

Dr. Robert Peterson, Theology of Luke-Acts, Session 4, D. Bock—Theology: God's Plan, Christology & Salvation 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 4, D. Bock – Theology: God's Plan, Christology & Salvation, Biblicalelearning.org, BeL

This text presents **Dr. Robert A. Peterson's lecture on Darrell Bock's theological insights into Luke-Acts**, specifically focusing on **God's overarching plan, the Christology presented, and the concept of salvation**. Peterson examines Bock's view that **Luke emphasizes God's detailed plan more than other synoptic gospels**, supported by unique Lukan passages and the theme of promise and fulfillment. The lecture then explores **Luke's multifaceted portrayal of Jesus as Messiah, servant, prophet, and Lord**, highlighting the gradual unveiling of his authority. Finally, it addresses **the kingdom of God as both a present reality in Jesus' ministry and a future hope**, connected to his authority and eventual return.

2. 22 - minute Audio Podcast Created on the basis of Dr. Peterson, Theology of Luke-Acts, Session 4 – 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
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3. Briefing Document: Peterson, Theology of Luke-Acts, Session 4, D. Bock – Theology: God's Plan, Christology & Salvation

Briefing Document: Theology of Luke-Acts - Session 4 (Peterson on Bock)

Overview:

This briefing document summarizes the main themes and important ideas discussed in Dr. Robert A. Peterson's fourth session on the Theology of Luke-Acts, focusing on Darrell Bock's perspective as presented in his commentaries. The session primarily explores two major divisions of Lukan theology identified by Bock: **God's Plan** and **Christology and Salvation**.

I. God's Plan:

- **Central Theme:** Bock argues that the center of Luke's concern is a detailed discussion of **God's Plan**, a theme Peterson emphasizes is more prominent in Luke than in the other Synoptic Gospels.
- **Connections and Relationships:** While Mark and Matthew touch upon aspects like John the Baptist as forerunner, the necessity of Jesus' suffering, and the kingdom through parables, Luke provides more details concerning the **connections and relationships between these ideas**.
- **Uniquely Lukan Passages:** Peterson highlights numerous passages unique to Luke that bring out this theme, including accounts in Luke 1 and 2 (announcements, songs), Luke 4:16-30 (Nazareth sermon), Luke 13:31-35 (Herod's threat), and the pivotal Luke 24:44-49 (Resurrection appearance and commission).
- Regarding Luke 24:44-49, Peterson stresses its importance as it divides Jesus' career into three parts based on scripture: **Christ must suffer, be raised on the third day, and repentance for the forgiveness of sins must be preached in his name to all nations, beginning from Jerusalem**. This passage also highlights the promise of the Spirit's coming.
- **Promise and Fulfillment:** The theme of God's plan is supported by the note of **promise and fulfillment**, particularly as it relates to the Old Testament scriptures. Luke's use of the Old Testament focuses on Christology, Israelite rejection, Gentile inclusion, and justice in the end (the latter two being more prominent in Acts).

- Peterson notes, "Appeal to the Old Testament concentrates on Christology, Israelite rejection, Gentile inclusion, and justice in the end."
- **Gentile Inclusion:** Luke's gospel shows a consistent concern for the inclusion of all races in God's plan.
- **"Today" Passages:** Luke's frequent use of the word "today" ("semeron" in Greek) enhances the plan motif and demonstrates the **immediate availability of God's promise** in Jesus' ministry. Examples include Luke 2:11 ("For unto you is born this day... a Savior"), Luke 4:21 ("Today this scripture has been fulfilled in your hearing"), Luke 19:5 ("I must stay at your house today"), Luke 19:9 ("Today salvation has come to this house"), Luke 23:43 ("Today you will be with me in paradise").
- Bock's point, as relayed by Peterson, is that this "today" language indicates that "the plan of God is being fulfilled right in the midst of Jesus' ministry in person."
- **John the Baptist as Bridge:** John the Baptist is presented as a crucial **bridge figure** connecting the old era of promise and the new era of inauguration in Jesus. While belonging to the old era, he points towards Jesus, the central figure of the new.
- Peterson quotes, "The law and the prophets were until John. Since then, the good news of the kingdom of God has been preached..." (referencing Luke 16:16).
- John is considered the greatest prophet of the old period, yet even the least in the kingdom of God is greater than he (Luke 7:28).
- **Two-Stage Structure:** Luke presents a two-stage structure of God's plan: an era of promise (Old Testament, culminating in John) and an era of inauguration (beginning with Jesus and the apostles). This contrasts with a three-stage proposal that overly separates the Jesus era and the church era.
- **"Already, Not Yet":** The current era of fulfillment is further divided into "already" (major Old Testament promises fulfilled in Jesus' coming and ministry) and "not yet" (the fullness of the kingdom to be realized upon Jesus' return). This "not yet" expectation is important for Jesus' ethical teaching.
- **Jesus' Mission Statements:** Several passages in Luke outline Jesus' task within God's plan, including preaching good news to the needy (Luke 4:18-19), healing the sick (Luke 5:30-32), being heard through him and his representatives (Luke 10:16-20), and seeking and saving the lost (Luke 19:10).

- **Geographic Progression:** The movement's growth under God's plan is revealed through geographic progression, from Galilee to Jerusalem in the Gospel and the necessity of Paul's journey to Rome in Acts. The journey to Jerusalem, both for Jesus and Paul, is highlighted.
- **Necessity ("Dei"):** The Greek word "dei," meaning "it is necessary" or "one must," appears frequently in Luke-Acts (40 out of 101 NT uses) to emphasize the **divine necessity** of certain events occurring according to God's plan. Examples include Jesus being in his Father's house (Luke 2:49), preaching the kingdom (Luke 4:43), the Christ suffering and being raised (Luke 24:7), and the preaching of repentance (Luke 24:43-47).
- Peterson states, "Like a church bell's ring each hour, Luke chimes the note of God's design."
- **God's Compassion:** God's plan expresses his compassion and effort to deliver humanity. Luke reassures believers that they are in the hands of an active and compassionate God.

II. Christology and Salvation:

- **Central Questions:** This section explores the identity of Jesus ("Who is Jesus?") and the nature of the deliverance he brings ("What does he bring?"). Luke aims to show how Jesus is God's chosen one.
- **Messiah, Servant, Prophet, and Lord:** Luke carefully develops a portrait of Jesus using various titles, though Bock argues that the idea of Messiah is the fundamental category.
- **Regal/Royal Figure:** Luke 1 and 2 introduce Jesus with Davidic connections, emphasizing his future reign (Luke 1:31-33, 69).
- **Prophet:** Jesus' anointing at baptism combines regal and prophetic imagery (Psalm 2 and Isaiah 42). The concept of a "leader prophet" like Moses is dominant.
- **Servant:** Servant imagery is also present, for example, in Simeon's remarks (Luke 2:30-35).
- **Peter's Confession:** Peter's confession identifies Jesus as "the Christ" (Luke 9:20), which Jesus then qualifies with the necessity of his suffering.

- **Son of Man:** Luke uniquely connects the title "Son of Man" to Jesus' messianic role. It combines the humble, mortal aspect (Psalm 8) with the divine, glorified figure (Daniel 7:13-14, Psalm 110). Jesus frequently uses this self-designation in the third person.
- **Lord (Kurios):** Towards the end of Jesus' ministry, Luke increasingly focuses on his authority as "Lord" (Luke 20:41-44, 21:27, 22:69). Luke's citation of Psalm 110 is central to this. Acts 2 provides a detailed exposition of Jesus' Lordship and the distribution of salvation's benefits.
- Peterson highlights Jesus' question, "How can they say that the Christ is David's son? For David himself says in the book of Psalms, 'The Lord said to my Lord, sit at my right hand until I make your enemies your footstool.' David thus calls him Lord. How can he be his son?" (Luke 20:41-44).
- Luke's Christology develops "from the earth up," gradually revealing Jesus as Lord through his ministry and trial, though hints of his heavenly connection exist from his birth.
- **Savior/Deliverer:** Luke also presents Jesus as Savior (Luke 2:11, Acts 5:31, 13:23).
- **Son of David, Son of God, Son of Adam:** Luke uses these titles to portray different aspects of Jesus' identity. He is the Son of David fulfilling messianic lineage, the Son of God through divine testimony and his unique relationship with the Father, and the Son of Adam highlighting his humanity and growth.
- Peterson emphasizes the miracle of the Incarnation: "When the second person of the Trinity, God the Son, becomes a human being. So, he is henceforth the God-man."
- **Kingdom in Jesus' Teaching and Work:** The Messiah brings God's kingdom, God's rule manifested on earth. This kingdom is both **present** (associated with Jesus' authority over evil, Luke 11:20, 17:21) and **future** (to be fully realized upon his return, involving judgment, Luke 17:22-37, 21:5-38).
- Regarding the present aspect, Peterson notes, "Luke often mentions the kingdom's already presence when Jesus exercises authority over evil spiritual forces. This connection shows the spiritual character of the kingdom."
- The "not-yet" aspect involves Jesus' return to bring the rest of the promise, visible on earth with eternal benefits for believers.

Conclusion:

Dr. Peterson's presentation of Darrell Bock's theology highlights the interconnectedness of God's plan and Christology in Luke-Acts. Luke meticulously presents Jesus as the divinely ordained Messiah, whose life, death, and resurrection are central to God's overarching plan of salvation for all people. The emphasis on "today," the bridge figure of John the Baptist, the "already, not yet" tension of the kingdom, and the consistent theme of divine necessity all contribute to Luke's unique theological and pastoral concerns. The gradual revelation of Jesus' identity, culminating in his recognition as Lord, underscores the transformative nature of God's plan and the salvation offered through him.

4. Study Guide: Peterson, Theology of Luke-Acts, Session 4, D. Bock – Theology: God's Plan, Christology & Salvation

Study Guide: The Theology of Luke-Acts (Peterson on Bock)

I. God's Plan

- **Central Theme:** Luke's primary focus is a detailed unfolding of God's overarching plan, emphasized more than in the other Synoptic Gospels.
- **Key Elements:** The career of Jesus Christ.
- Hope for the spiritually humble and needy.
- The offer of God's blessings.
- The coming of a new era.
- The defeat of Satan.
- The necessity of Jesus' suffering.
- The division within Israel.
- **Promise and Fulfillment:** Luke highlights the fulfillment of Old Testament promises in the life and ministry of Jesus, evident in numerous passages.
- **"Today" Passages:** Luke's frequent use of "today" emphasizes the immediate availability and present reality of God's plan being fulfilled in Jesus' ministry (e.g., Luke 2:11, 4:21, 19:9, 23:43).
- **John the Baptist:** He serves as a crucial bridge figure between the Old Testament era of promise and the New Testament era inaugurated by Jesus. While great, he belongs to the old era and points to Jesus.
- **Two-Stage Structure:** Luke presents a two-stage structure of God's plan: the era of promise (Old Testament) and the era of inauguration/fulfillment (Jesus and the apostles), which further subdivides into the present and the future ("already/not yet").
- **Mission Statements:** Jesus' statements outlining his purpose (e.g., Luke 4:18-19, 19:10) reveal key aspects of God's plan.

- **Geographic Progression:** The movement from Galilee to Jerusalem in the Gospel and the necessity of Paul's journey to Rome in Acts illustrate the expansion of God's plan.
- **"Necessity" (dei):** Luke frequently emphasizes that certain events "must" or "it is necessary" occur according to God's design, highlighting divine sovereignty.

II. Christology and Salvation

- **Centrality of Jesus:** Jesus Christ is at the heart of God's plan, bringing deliverance and raising fundamental questions about his identity and role.
- **Messiah, Servant, Prophet, and Lord:** Luke portrays Jesus through various titles, with "Messiah" as the fundamental category around which others revolve.
- **Regal/Royal Figure:** Introduced in Luke 1-2 with Davidic connections.
- **Prophet:** A leader prophet like Moses, whose anointing fulfills prophecy.
- **Servant:** Evident in Simeon's remarks and the concept of anointing the poor.
- **Lord (Kurios):** Gradually revealed, especially towards the end of Jesus' ministry and emphasized in Acts, signifying his divine authority.
- **Son of Man:** A complex self-designation used by Jesus, combining the humility of Psalm 8 with the divine authority of Daniel 7 and Psalm 110.
- **Savior/Deliverer:** Luke presents Jesus as the one who brings salvation and forgiveness of sins.
- **Son of David and Son of God:** Jesus is presented as both the Davidic Messiah and the unique Son of God, yet also the Son of Adam who experienced human growth.
- **Kingdom of God:** The Messiah's arrival inaugurates God's kingdom, God's rule on earth, which is both present (manifest in Jesus' authority and miracles) and future (to be fully realized upon his return).

III. Key Connections

- The theme of God's plan is consistently supported by the motif of promise and fulfillment, drawing heavily on the Old Testament scriptures.
- Luke highlights how God's plan extends to all nations, with Gentile inclusion being a significant aspect, particularly in Acts.

- Salvation is presented as a new way of relating to God through repentance and faith in Jesus, the mediator of the new covenant.
- Luke's Christology unfolds progressively throughout his narrative, culminating in the recognition of Jesus as Lord.

Quiz: The Theology of Luke-Acts (Peterson on Bock)

Answer each question in 2-3 complete sentences.

1. According to Peterson, what is the central theological concern emphasized by Luke more than the other Synoptic Gospels?
2. Explain the significance of the "today" passages in Luke's Gospel in relation to God's plan. Provide one example of such a passage.
3. Describe the role of John the Baptist in Luke's narrative according to the material presented.
4. What are the two main stages of God's plan as presented by Luke, and how does the concept of "already/not yet" relate to this?
5. Identify two ways in which Luke emphasizes the necessity of certain events in Jesus' life and ministry.
6. While Luke presents various titles for Jesus, which title does Bock consider the fundamental category around which others revolve? Briefly explain why.
7. How does Luke portray Jesus as both a prophet and something more than just a prophet?
8. Explain the complexity of Jesus' self-designation as the "Son of Man" in Luke's Gospel, referencing the Old Testament connections discussed.
9. According to the text, how is the kingdom of God both a present reality and a future expectation in Luke's writings?
10. What is the connection between repentance, forgiveness of sins, and the proclamation of the gospel in Luke's understanding of God's plan?

Answer Key: The Theology of Luke-Acts (Peterson on Bock)

1. The central theological concern emphasized by Luke more than the other Synoptic Gospels is a detailed discussion of God's overarching plan. This theme

provides the framework for understanding Jesus' identity, ministry, suffering, and resurrection, as well as the subsequent spread of the gospel.

2. The "today" passages in Luke's Gospel signify the immediate fulfillment of God's promises and the present reality of his plan being enacted through Jesus' ministry. For example, in Luke 4:21, after reading from Isaiah, Jesus declares, "Today this scripture has been fulfilled in your hearing," indicating the immediate arrival of the promised Messianic era.
3. According to the material, John the Baptist serves as a crucial bridge figure connecting the Old Testament era of promise and expectation with the New Testament era inaugurated by Jesus. While John was the greatest prophet of the old era, he ultimately pointed to Jesus, who is the central figure of the new era of fulfillment.
4. Luke presents a two-stage structure of God's plan: the era of promise found in the Old Testament and the era of inauguration or fulfillment that begins with Jesus and continues through the church. The concept of "already/not yet" describes how the major promises of the Old Testament have already been fulfilled in the coming of the Messiah and the arrival of the kingdom, but the full consummation of the kingdom is still a future expectation upon Jesus' return.
5. Luke emphasizes the necessity of certain events through the repeated use of the Greek word "dei" (it is necessary/must), indicating divine design and purpose behind them. Additionally, Jesus himself speaks of the necessity of his suffering, resurrection, and the subsequent preaching of repentance and forgiveness (e.g., Luke 24:44-47).
6. Bock considers "Messiah" the fundamental Christological category in Luke around which other titles like servant, prophet, and Lord revolve. While Luke presents a variegated Christology, the understanding of Jesus as the promised Messiah provides the foundational framework for comprehending his identity and mission.
7. Luke portrays Jesus as a significant prophet, even drawing parallels with Elijah and Elisha, highlighting his anointing and speaking God's word. However, Luke also presents Jesus as more than a prophet, gradually revealing him as the Messiah and ultimately as Lord, possessing divine authority and fulfilling Old Testament prophecies in a unique and ultimate way.
8. In Luke's Gospel, Jesus' self-designation as the "Son of Man" is complex, drawing from both Psalm 8, which speaks of humanity's lowliness, and Daniel 7, which

depicts a glorious, divine figure coming in the clouds. This title reflects both Jesus' humble humanity, as seen in his lack of a permanent home, and his future glory and authority, leading to accusations of blasphemy when he alludes to Daniel's vision.

9. The kingdom of God in Luke's writings is presented as a present reality through Jesus' exercise of authority over evil spirits and his declaration that the kingdom has come upon those present when he casts out demons. Simultaneously, it is a future expectation, as Jesus speaks of a coming judgment and the ultimate manifestation of the kingdom upon his return.
10. In Luke's understanding of God's plan, repentance and forgiveness of sins are central elements that must be proclaimed in Jesus' name to all nations, beginning from Jerusalem, as outlined in Luke 24:47. This turning to God through Jesus is the new way of relating to God under the new covenant, leading to the bestowal of spiritual blessings.

Essay Format Questions:

1. Analyze how the theme of "God's Plan" unfolds throughout Luke-Acts, tracing its key elements and the methods Luke uses to emphasize this overarching divine purpose.
2. Discuss the various Christological titles and images presented in Luke's Gospel, explaining how Luke develops the portrait of Jesus as Messiah, Prophet, Servant, and Lord.
3. Examine the significance of the Old Testament in Luke's theology, focusing on how Luke uses scripture to support the themes of God's plan, Christology, and the inclusion of the Gentiles.
4. Compare and contrast the present and future aspects of the Kingdom of God in Luke-Acts, explaining how Jesus' ministry inaugurates the Kingdom and what the future hope entails.
5. Evaluate the role of John the Baptist as a transitional figure in Luke's narrative, analyzing how he connects the era of promise with the era of fulfillment in God's plan.

Glossary of Key Terms:

- **Christology:** The branch of theology concerned with the person and nature of Jesus Christ.
- **Eschatology:** The part of theology concerned with death, judgment, and the final destiny of the soul and of humankind.
- **Gentile:** A person who is not Jewish.
- **Inauguration:** The beginning or introduction of something new, in this context, the beginning of the new era through Jesus Christ.
- **Kurios:** A Greek word meaning "Lord," often used to refer to God and to Jesus in the New Testament.
- **Messiah:** The promised deliverer of the Jewish nation prophesied in the Hebrew Bible. The Greek equivalent is "Christ."
- **Promise and Fulfillment:** A key motif in Luke-Acts referring to the fulfillment of God's promises made in the Old Testament through Jesus Christ and the events of the early church.
- **Synoptic Gospels:** The Gospels of Matthew, Mark, and Luke, which share a similar perspective and contain many of the same stories.
- **Theology:** The study of the nature of God and religious belief.
- **"Today" Passages:** Specific instances in Luke's Gospel where the word "today" is used to highlight the immediate fulfillment of God's plan and the present availability of salvation.

5. FAQs on Peterson, Theology of Luke-Acts, Session 4, D. Bock – Theology: God's Plan, Christology & Salvation, Biblicalelearning.org (BeL)

Frequently Asked Questions on Luke-Acts Theology (Based on Peterson's Analysis of Bock)

What is the central focus of Luke's theological concerns as highlighted by Darrell Bock?

According to Darrell Bock, as presented by Dr. Peterson, the central focus of Luke's theological concerns is the detailed unfolding of **God's Plan**. This theme is emphasized more in Luke than in the other synoptic gospels. Luke provides specific connections and relationships between ideas such as John the Baptist as forerunner, the necessity of Jesus' suffering, and the plan concerning his return, supported by numerous unique Lukan passages.

How does Luke uniquely emphasize the theme of God's Plan throughout his writings?

Luke emphasizes God's Plan through a number of distinct features. He includes uniquely Lukan passages that highlight this theme, such as the pronouncements surrounding the births of John the Baptist and Jesus, Jesus' sermon in Nazareth (Luke 4:16-30), and his final instructions to his disciples (Luke 24:44-49). Furthermore, Luke uses the word "**today**" in significant ways to show the immediate fulfillment of God's promises in Jesus' ministry. The geographic progression from Galilee to Jerusalem in the Gospel and the necessity of Paul's journey to Rome in Acts also illustrate the unfolding of God's plan. The repeated emphasis on what "**must**" happen reinforces the idea of a divinely ordained plan.

What is the significance of John the Baptist in Luke's presentation of God's Plan?

John the Baptist serves as a crucial **bridge figure** in Luke's narrative, connecting the old era of promise and expectation (the time of the Law and the Prophets) with the new era of inauguration brought by Jesus. While John is presented as the greatest prophet of the old era, even the least in the kingdom of God in its New Testament manifestation in Jesus is considered greater than he. This highlights the transition and the superiority of the new era ushered in by Christ.

How does Luke portray Jesus' identity and role (Christology)?

Luke's Christology is multifaceted but centers on Jesus as the **Messiah**. He is also presented as a regal or royal figure with a Davidic connection, a prophet (specifically a

leader-prophet like Moses), the servant of God, and ultimately as **Lord**. Luke gradually reveals Jesus' Lordship throughout his narrative, culminating in the pronouncements of his authority in Acts. While acknowledging various traditions, Luke emphasizes Messiahship as the fundamental category around which other concepts revolve.

What is the relationship between Jesus' suffering, resurrection, and the proclamation of forgiveness in Luke's theology?

Luke 24:44-49 is a key passage that outlines a crucial three-part structure within God's Plan: the **Christ must suffer**, he must be **raised from the dead on the third day**, and **repentance for the forgiveness of sins must be preached in his name to all nations**, beginning from Jerusalem. This highlights that Jesus' suffering and resurrection are not ends in themselves but are essential for the subsequent proclamation of the gospel and the offer of salvation to all people.

How does Luke present the concept of the Kingdom of God?

Luke portrays the Kingdom of God as both **already present** in Jesus' ministry and **not yet fully realized**. The present aspect is associated with Jesus' authority, particularly his power over evil spiritual forces. The "not yet" aspect refers to the future coming of the Kingdom, which will include judgment and the full realization of Old Testament hope. This "already/not yet" tension is a key characteristic of Luke's understanding of the Kingdom.

What role do the Old Testament scriptures play in Luke's theological framework?

The Old Testament scriptures are foundational to Luke's presentation of God's Plan and Christology. Luke frequently appeals to the Old Testament to demonstrate the **fulfillment of prophecies** in the person and work of Jesus. These appeals focus on themes such as Christ's messianic identity, Israel's rejection, the inclusion of Gentiles, and ultimate justice. Jesus himself uses the scriptures to explain his mission and the necessity of his suffering and resurrection.

How does Luke emphasize salvation and the appropriate response to God's plan?

Salvation in Luke is presented as deliverance brought about through Jesus, who is identified as Savior. This deliverance is a central aspect of God's Plan and is offered through repentance and faith in Jesus' name, leading to the forgiveness of sins. Luke emphasizes that God's plan not only delivers but also calls for a **response of faith** that has an ethical dimension. The promise of the Holy Spirit is also highlighted as a means of enabling believers to be witnesses of these things.