

Dr. Robert Peterson, Theology of Luke-Acts, Session 10, Marshall – Promised Savior, Kingdom of God Resources from NotebookLM

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1. Abstract of Peterson, Theology of Luke-Acts, Session 10, Marshall – Promised Savior, Kingdom of God, Biblicalelearning.org, BeL

Dr. Robert A. Peterson presents a lecture by Howard Marshall on the theology of Luke-Acts, specifically focusing on "The Promised Savior" and the "Kingdom of God." The session critically examines Hans Conzelmann's argument that Luke considered salvation a finished event, contrasting it with Paul's view of his time as eschatological. **Marshall refutes this by demonstrating that Luke portrays the period after Jesus' ministry as a time of fulfillment, not its end.** The lecture further explores Luke's use of Isaiah's prophecy to highlight Jesus as the bringer of salvation to the poor and oppressed, identifying him as the eschatological prophet and Messiah. **Finally, the discussion addresses the concept of the Kingdom of God in Luke, arguing against Conzelmann's assertion that Luke views it as solely future, emphasizing its presence in Jesus' ministry while still acknowledging its future coming.**

**2. 17 - minute Audio Podcast Created on the basis of
Dr. Peterson, Theology of Luke-Acts, Session 10 – 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_Session 10.mp3**

3. Briefing Document: Peterson, Theology of Luke-Acts, Session 10, Marshall – Promised Savior, Kingdom of God

Briefing Document: The Theology of Luke-Acts - Session 10 (Marshall on the Promised Savior and the Kingdom of God)

This briefing document summarizes the main themes and important ideas presented in Session 10 of Dr. Robert A. Peterson's teaching on the Theology of Luke-Acts, featuring the insights of Howard Marshall on "The Promised Savior and The Kingdom of God." The session primarily focuses on refuting Hans Conzelmann's interpretation of Luke's eschatology and establishing Luke's understanding of salvation history, the person of Jesus as the fulfillment of prophecy, and the nature of the Kingdom of God.

Main Themes:

- **Refutation of Conzelmann's De-eschatologization Thesis:** Marshall directly addresses and refutes Hans Conzelmann's argument that Luke views the time of salvation as finished with Jesus' ministry, contrasting him with Paul who sees his time as the eschatological era. Conzelmann also posits that Jesus' coming is merely a foreshadowing of a future salvation.
- **Luke's Broadened Understanding of the Time of Fulfillment:** Contrary to Conzelmann, Marshall argues that Luke broadens the "time of the end" to encompass Jesus' ministry, the era of the church, and its consummation at the Parousia. Salvation is not a past event but begins with Jesus and continues through the church age.
- **Jesus as the Fulfillment of Prophecy (Isaiah 61):** The session emphasizes how Luke presents Jesus as the direct fulfillment of Old Testament prophecies, particularly Isaiah 61:1-2. This is demonstrated through Jesus' own actions and preaching, which align with the descriptions in the prophecy.
- **The Significance of "The Poor" and "Good News" (Euangelizomai):** Marshall delves into the meaning of "the poor" (ptōchoi) as the needy and downtrodden who depend on God, and "good news" (euangelizomai) as a message of salvation and the nearness of the Kingdom of God. He argues against a purely neutral interpretation of "euangelizomai" in Luke, highlighting its inherent connotation of joy and positive tidings.
- **Jesus as Prophet, Servant, and Messiah:** The lecture explores the various ways Luke portrays Jesus, including as a great prophet, the eschatological prophet like

Moses, the servant of Yahweh (Isaiah), and ultimately the Messiah. Jesus' actions and words are seen as fulfilling these roles prophesied in the Old Testament.

- **The Present and Future of the Kingdom of God in Luke:** Marshall examines Luke's presentation of the Kingdom of God, arguing that Luke, consistent with earlier tradition, affirms both the present reality of the Kingdom in Jesus' ministry and its future consummation. He refutes Conzelmann's claim that Luke sees the Kingdom as exclusively future and transcendental.
- **The Imminence of the Parousia in Luke:** While acknowledging Luke's emphasis on an interval before the Parousia (marked by the fall of Jerusalem and the "times of the Gentiles"), Marshall contends that Luke does not push the end into the distant future. The eschatological events remain relevant for Jesus' contemporaries, and the expectation of the Parousia persists.

Most Important Ideas and Facts:

- **Conzelmann's flawed interpretation:** Conzelmann incorrectly argues that Luke "de-eschatologized" Jesus' ministry and shifted salvation entirely to the future.
- "He argues that Luke regards the time of salvation as something which is now over and finished in contrast with Paul who sees his own time as the eschatological time."
- "And further, the coming of Jesus is not the end but only a picture of the future time of salvation."
- **Luke's view of salvation history:** Luke sees a continuous era of salvation beginning with Jesus' ministry and extending through the church age to the Parousia.
- "It is more correct to say that Luke has broadened out the time of the end, so that it begins with the ministry of Jesus, includes the time of the church, and is consummated at the parousia."
- "Salvation is not a thing of the past, belonging to the ministry of Jesus. It takes its start from then. The today of fulfillment continues right through into the time of the church."
- **Jesus' self-understanding as the fulfillment of Isaiah 61:** Jesus' quotation and application of Isaiah 61:1-2 to himself in Luke 4:18-19 signifies his understanding of his ministry as the arrival of the prophesied era of salvation.

- "This is that Jesus himself is regarded as the fulfillment of the prophecy. He is the person promised in the prophecy, for he does not merely prophesy that God is going to save his people. He actually brings salvation to them by his preaching."
- **The dual nature of "poor" (ptōchoi):** While literally referring to those lacking material wealth, the term also carries the connotation of dependence on God and being downtrodden.
- "The word in the Old Testament refers to those who are literally poor. It took on the nuance of oppressed since the poor were helpless against the exploitations practiced by the rich. This meant that the poor were forced to depend upon Yahweh as their helper since they had no human help."
- "The poor are thus the needy and downtrodden whose wants are not supplied by earthly helpers."
- **"Good news" (euangelizomai) in Luke:** The term generally carries a positive connotation of joyful tidings, especially in the context of God's saving acts.
- "We would, therefore, be more positive than Stuhlmacher in affirming the positive note of joy, which is to be found in Luke 7:22."
- "I bring you good news of great joy that will be for all the people." (Luke 2:10 quoted within the lecture)
- **Jesus' multifaceted messianic identity:** Luke portrays Jesus not just as a prophet, but as the ultimate prophet (like Moses), the servant of Yahweh, and the Messiah, fulfilling various Old Testament expectations.
- "In our discussion, we've gone back behind Luke to the traditions which he inherited. The result has been to show that Luke took up a view of Jesus which saw him not merely as a prophet, but as the final prophet, the servant, and the Messiah."
- **The Kingdom of God as both present and future:** Luke maintains the traditional understanding that the Kingdom of God is already present in Jesus' ministry through his powerful words and deeds, while also anticipating its future, full manifestation.
- "These texts imply that the kingdom had already come during the ministry of Jesus, and they draw the conclusion that Jesus spoke of explaining this polarity, that Jesus spoke both of the presence and the future coming of the kingdom."

- "While Luke retains the hope of the future coming of the kingdom, he also stresses the presence of the kingdom as a reality in the ministry of Jesus."
- **The fall of Jerusalem as an eschatological event in Luke:** Despite its historical placement, Luke still views the fall of Jerusalem as a significant event connected to the end times, preceding the cosmic signs and the Parousia.
- "In the first place, despite the way in which Luke has ordered the material in chapter 21, the fall of Jerusalem is still regarded as an eschatological event. It retains its character as an event associated with the end."
- **The interval before the Parousia:** Luke acknowledges a period between Jesus' ascension and the Parousia, but this does not signify a postponement of the end into an irrelevant future. The expectation remains significant for believers.
- "The fact that there is an interval before the end, that the end is imminent rather than immediate, does not mean that the end has been deferred so far into the distant future as to lose its relevance for the disciples."

Quotes:

- "The interpretation of these passages is disputed by Hans Konzelman. He argues that Luke regards the time of salvation as something which is now over and finished in contrast with Paul who sees his own time as the eschatological time."
- "It is more correct to say that Luke has broadened out the time of the end, so that it begins with the ministry of Jesus, includes the time of the church, and is consummated at the parousia."
- "The poor receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up, the poor have good news preached to them, and blessed is the one who is not offended by me." (Luke 7:22 quoted within the lecture)
- "This is that Jesus himself is regarded as the fulfillment of the prophecy. He is the person promised in the prophecy, for he does not merely prophesy that God is going to save his people. He actually brings salvation to them by his preaching."
- "We would, therefore, be more positive than Stuhlmacher in affirming the positive note of joy, which is to be found in Luke 7:22."
- "In our discussion, we've gone back behind Luke to the traditions which he inherited. The result has been to show that Luke took up a view of Jesus which

saw him not merely as a prophet, but as the final prophet, the servant, and the Messiah."

- "While Luke retains the hope of the future coming of the kingdom, he also stresses the presence of the kingdom as a reality in the ministry of Jesus."
- "In the first place, despite the way in which Luke has ordered the material in chapter 21, the fall of Jerusalem is still regarded as an eschatological event. It retains its character as an event associated with the end."

Conclusion:

Session 10 of Peterson's *Theology of Luke-Acts*, guided by Howard Marshall, provides a robust defense against the notion that Luke de-emphasizes eschatology. Instead, Luke presents a comprehensive view of salvation history where the ministry of Jesus marks the beginning of the eschatological fulfillment, a period that continues through the church age, anticipating the final coming of the Kingdom. Jesus himself is portrayed as the promised savior, fulfilling Old Testament prophecies in his roles as prophet, servant, and Messiah, and his ministry inaugurated the present reality of God's Kingdom while looking forward to its ultimate consummation.

4. Study Guide: Peterson, Theology of Luke-Acts, Session 10, Marshall – Promised Savior, Kingdom of God

The Theology of Luke-Acts: The Promised Savior and the Kingdom of God

Study Guide

I. Key Arguments and Concepts:

- **Hans Conzelmann's Interpretation:** Understand Conzelmann's argument that Luke views salvation as a finished event in the past (during Jesus' ministry), contrasting with Paul's view of his time as the eschatological era.
- **Luke 22:35ff:** Analyze the passage in Luke where Jesus distinguishes between his ministry and the period after, and understand why the speaker argues this passage does not support Conzelmann's full conclusion.
- **Luke's Broadened Eschatology:** Grasp the central argument that Luke does not de-eschatologize Jesus' ministry but rather expands the "time of the end" to encompass Jesus' ministry, the church age, and the parousia.
- **The Era of Salvation:** Understand that Luke views the period from Jesus' ministry onwards as the era of fulfillment and salvation.
- **Omission in Luke 4:18-19:** Analyze the significance of Luke's omission of the "day of vengeance" from Isaiah 61:2, understanding it emphasizes the salvific nature of Jesus' ministry.
- **Fulfillment of Prophecy:** Recognize that both the mighty works and the preaching of Jesus are presented as the fulfillment of Old Testament prophecies (Isaiah 61 in particular).
- **The Poor (Ptochoi):** Understand the meaning of "the poor" in Luke, encompassing literal poverty, oppression, and a state of dependence on God. Connect this to Matthew's "poor in spirit."
- **Good News (Euangelizomai):** Explore the meaning and origin of the term "good news" as used in Luke, considering its etymology and its usage in the Old Testament (Isaiah). Understand the debate surrounding its connotation of joy and salvation versus a more neutral proclamation.

- **John the Baptist's Preaching:** Understand the speaker's argument against Conzelmann that John the Baptist did preach good news concerning the coming Messiah.
- **Jesus as the Fulfillment:** Recognize the central point that Jesus himself is the fulfillment of the prophecies he proclaims, bringing salvation through his person and ministry.
- **Jesus as Prophet:** Analyze the evidence presented for understanding Jesus as a prophet in Luke-Acts, including comparisons to Elijah and the prophet like Moses.
- **The Prophet Like Moses:** Understand the concept of the expected "prophet like Moses" and its connection to messianic expectations.
- **The Servant of Yahweh:** Grasp the argument that Jesus' ministry aligns with the role of the Servant of Yahweh in Isaiah, extending beyond suffering to encompass his entire messianic activity.
- **The Kingdom of God in Luke:** Understand that while Luke emphasizes the proclamation of good news, the kingdom of God remains the central subject of this message.
- **Present and Future Kingdom:** Analyze Luke's presentation of the kingdom of God as both already present in Jesus' ministry and still to come in the future.
- **Luke's View on the Imminence of the Kingdom:** Understand the speaker's argument that Luke retains the idea of the kingdom's imminence and that the fall of Jerusalem is seen as an eschatological event, not pushing the kingdom into the distant future.
- **The Interval Before the Parousia:** Analyze Luke's inclusion of an interval before the parousia (the "times of the Gentiles") and understand that this does not negate the imminence or relevance of the end.

II. Quiz:

1. According to Hans Conzelmann, how does Luke's view of salvation differ from Paul's?
2. Explain why the speaker argues that Luke 22:35ff does not fully support Conzelmann's interpretation regarding the timing of salvation.
3. In what way does the speaker argue that Luke "broadens out" the time of the end?

4. What is the significance of Luke omitting the phrase "the day of vengeance of our God" from his quotation of Isaiah 61 in Luke 4:18-19?
5. According to the speaker, what are the two important meanings associated with the term "the poor" (ptochoi) in Luke?
6. How does the speaker defend the idea that John the Baptist was preaching "good news" in Luke's narrative?
7. What is the significance of Jesus applying the prophecy of Isaiah 61:1-2 to himself in the synagogue at Nazareth?
8. According to the speaker, what two Old Testament figures does Luke present Jesus in terms of?
9. While Luke emphasizes the proclamation of "good news," what remains the central subject of this message?
10. How does the speaker argue that Luke maintains the idea of the kingdom's imminence despite including an interval before the parousia?

III. Quiz Answer Key:

1. Conzelmann argues that Luke sees salvation as a past and finished event that occurred during Jesus' ministry, whereas Paul views his own time as the eschatological time of fulfillment.
2. While Luke 22:35ff distinguishes between Jesus' ministry and a later period, the speaker argues its primary reference is to the immediate events leading up to the passion and does not necessarily signify the end of the era of fulfillment.
3. The speaker argues that Luke expands the "time of the end" to begin with Jesus' ministry, continue through the church age, and culminate at the parousia, rather than seeing fulfillment as solely in the past.
4. The omission emphasizes that Jesus' ministry is primarily focused on bringing salvation and God's favor, rather than immediate judgment and vengeance.
5. The term "the poor" refers to those who are literally impoverished and oppressed, leading to a state of weakness and dependence upon Yahweh for help.

6. The speaker argues that John's preaching of preparing for the coming of the Lord and the salvation of God (Luke 3:4-6) constitutes "good news" about the coming Deliverer, the Messiah.
7. It signifies that Jesus is not just prophesying about future salvation but is himself the promised one who is actively bringing salvation through his preaching and actions.
8. The speaker argues that Luke presents Jesus in terms of the eschatological prophet like Moses and the Servant of Yahweh from Isaiah.
9. Despite the emphasis on "good news," the kingdom of God remains the core content of the message that Jesus and his followers proclaim.
10. The speaker argues that while Luke includes the "times of the Gentiles," he still portrays the fall of Jerusalem as an eschatological event and that the delay before the parousia does not negate its imminence or relevance for believers.

IV. Essay Format Questions:

1. Analyze and evaluate the argument that Luke has "broadened out" the eschatological timeline to include the ministry of Jesus and the time of the church. How does this understanding contrast with other interpretations of eschatology in the New Testament?
2. Discuss the significance of the Old Testament prophecies, particularly Isaiah 61, in shaping Luke's portrayal of Jesus' identity and mission. How does Luke present Jesus as the fulfillment of these promises?
3. Explore the multifaceted meaning of "the poor" (ptochoi) in Luke's Gospel. How does Jesus' ministry to the poor demonstrate the nature of the kingdom of God he proclaims?
4. Examine the concept of "good news" (euangelizomai) in Luke-Acts. How does Luke portray the content and scope of this message, and how does it relate to the arrival and manifestation of the kingdom of God?
5. Analyze Luke's presentation of the kingdom of God, considering both its present reality in Jesus' ministry and the expectation of its future coming. How does Luke balance these two aspects, and what implications does this have for the life and mission of believers?

V. Glossary of Key Terms:

- **Eschatology:** The theological study of end-time events, such as the return of Christ, the resurrection of the dead, and the final judgment.
- **Parousia:** The second coming or arrival of Christ.
- **De-eschatologization:** The idea that the sense of the immediate nearness of the end times has been removed or diminished in a particular theological perspective.
- **Fulfillment:** The idea that Old Testament prophecies and promises are realized in the person and work of Jesus Christ.
- **Ptochoi (πτωχοί):** The Greek word for "poor," often carrying connotations of material poverty, oppression, and dependence on God.
- **Euangelizomai (εὐαγγελίζομαι):** The Greek verb meaning "to announce good news" or "to preach the gospel."
- **Messiah:** The promised deliverer and king of the Jewish people, believed by Christians to be Jesus Christ.
- **Prophet Like Moses:** The expectation in Jewish tradition of a future prophet similar to Moses, who would lead and redeem Israel.
- **Servant of Yahweh:** A figure in the book of Isaiah who is chosen by God for a specific mission, often involving suffering and redemption.
- **Kingdom of God:** God's reign or rule, understood in the New Testament as both a present reality inaugurated by Jesus and a future consummation.

5. FAQs on Peterson, Theology of Luke-Acts, Session 10, Marshall – Promised Savior, Kingdom of God, Biblicalelearning.org (BeL)

Frequently Asked Questions on Luke-Acts Theology (Based on Peterson/Marshall)

1. How does Luke's understanding of the "time of salvation" differ from that of Paul, according to Hans Conzelmann's interpretation, and why does Peterson/Marshall disagree with this interpretation?

Conzelmann argues that Luke views the time of salvation as a finished event in the past (specifically with Jesus' ministry), contrasting with Paul's view of his own time as the eschatological age. Peterson/Marshall refute this by pointing to Luke 22:35ff, which distinguishes Jesus' ministry from the period after his passion but primarily addresses the immediate events of suffering and persecution. They contend that there is no textual basis in Luke to suggest the era of fulfillment has ended; rather, Luke 24:46ff indicates the post-resurrection mission is also a fulfillment of scripture. Peterson/Marshall conclude that Luke broadens the "time of the end" to encompass Jesus' ministry, the church age, and the parousia, rather than relegating salvation to a past era.

2. What is significant about Luke's omission of the "day of vengeance" from his quotation of Isaiah 61:2 in Luke 4:18-19?

The omission of the "day of vengeance of our God" highlights Luke's emphasis on the primary concern of Jesus' ministry being salvation. While the omitted phrase likely refers to the parousia, its absence underscores that Jesus' initial work focused on bringing good news and meeting the needs of the unfortunate. This positive view of the time of fulfillment, adopted by Jesus, characterizes his ministry as an era of salvation.

3. How do the miracles and preaching of Jesus, as described in Luke 7:22 and other passages, relate to the fulfillment of Old Testament prophecy?

The miracles (giving sight to the blind, healing the lame and lepers, making the deaf hear, raising the dead) and the preaching of good news to the poor are presented by Luke as direct fulfillments of Old Testament prophecies, particularly from Isaiah. Peterson/Marshall argue that the way these various parts of the prophecy are brought together indicates that Jesus' ministry itself dictated the choice of these texts, suggesting Jesus understood his actions and words as the realization of these promises.

4. Who are "the poor" in Luke's gospel, particularly in the context of Luke 4:18 and 6:20, and what is the "good news" (euangelion) preached to them?

In Luke, "the poor" (ptochos) initially refers to those who are literally impoverished and oppressed, leading them to depend on God. While Matthew clarifies this includes the "poor in spirit," Luke's emphasis is on the needy and downtrodden whose wants are not met by earthly means. The "good news" (euangelion) preached to them is the announcement that the kingdom of God is at hand, bringing salvation and hope. While the term can have a more neutral sense elsewhere, in Luke, especially in passages like Luke 1:19, 2:10, and 4:18, it carries a strong connotation of joy and positive tidings related to God's saving acts.

5. In what ways does Luke present Jesus as a prophet, and what is the significance of this portrayal in relation to Old Testament expectations?

Luke portrays Jesus as a prophet through various accounts: the crowds at Nain recognizing him as a "great prophet" (Luke 7:16), the disciples on the road to Emmaus describing him as "a prophet mighty in deed and word" (Luke 24:19), and Jesus likening his fate to that of a prophet (Luke 13:33). This aligns with Jewish expectations of an eschatological prophet, potentially like Moses. Peterson/Marshall argue that Luke goes further, presenting Jesus not merely as a prophet but as the final prophet, the servant of Yahweh, and the Messiah, fulfilling Old Testament prophecies in varied terms.

6. How does Peterson/Marshall address the apparent tension between the present and future aspects of the Kingdom of God in Luke's gospel, especially in response to Conzelmann's view?

Conzelmann argues that Luke views the kingdom as exclusively future and imminent, having lost its historical connection and shifted into the distant future. Peterson/Marshall counter this by emphasizing that Luke, consistent with earlier tradition, affirms both the present and future aspects of the kingdom. They highlight texts indicating Jesus saw his ministry as a time of fulfillment regarding the kingdom, implying its presence. While acknowledging Luke doesn't center on the future coming as much as the present reality manifested through Jesus' preaching, Peterson/Marshall assert that Luke has not abandoned the idea of a future kingdom.

7. How does Luke portray the relationship between the coming of the Kingdom of God and the fall of Jerusalem, particularly in comparison to Mark's gospel?

Both Mark and Luke present the fall of Jerusalem as an eschatological event, preceding cosmic signs and the coming of the Son of Man. While Luke's language has a more pronounced Old Testament coloring, stressing fulfillment, the overall pattern is retained. Peterson/Marshall agree with E. Earl Ellis that Luke is not historicizing Mark's account but rather situating the fall within the historical development leading to the parousia.

8. Despite Luke's potential emphasis on an interval before the parousia, how does he maintain the relevance of eschatological teaching for the contemporaries of Jesus and the early church?

While Luke mentions an interval before the end ("but the end will not be at once," Luke 21:9), Peterson/Marshall argue this should not be overemphasized. They point out that Luke preserves numerous sayings of Jesus concerning blessings and woes associated with the end, future judgment, and admission to/exclusion from the kingdom. These teachings encourage vigilance and righteous behavior in light of the coming of the Son of Man. The motivation for ethical conduct in the New Testament, according to Peterson/Marshall, is the character of God, not merely the nearness of the end, thus maintaining the enduring relevance of eschatological hope.