to refer to both God and Jesus, often signifying Jesus' divine authority and sovereignty.

5. FAQs on Peterson, Theology of Luke-Acts, Session 3, D. Bock – Manuscripts, Structure & Argument, Biblicalelearning.org (BeL)

Frequently Asked Questions on the Theology of Luke-Acts Based on Peterson's Session 3

1. What are the key manuscript families of the Gospel of Luke, and why does the sheer number of Byzantine manuscripts not automatically make them the most reliable?

The key manuscript families for the Gospel of Luke include the Alexandrian, Western, and Byzantine families. The Alexandrian family contains some of the earliest and generally considered most reliable manuscripts, such as Papyri 75, Codex Vaticanus, and Codex Sinaiticus. While the Byzantine family represents the majority of the *number* of available manuscripts today, these are generally later. The numerical dominance of Byzantine manuscripts is attributed to factors like the destruction of earlier manuscripts due to Roman and Muslim persecutions and the continued use of Greek in the Byzantine region as the language of Christianity, unlike the West which largely adopted Latin. Therefore, scholars tend to *weigh* manuscripts based on their age and geographical distribution (a reading found in multiple families) rather than simply counting them. Additionally, Byzantine readings are often more harmonistic, which can be a stylistic reason for caution.

2. How does Darrell Bock structure the Gospel of Luke, and what is the overarching argument that emerges from this structure?

Darrell Bock structures the Gospel of Luke into five main geographical and thematic divisions:

1. Luke's Preface and the Introduction of John and Jesus (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)

The overarching argument that emerges from this structure is the progression of Jesus as the fulfillment of Old Testament promises, from his unique introduction and preparation, through his powerful ministry revealing his identity, to his journey towards

Jerusalem where a new way of following God is established amidst Jewish rejection, culminating in his innocent death, resurrection, and exaltation, which signifies victory and the continuation of God's plan.

3. What is the significance of Luke's preface and the introduction of John the Baptist and Jesus (Luke 1:1-2:52)?

Luke's preface establishes his purpose in providing an orderly account based on eyewitness testimony. The introduction of John the Baptist and Jesus uniquely compares them, highlighting Jesus' superiority. John is presented as a forerunner (like Elijah), while Jesus fulfills Davidic roles and possesses a supernatural origin. Events like Mary's Magnificat and Zechariah's prophecy emphasize God's faithfulness to his promises and the Davidic hope. The responses of pious individuals surrounding Jesus' birth show high expectations for him, while Simeon's words hint at future division and suffering alongside salvation. Jesus' own self-awareness as a young boy in the temple underscores his unique relationship with God and his focus on his Father's work. This section sets the theological themes of fulfillment and God's direction.

4. How does Luke portray Jesus in the section on the preparation for ministry (Luke 3:1-4:13)?

In the preparation for ministry, Luke portrays Jesus as the one who comes after John the Baptist, bringing the Holy Spirit. Unlike Matthew and Mark, Luke emphasizes the universal scope of salvation by lengthening the citation from Isaiah 40. John's ethical teachings on repentance are also unique to Luke in this section. Jesus' baptism is marked by a heavenly testimony declaring him the "beloved Son," fusing regal and prophetic roles. His genealogy extends back to Adam, highlighting his universal connection to humanity as the "son of Adam, son of God." Finally, his successful overcoming of Satan's temptations contrasts with Adam's failure, presenting Jesus as anointed by God, representative of humanity, and faithful to God.

5. What are the key themes and questions explored during Jesus' Galilean ministry (Luke 4:14-9:50)?

The key themes in Jesus' Galilean ministry include the revelation of his identity and authority, the growth of faith among his followers, and the initial discussions about the demands of discipleship. Jesus' synagogue declaration in Nazareth presents his self-description of his mission as the fulfillment of Isaiah's prophecy, emphasizing his role in bringing salvation to the needy. The Sermon on the Plain outlines his fundamental ethic. The central question explored is "Who is Jesus?" which is answered through the disciples' growing understanding and their responses to his teachings and miracles. This section also marks the beginning of opposition to Jesus and his claims, particularly concerning his authority to forgive sins and his interpretation of the Sabbath.

6. What is the significance of the Jerusalem Journey (Luke 9:51-19:44), and what are some of the major teachings and parables found in this section?

The Jerusalem Journey is a significant portion of Luke's Gospel, containing a high concentration of unique material, including 15 unique parables. While not strictly chronological, it emphasizes the necessity of God's plan as Jesus travels towards his appointed fate in Jerusalem. The central thrust of this section is that Jesus offers a new way to follow God, distinct from the Jewish leadership. Major themes include the basics of discipleship (mission, commitment, love, prayer), challenges to Jewish leadership, warnings about judgment and the closing door of opportunity, and the nature of true commitment and service in the face of rejection. Significant parables found here emphasize seeking the lost, the proper use of resources, forgiveness, faith, humility, and watchfulness for the King's return.

7. How does Luke describe Jesus' final days in Jerusalem, his death, and resurrection (Luke 19:45-24:53)?

Luke portrays Jesus' final days in Jerusalem as marked by confrontations with the Jewish leaders, his cleansing of the temple, and his teaching about God's plan despite their rejection. Jesus predicts the fall of Jerusalem. The Last Supper establishes the new covenant and his death as a sacrifice. Even in his betrayal and arrest, Jesus remains in control. Luke emphasizes Jesus' innocence throughout his trial before Pilate and Herod, yet he is ultimately condemned at the people's demand. His crucifixion is described with Old Testament allusions depicting him as an innocent sufferer relying on God. The resurrection is presented through the discovery of the empty tomb, the angels' reminder of Jesus' predictions, and the encounters with the Emmaus disciples and the assembled followers in Jerusalem. These events demonstrate the necessity of Jesus' suffering and exaltation as part of God's plan, fulfilling Old Testament prophecies and vindicating Jesus as the Messiah.

8. What is Luke's overall theological emphasis in his Gospel, particularly as highlighted in the concluding remarks of this session?

Luke's overall theological emphasis centers on **God's plan** of salvation, which involves promise and fulfillment found in Jesus Christ. This plan unfolds through a geographical progression, guided by the necessity of God's purposes. **Christology and salvation** are central to this plan, presenting Jesus in a complex way as the Messiah, servant, prophet, and Lord. His kingdom, the role of the Holy Spirit, his resurrection and ascension, his atoning death, and his miracles all contribute to this understanding of Christ and salvation. Furthermore, Luke emphasizes the **new community** formed by those who respond to Jesus, highlighting the blessings and challenges of discipleship, including themes of faith and dependence, total commitment, love for God and neighbor, prayer, persistence in suffering, and the joy and praise that characterize this new community.