**Luke’s depiction of Jesus as Prophet**

* Resonances between Abraham/Sarah and Zechariah/Elizabeth;
* Resonances between Hannah (mother of prophet Samuel) and Mary, mother of Jesus
* Luke 7’s “Widow of Nain” is direct reference to 1 Kings 17’s “Widow of Zarephath”, concluding with crowd saying “A great prophet has risen among us!”

**Luke’s strong emphasis on the Holy Spirit**

* From Luke 1 and 2:
	+ Luke 1:15 – “even before [John the Baptist’s] birth, he will be filled by the Holy Spirit”
	+ Luke 1:35 – “The angel said to [Mary], ‘The Holy Spirit will come upon you’”
	+ Luke 1:41 – “The child leaped in her womb. And Elizabeth was filled with the Holy Spirit”
	+ Luke 1:67 – “Then Zechariah was filled with the Holy Spirit and spoke this prophecy”
	+ Luke 2:26 – “It had been revealed to [Simeon] by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah”

**Luke’s Theme of the Great Reversal**

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| **Matthew 22:1-10** | **Luke 14:15-24** |
| Once more Jesus spoke to them in parables, saying: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest **seized his slaves, mistreated them, and killed them**. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but **those invited were not worthy**. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ Those slaves went out into the streets and gathered all whom they found, **both good and bad**, so the wedding hall was filled with guests. | One of the dinner guests, on hearing this, said to him, “Blessed is **anyone** who will eat bread in the kingdom of God!” Then Jesus said to him, “Someone gave a great dinner and **invited many**. At the time for the dinner he sent his slave to say to those who had been invited, ‘Come, for everything is ready now.’ But they all alike began to make excuses. The first said to him, ‘I have **bought a piece of land**, and I must go out and see it; please accept my regrets.’ Another said, ‘I have **bought five yoke of oxen**, and I am going to try them out; please accept my regrets.’ Another said, ‘I have just been married, and therefore I cannot come.’  So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, ‘Go out at once into the streets and lanes of the town and **bring in the poor, the crippled, the blind, and the lame.**’ And the slave said, ‘Sir, what you ordered has been done, and there is still room.’ Then the master said to the slave, ‘Go out into the roads and lanes, and compel people to come in, so that my house may be filled. For I tell you, none of those who were invited will taste my dinner.’ ” |
| **Parable revolves around worthiness and treatment of “servants” (prophets/Christ).** | **Parable revolves around those who miss the kingdom due to their relationship with wealth.** |

**Luke emphasizes Jesus has come for all**

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| **Matthew 1:2, 15-16** | **Luke 3:23-38** |
| **Abraham was the father of Isaac**, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, …… ….. and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, who bore Jesus, who is called the Messiah. | He was the son (as was thought) of Joseph son of Heli, son of Matthat…. ….. son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, son of Enos, son of Seth, **son of Adam, son of God**. |

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| **Not in Matthew** | **Mark 1:35-38** | **Luke 4:42-43** |
|  | In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, “Everyone is searching for you.” He answered, “Let us go on to the neighboring towns, so that I may proclaim the message there also, for that is what I came out to do.” | At daybreak he departed and went into a deserted place. And the crowds began looking for him, and when they reached him they tried to keep him from leaving them. But he said to them, “**I must proclaim the good news of the kingdom of God to the other cities also**, for I was sent for this purpose.” |

**Acts returns to the same themes as Luke, carried on by disciples:**

**Importance of the Holy Spirit**

* Acts 1:8 – “*But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”*

**Challenging our relationship to material wealth / possessions**

* Acts 4:32 – *Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common.*

**Jesus has come for all**

* Acts 10:34-35 – *Then Peter began to speak to them: “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.”*

**John is significantly different from the Synoptics…**

* Seems to have an awareness or access to unique collections of material
	+ **7 “Signs” from Jesus** – miracle stories that convince people of Jesus’ divine identity
		- Water into Wine – John 2 – unique to John
		- Healing of Royal Official’s Son – John 4 – connection to Centurion’s Servant???
		- Healing of Paralyzed Man – John 5 – connection to other healing stories???
		- Feeding of 5,000 – John 6 – the only miracle story shared by all 4 gospels!
		- Jesus Walks on Water – John 6 – found in Matthew + Mark, but not Luke
		- Healing of Man Born Blind – John 9 – different than other Gospels
		- Raising of Lazarus – John 11 – unique to John
	+ John 2:11 – *Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.*
	+ **7 “Discourses” from Jesus** – extended speeches/discussions that are unique to John
		- Nicodemus and New Birth – John 3
		- Women at the Well / Water of Life – John 4
		- Relationship of Father and Son – John 5
		- Bread of Life – John 6
		- Light of the World – John 8
		- Good Shepherd – John 10
		- “Farewell Discourse” – John 14-18

**And yet there are occasionally clear signs of literary dependance…**

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| **Mark 1:2-4, 7-8** | **Matthew 3:3, 7, 11** | **Luke 3:4, 16** | **John 1:22-27** |
| As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way, the voice of one crying out in the wilderness: ‘Prepare the way of the Lord; make his paths straight,’ ” so John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the strap of his sandals. I have baptized you with water, but he will baptize you with the Holy Spirit.” | This is the one of whom the prophet Isaiah spoke when he said, “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’ ”… But when he saw many of the **Pharisees** and Sadducees coming for his baptism…. “I baptize you with water for repentance, but the one who is coming after me is more powerful than I, and I am not worthy to carry his sandals. | As it is written in the book of the words of the prophet Isaiah, “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord; make his paths straight….As the people were filled with expectation and all were questioning in their hearts concerning John, **whether he might be the** **Messiah**, John answered all of them by saying, “I baptize you with water, but one who is more powerful than I is coming; I am not worthy to untie the strap of his sandals. | Then they said to him, “Who are you? Let us have an answer for those who sent us. What do you say about yourself?” He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.Now they had been sent from the **Pharisees**. They asked him, “Why are you baptizing if you are neither the **Messiah**, nor Elijah, nor the prophet?” John answered them, “I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to **untie the strap of his sandal**.” |

**John’s Gospel being written to counter different 1st century understandings??**

* **John refers to Christ followers being removed from synagogues; no other Gospel mentions this and there is no historical evidence of this occurring until at least 80’s AD.**
	+ John 9:22 – “For the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue.”
	+ John 12:42 – “Many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue.”
	+ John 16:2 – “They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God.”
* **John goes out of his way to have John the Baptist state he is not the Messiah / is subordinate to Jesus – intriguing since the Jewish historian Josephus writes more about John than Jesus.**
	+ John 1:19-20 – “The Jews sent priests and Levites from Jerusalem to ask [John], “Who are you?” He confessed and did not deny it, but confessed, “I am not the Messiah.”
	+ John 3:28, 30 – “You yourselves are my witnesses that I said, “I am not the Messiah”, but I have been sent ahead of him… He must increase, but I must decreate”
* **John includes unique post-resurrection appearances like “Doubting Thomas” – are these meant to emphasize Jesus’ physical body/resurrection, contra the Gnostics/Docetists?**
	+ John 20:25 – “Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe”

**Although the other Gospels do reference it, sometimes obliquely – John makes no secret of the fact that Jesus is divine.**

* **Gospel Prologue – Jesus as pre-existent Word – John 1:1-5**
	+ In the beginning was the Word, and the Word was with God, and **the Word was God**. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overtake it.
* **Jesus controls life/death – I AM statement bookended by Lazarus’ raising – John 11:25-27**
	+ Jesus said to her, “**I am the resurrection and the life**. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”
* **Jesus’ final discourse – John 17:21-24**
	+ **As you, Father, are in me and I am in you**, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to **see my glory, which you have given me because you loved me before the foundation of the world**.