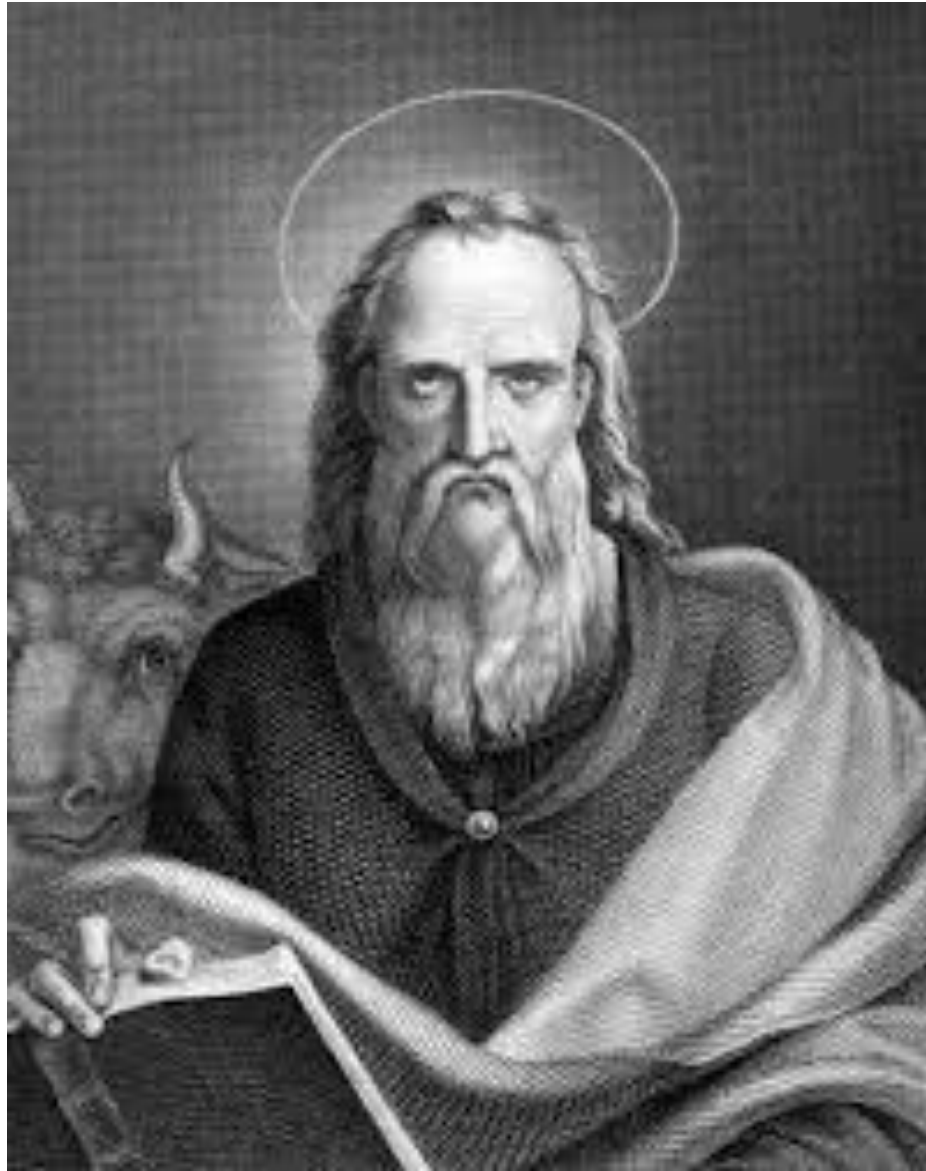


Gospel of Luke

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Infancy Narrative

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Author

Luke

physician and travelling
companion of Paul

Place

Antioch in Syria

Date

80 - 90 AD

Distinctive Features

The emphasis lies on:

Matthew ▶ what **Jesus said**

Mark ▶ what **Jesus did**

Luke ▶ **Jesus Himself.”**

(Sidlow Baxter)

Lucan emphasis lies on:

- ❖ God, Jesus, salvation, the Holy Spirit, angels, glory of God
- ❖ prayer, miracles, the divine plan that Jesus fulfilled
- ❖ believing, discipleship, forgiveness and God's Word.
- ❖ Jesus' universal concern (The gentiles, the poor, women, children, sinners etc.
- ❖ Relates events in Jesus' life to secular history.
- ❖ Luke is the longest book in the New Testament (1,121 verses).

Literary Characteristics

Luke:

- had training in Greek composition & medicine.
- had a talent for writing.
- knew Hebrew OT well.
- uses many vocabularies missing in the other Gospels.
- uses medical & theological terms
- was skilful enough to use *chiasms* as a major structural device.

Literary Characteristics

- repeats *similar stories with variations* (cf. Luke 1:80; 2:40; 2:52).
- tends to use a *particular term* frequently in one or more passages, and then rarely or never after that.
- Organizes the genre of his work as a narrative (orderly ‘account’ (cf. Luke 1:1)).
- ❖ Luke is a historical narrative in that it relates events that happened in the past in story form

Salient Features of the Gospel

- ❖ Domesticity in the Gospel
- ❖ Dramatic Quality of the Gospel
- ❖ Jerusalem at the Centre

A. Domesticity in the Gospel

- Many incidents in Luke occur in private houses.
- Frequent references to feast, eating and drinking.

B. Dramatic Quality of the Gospel

i. Emotions

- Jesus raising the son of the widow of Nain (7:11-17).
- the woman anointing Jesus' feet (7:36-50)
- The house at Bethany (Luke 10:38-42).

ii. Contrasts

- By presenting two contrasting things side by side, he makes the one illumine the other.
- An unwilling priest (1:18) and a willing maiden (1:38).
- Two sisters, one practical, and the other mystical (10:38-42).
- A law breaking son and a law abiding son (15:11-32).
- Ungrateful Jewish lepers & Grateful Samaritan leper (17:11-19).
- A self-righteous Pharisee & a self-abasing tax collector (18:9-14).

iii. Equality of Men and Women

- Zachariah and Elizabeth; Mary and Joseph; Simeon and Anna.
- The widow of Zarephath & Naaman, the Syrian
- The centurion & the widow
- Simon, the Pharisee & the woman sinner
- Men disciples & Women disciples
- Good Samaritan & Martha and Mary; examples of neighbourly love and God's love
- God as a searching shepherd & a searching woman.
- For perseverance in prayer: a man & a woman.
- In the passion & resurrection: Simon of Cyrene & the women of Jerusalem; Joseph of Arimathea & the women from Galilee

C. Jerusalem at the Centre

- Jerusalem plays an important role in Luke. Jerusalem is the place where the mystery of Christian faith has to be realized.
- The Gospel begins in Jerusalem (cf. Luke 1:5-25) and ends there (cf. Luke 24:47, 50-53).
- Jesus' face was set toward Jerusalem" (Luke 9:51-19:28).
- After resurrection, Jesus instructs the disciples to wait in Jerusalem (24:46-52; Acts 1:4, 8; in Mark and Matt disciples are to go to Galilee cf. Mark 16:7; Matt 28:7-10).

Luke's Special Attachments

A. Luke's own Parables

- **The good Samaritan (10:29-37).**
- **The Rich man who laid up treasures for himself (12:13-21).**
- **The man who built a tower (4:28-30).**
- **The king who went to battle (14:31-33).**
- **The lost coin (15:8-10).**
- **The prodigal father (15:11-32).**
- **The unjust steward (16:1-12).**
- **The Rich man and Lazarus (16:19-31).**
- **The useless servants (17:7-16).**
- **The wicked Judge (18:1-8).**
- **The Pharisee and the publican (18:9-14).**

Parable is a figure of speech, which presents a short story, with a moral lesson at the end (*parable* means “type, figure, comparison, illustration, proverb etc.).

They convey complicated moral truths in such a way that they become relatable and understandable to one's own life.

Lukan parables are mostly non-allegorical, realistic stories, rich in homely details & characterization

B. Peace (*'eirene'* in Greek), *'shalom'* in Hebrew means wholeness, completeness, state of wellbeing, harmony, prosperity etc.

❖ **Jesus and his gospel bring peace to the world**

Meaning:

- Redemption from oppression, light to the gentiles
- Forgiveness of sins, blessings to the outcasts
- 'Yes' to God and to those of good will
- Joy in the reign of God, and in the community of people

❖ **Peace seems to be the heart of the Gospel of Luke.**

C. Mission in the Gospel of Luke

- **the call of the Twelve** (cf. Luke 5:1-11, 27-28; 6:12-16)
- **the call in general** (cf. Luke 9:23-27; 9:57-62; 14:25-33; 18:18-23).

❖ **the following of Jesus is unconditional**

Mission with similar Characteristics

- take or carry nothing (9:1-6; 10:1-12)
- power to cure and heal (9:1; 10:1-9)
- Kingdom of God has come (9:2; 10:9).
- stay in the house (9:4; 10:5-7)
- when unwelcome, leave (9:5; 10:10-11)
- they departed and they returned (9:6; 10:17).

Every Christian has to be a missionary

D. The Lukan “Today” and “Now”

- ❖ Luke uses the terms ‘Today’ (*Semeron*) & ‘Now’ (*nun*) frequently.
- ❖ *Eschaton* (last day) / the time of Salvation has begun in Jesus.
- ❖ In Jesus’ presence the ‘*eschaton*’ has become ‘*semeron*’ (today).
- ❖ Emphasis lies on the moral conduct and way of life ‘now’ and every day (4:21; 5:26; 19:5; 9:23; 11:3; 16:19; 19:17; 23:43 etc.)

I. Structure of the Gospel

Prologue (1:1-4)

A. Infancy Narrative: (1:5-2:52)

B. Preparation for the Public Ministry (3:1-4:13)

C. Ministry in Galilee (4:14-9:50)

D. Journey to Jerusalem (9:51-19:28)

E. Ministry and last days in Jerusalem (19:29-23:56)

F. Resurrection, Post-resurrection Appearances (24:1-53)

The Infancy Narrative (1:5-2:52)

- When the church started preaching, it did not speak about the birth and childhood days of Jesus

Community → the Risen One →
Cross/Passion → Life/Ministry
(words + deeds of Jesus) → Birth
& childhood

- Only Matthew and Luke include it.
- Genealogy: begins with the birth of Jesus & ends with Adam (3:23-38).

Jesus: the son of God
the son of Adam

- Joseph dominates in Matthew's infancy narrative;
Mary is the recipient of revelation in Luke.
- Announcement & birth of John parallel to that of Jesus.
- There is no evil Herod in the background. Only shepherds and pious Jews, Simeon and Anna are presented.
- Luke chapter 1 introduces John the Baptist and Jesus to the reader. Luke chapter 2 focuses attention on the person and mission of Jesus.

The Literary Form of Luke 1-2

Midrash: Luke employs
Christian Midrash.

Apocalyptic

History

Annunciation to Zechariah (Luke 1:5-25)

- ❖ Annunciation of the birth of John is a preparation for birth of Jesus.
- ❖ Zechariah was priest “of the division of Abijah.”
- ❖ It was during his temple service Zachariah received the vision.
- ❖ Elizabeth was of the tribe of Aaron.
- ❖ They were qualified as “righteous before God,” led a blameless life before God.
- ❖ Just like Abraham and Sarah, she and her husband were “advanced in years.”

Annunciation to Mary (Luke 1:26-38)

- The annunciation is centred on the conception of Jesus as the Messiah and God's Son and the salvation that he would achieve for those who depend on God.
- Mary heard the word of God and obeyed it, of course, with a doubt.
- The conception of Elizabeth was shown as a sign to Mary.
- Mary was named as “favoured one” or “highly favoured” which is preferable to “full of grace.”
- The verbs “come upon” and “overshadow” are parallel expressions and refer to God's intervention in human's affairs.
- This son of God will be conceived by the Spirit or power of God alone

The Visitation (Luke 1:39-45)

- ❖ a complementary episode to the annunciation of the birth of Jesus.
- ❖ Immediately after the departure of the angel, Mary went to visit Elizabeth and to establish the sign. Mary saw Elizabeth carrying.
- ❖ Elizabeth was able to discern a special significance of meeting Mary from the movement in her womb.
- ❖ Elizabeth expresses her unworthiness; it echoes the attitude of David in the presence of the Ark of Yahweh (cf. 2 Sam 6:9).
- ❖ Mary is also presented as a model for the believing community.

6. Magnificat (Luke 1:46-56): ‘exalts’ or ‘glorifies.’

It is written in the form of a thanksgiving psalm.

It resembles Hannah’s prayer of thanksgiving (cf. 1 Sam 2:1-10).

It also alludes to at least twelve other OT passages (They were sung by the people thanking God who saved them).

Mary viewed herself as occupying an important role in the history of salvation (Luke 1:48).

***Magnificat* can be divided into four strophes:**

- In the *first strophe* (Luke 1:46-48), **Mary praises God for what He has done for her.**
- Mary's hope of salvation rested in God and His promises.
- She refers to herself as the Lord's servant (cf. Luke 1:38).

The second strophe (Luke 1:49-50) glorifies God for His power, holiness, and mercy.

The *third strophe* (Luke 1:51-53) reflects on God's power in reversing certain social conditions.

The *last strophe* (Luke 1:54-55) recalls God's mercy to Israel and to Mary (cf. Isa 41:8-9; 42:1; 44:21).

Magnificat: one of the revolutionary documents.

It contains **three separate revolutions**:

- i. “He has shown strength with his arm, he has scattered the proud in the thoughts of their hearts” (1:51): **Moral Revolution.**
- ii. “He has put down the mighty from their thrones and lifted up the lowly” (1:52): **Social Revolution.**
- iii. “He has filled the hungry with good things, and sent the rich away empty” (1:53). **Economic Revolution**

By placing this canticle on Mary's lips, Luke

- Exemplifies the essential task of discipleship.
- Emphasises the sharing of the Word of God.

Benedictus (Luke 1:67-80)

The three dominant themes are:

1. God's benevolent intervention
2. The salvation of the people
3. The word of God.

The salvific action planned in the time of Abraham and David reaches its fulfillment here in Jesus.

Zechariah:

- ❖ extols God for his messianic deliverance and rejoices in its results.
- ❖ expresses absolute certainty concerning the fulfilment of salvation.

Typical to Luke

“Salvation through the forgiveness of sins”

(Luke 3:8; 5:32; 13:3; Acts 3:19, 26; 5:31).

Salvation  **result of God’s loving kindness and mercy.**

Birth of Jesus (Luke 2:1-20)

Luke's account of Jesus' birth:

- i. Emphasizes the political situation to explain why Jesus was born in Bethlehem. This sets Jesus' birth in a context of world history.
- ii. Luke connects Bethlehem with David to show that Jesus is qualified as the Messiah.
- iii. He presents Jesus' humble beginnings, and so introduces Jesus' identification with the poor and his consequent rejection.

The first born is to be offered in the temple and should be redeemed with an offering. The first born also receives the birth right (cf. Gen 25:29-33).

Significance of the term 'manger' (Luke 2:7, 12, 16)

1. Lk 2:7: a sign of poverty or of rejection or of both.

Shepherds: the first to receive announcement of Jesus' birth

Message of 'good news' and 'joy'

**Today, Son of David, a Saviour who is the Messiah,
the Lord is born (cf. Micha 5:2-4//Lk2:7)**

❖ "Today" ► **Eschatological Realization of Redemption**

(Lk 4:21; 19:9; 23:43)

Luke 2:12 → a sign value

The shepherds found a saviour in the manger.

The sign **points to** the person of the Messiah & his role in God's saving intervention.

Luke 2:16 ► God's new disposition toward his people

- 1. Isa 1:3:** Yahweh regrets that his people do not understand him.
- 2. Jer 14:8:** Jeremiah complains that God has forgotten his people.
- 3. Wis 7:4-5:** Solomon was wrapped in swaddling clothes at his birth .

Solomon was a royal child and more precisely the son of David.

❖ Jesus is a a royal child, a king, and Son of David.

Reactions of three different kinds of people.

- First: **shepherds** who come and find the angelic sign verified, they recognize their Lord and they glorify and praise God.
- Second: **a group of hearers** who are astonished at the shepherds report and their astonishment is not necessarily a sign of faith.
- Third: **Mary** who kept all these things pondering them in her heart, interpreting them in her heart.
- She attempts to discover the hidden meaning behind the marvellous happenings.

The Naming of Jesus (Luke 2:21-40)

The circumcision, naming (2:21), Presentation of Jesus at the Temple (2:22-24) , the inspired testimony of Simeon and Anna (Luke 2:25-38).

Jesus in the Temple (Luke 2:41-52)

- Every Jew was expected to come to Jerusalem for the Passover feast.
- Jesus is slowly introduced to the house of his heavenly Father. Jesus places great importance on worshipping God and learning from and about God. He knew to make priorities.
- ❖ **Jesus slowly disconnects from the earthly parents and gets into kingdom ministry entrusted to him by the Father.**

III. Themes of the Gospel

Universalism

Gospel of the Poor

Gospel of Mercy and Pardon

Jesus, the Healer

Gospel of the Holy Spirit

Discipleship

Liberation of Women

Gospel of Social Justice

**Love for the Samaritans & the
Gentiles**

Gospel of Prayer

Joy in the Lord

➤ **Universalism**

- ❖ At the beginning: “good news of great joy for **all** the people” (2:10)
- ❖ At the end, “repentance and forgiveness of sins ...to **all** nations” (24:47)
- ❖ The name ‘**Theophilus**’ may refer to any and every lover of God (1:14)
as the name (*theos* + *Philos* = **God + Lover**)
- ❖ In the song of the angels (2:14) & in the song of Simeon (2:29-32) peace, joy, and salvation are offered to **all** (the Gentiles and Israel)
- ❖ In the preaching of John the Baptizer Luke includes the phrase “**all humankind** shall see the salvation of God” (Isa 40:5) // (Mathew and Mark quote Isa 40:3-4),
- ❖ Luke goes back to Adam, highlighting ‘universalism’. (Luke 3:23-38).
- ❖ Luke **omits two anti-universalistic statements** found in Matt 10:5; 15:21-28; Mark 7:24-30; which are highly offensive to the Gentiles. The Gentiles are as much the children of God as the Jews. “God shows no partiality” (cf. Acts 10:34).

Liberation of Women

❖ Luke and Jesus give them due rights & a favoured place in the society.

The women whom Luke portrays:

➤ widows, the neglected ones (cf. Isa 4:1; 54:4); Sick women; Woman who anointed Jesus' feet & whose sins he forgave (7:36ff.); Martha & Mary (10:38ff); women disciples (8:1-3)

There are also two **parabolic** women found only in this Gospel:

- The woman searches the lost coin (15:8-10) // God searching for the sinner (15:11-24)
- The parable of a widow who persistently pleaded to a judge to give her Justice (18:1-8) // A man who insistently implored his friend for bread (11:5-8).

Gospel of the Poor

Jesus identifies himself with the poor from birth in the manger till death on the cross.

- the baby Jesus wrapped in swaddling cloths & laid in a manger (2:6-7).
- Jesus proclaimed his manifesto “to bring good news to the poor ... to proclaim the year of the Lord’s favour” (Luke 4:18-19; cf. Isa 61:1-3) in the synagogue.
- Jesus acclaimed in his sermon in the plains that the poor are blessed, “for theirs is the kingdom of God” (Luke 6:20-21) etc.

- Jesus extols poverty & teaches **right attitude to riches** through parables like:
 - ❖ The parable of the Rich fool (Luke 12:13-21)
 - ❖ The parable of Lazarus and the rich man (Luke 16:19-31)
 - ❖ The parable of the pounds (Luke 19:12-27)

Gospel of Social Justice

One finds in it a strong sense of social justice. (3:13; 12:15; 16:11).

- The parables of the two debtors: the need for forgiveness (7:40-43).
- The parable of the rich fool (12:16-21): sharing and generosity as opposed to selfishness
- The parable of the dishonest Manager (16:1-9): to motivate honest striving in matters pertaining to God.
- The parable of the rich man and Lazarus (16:19-31): The uncharitable act and the consequent punishment
- The parable of the pounds (19:11-27): make good use of the gifts that God has given
- Sayings on almsgiving (11:41; 12:33; 18:22): Wealth and money are meant to be distributed to the needy.

Gospel of Mercy and Pardon (Gospel to the Sinners)

The parables of chapter 15 : “the Gospel within the Gospel.”

- ❖ The Parable of the lost sheep (vv 1-7)
- ❖ The Parable of the Lost Coin (vv 8-10)
- ❖ The Parable of the Prodigal and his brother (vv 11-32)

A search & the Joy of finding the lost one.

The forgiveness of sinners is beautifully celebrated

Jesus' attitude towards sinners portrayed by Luke:

The shepherds (considered sinners): were first in the company of Jesus, (2:1-20).

Peter, the first one, called to be his disciple confessed his sinfulness (5:1-8).

Levi, a tax collector: called to be his disciple (5:27-32; 15:1).

He went and dined in the house of Zachaeus, a tax collector (19:1-10).

The woman sinner whom Jesus extended the forgiveness as a model (7:36-50)

From the cross he streamed out words of forgiveness for his executioners (23:34).

His parting command was, "... repentance and forgiveness of sins is to be preached in his name to all nations" (24:47).

Gospel of Prayer

- ❖ **Luke starts (1:10) & closes (24:52-53) his Gospel with prayer.**
 - Luke mentions various instances of prayer
 - Important events in the life of Jesus are accompanied by prayer.
 - The prayers of Jesus are usually filial, addressing God as ‘Abba’ (Luke 10:21-22; 22:42; 23:34, 46).
- ❖ This points out to the trustful closeness of Jesus to the Father, ‘Abba’

Gospel of the Holy Spirit

➤ Infused with the presence, action, and effects of the Holy Spirit:

- At the beginning: John the Baptist will be filled with the Holy Spirit (1:15).
- At the end: Jesus wished that the apostles be filled with the Holy Spirit (24:49).
- **Infancy Narrative: Persons filled with the Spirit.**
 - John the Baptist , Mary (1:35) and the child (1:35), Elizabeth when she meets Mary, The Holy Spirit gave the words of prophecy to Zechariah (1:67). Simeon & Anna

➤ **Jesus is portrayed as one constantly filled with the Spirit.**

- Jesus will baptize “with the Holy Spirit and fire” (3:16).
- The Holy Spirit descended upon Jesus himself during his own baptism (3:22).
- Jesus was led by the Spirit in the wilderness to be tempted (4:1).
- After the temptations he returned to Galilee filled with the power of the Spirit (4:14).
- At the synagogue he affirmed that “the Spirit of the Lord is upon him (me)” (4:18).
- At the disciples’ return after their ministry, Jesus “rejoiced in the Holy Spirit” (10:21).
- To the people who pray with trust, he said that the Father would give the Spirit (11:13).
- Jesus taught that the Spirit would assist during the moments of persecution (12:10)

At the end, Jesus promised to send the Spirit (power) upon the disciples waiting in Jerusalem (24:49).

Discipleship in Luke

- The following of Jesus should be radical.
- It implies a costly commitment

The call of the apostles: “**They left everything and followed him**” (5:1-11, 27): a full, total and absolute commitment to Jesus.

Four texts on discipleship: **Luke 9:23-27; 9:57-62; 14:25-33; 18:18-23**

A. Luke 9:23-27 (Mark 8:34-9:1 & Matt 16:24-28).

Luke alone uses the term ‘**daily**’ in the carrying of the cross.

Radicality in the following of Jesus:

Discipleship = the fidelity to ‘day today’ life = daily martyrdom

- not merely in once upon a time heroic act of martyrdom.

B. Luke 9:57-62 (Matt 8:18-22)

- Radicality in the following of Jesus is expressed with
‘nowhere,’ ‘no one.’
➤ **Total Giving up of Place and Persons.**

C. Luke 14:25-33 (Matt 10:37-39)

- Among the persons to be renounced by the disciple, Luke alone mentions ‘**wife,**’ the person, to whom one must always be attached.
- The disciple must give up all his/her **possessions** (14:33; 18:22)

D. Luke 18:18-30 (Mark 10:17-22 & Matt 19:16-22).

Negatively: not to own anything

Positively: to allow oneself to be guided by Christ & his values.

Therefore, discipleship would mean:

- Being non-attached to things and persons
- Attaches oneself to God
- Not possessed by creatures
- Allows oneself to be possessed by God.

Jesus Christ According to Luke

People understand Jesus in different ways.

- son of God
- a prophet or a great hero in the history.
- ❖ All the four evangelists agree that Jesus was both divine and human.
- ❖ He was God. Out of his great love for humankind, “he became like us in everything except sin” (cf. Heb 2:17-18; 4:15-16; Phil 2:6-8).

But each of them looked at and understood Jesus from their own perspective and experience.

- ❖ **Matthew** as a Jew wrote to the converted Jews. For him, Jesus would mainly be the **Royal Messiah, Son of David**, according to the prophetic oracles (cf. 1 Chr 17:11-14; 2 Sam 7:12-14).
- ❖ For **Mark**, Jesus would be more **human** and **the suffering son of man** destined for glory.
- ❖ For Luke who wrote to the Gentile converts, **Jesus is the Lord and Saviour** who came “to seek out and save the lost” (Luke 19:10).

The term ‘**Saviour,**’ used only once (cf. Luke 2:11).

The good news of the angels to the shepherds, “To you is born this day in the city of David a *Saviour who is the Messiah, the Lord*” (Luke 2:11) contains all that Luke wants to say about Jesus.

The term ‘Saviour’ : used for both, man & God. **Jesus is both God and man.**

The Greeks call their kings as gods and Lord, the Jews were waiting for ‘the Messiah.’

Luke combined all these in Jesus and calls him “a Saviour who is the Messiah, the Lord” (2:11).

Lord (*Kyrios*) is a title which is applied to God (Ps 47:1-2) as king over all the earth.

Jesus becomes ‘the Lord’ only after the resurrection (Luke 24:34).

❖ Luke uses the term the Lord (*ho Kyrios*) in the absolute sense of the term.
There is only one Lord and he is Jesus.

➤ The title ‘**Messiah**’ is used ca. 45 times by Luke (gospel & Acts).



Jesus was anointed by God for the service of the people which he carried out through his suffering (Luke 9:20-22; Heb 2:10-17; 4:15-16 etc).

The term ‘**prophet**’ expresses **Jesus’ person & ministry** (4:24; 7:16; 9:19; 13:33).

➤ Like other prophets of the OT, Jesus denounced the oppressive structures in religion, politics, society, and personal life.

➤ He announced the values like love, joy, justice and peace and of the reign of God (4:18-24; 7:15-16 etc). Jesus died as a prophet (Luke 13:33).

❖ Jesus is “**the Saviour who is the Messiah, the Lord**” (2:11).

I. Theological and Inspirational Messages of the Book

Luke portrays Jesus as a great lover of all the people.

- ❖ Salvation that is brought about by Jesus is inclusive of every nation & race.
- ❖ The disciple has to renounce **everything** to follow him.
- ❖ No marginalized in his Kingdom
- ❖ Dignity of women is taken care
- ❖ The ones failing to render justice are unworthy of his Kingdom.
- ❖ God is full of mercy and compassion, prodigal in his love.
- ❖ He pardons every sinner who repents.
- ❖ Luke is a gospel of prayer
- ❖ God's will is accomplished through the spirit-anointed ministry of Jesus

The mission is same (Mission & Mission formula)

Conclusion

- ❖ Luke brings us close to the Jesus of history, who is the **Saviour and Lord** of the Church's faith.
- ❖ From the point of view of literary merit, Luke's language and style are clearly superior to those of the other NT authors.
- ❖ The Gospel of Luke has contributed much:
 - to our liturgy → Gloria
 - to the liturgy of hours → Benedictus, Magnificat, Nunc Dimittis
- ❖ A Gospel close to our human nature & Life.
- ❖ Luke presents a follow-up of the story of Jesus in the form of the early history of the movement (**Acts of the Apostles**).



THANK YOU

1. Theology of Magnificat

Mary's thanksgiving hymn (Lk1:46-55) is traditionally called the **Magnificat** (means 'exalts' or 'glorifies.'), which is the first word of the Latin translation of the text. It resembles Hannah's prayer of thanksgiving in the OT (1Sam 2;1-10), also refers back to many other OT passages which are sung by the people in praise to God who saved them in spite of their weaknesses.

The Magnificat is both conservative and revolutionary, both personal and social in perspective. It is **conservative** because it affirms the fulfilment of God's promises to Israel but **revolutionary** because it proclaims the overturn (reversal) of society. God had reversed their conditions morally (1:51), politically (1:52) and socially (1:53). It is **personal** because it initially focuses on Mary, but it suggests that God's choice of her – a person of low status- represents in miniature what God is doing for the poor and powerless in general (**social**).

The key concepts of lowly and mighty are developed, and a third party is introduced: humans who are 'proud' 'powerful', and 'rich.' He scattered the proud "in the thoughts of their hearts." They are rulers and people of power, and the rich people who are negligent of the needy people. Here comes the **moral revolution** (Lk 1:51). God's power appears in bringing down the human powers and lifting up the "lowly" and "hungry." Both social status and economic status are overturned. God's intervention to bring down oppressors and lift up the socially abused poverty stricken is stressed on.

The Magnificat, not only focused on God's glorious mercy and deliverance but has been interpreted to speak of three of the revolutions of God namely moral, socio-political, and economic revolution. Mary's song of divine victory over the powerful becomes a song of warning, instructions, and hope. The Canticle reminds us that God is consistently faithful to His covenantal promises with his people.

2. Gospel of the Holy Spirit

- **Almost every page is permeated with the presence, action, and effects of the Holy Spirit:**
 - At the very beginning: John the Baptist will be filled with the Holy Spirit (Luke 1:15).
 - At the end: Jesus wished that the apostles be filled with the Holy Spirit (Luke 24:49).
 - Infancy Narrative: Persons filled with the Spirit.
 - The Baptist (1:15).
 - Mary (cf. Luke 1:35) and the child (1:35).
 - When Mary met Elizabeth, Elizabeth was filled with the Spirit (1:41).
 - The Holy Spirit gave the words of prophecy to Zechariah (1:67).
 - Thrice Simeon was said to be filled with the Spirit (2:25, 26, 27).
 - Anna was filled with the Spirit.

➤ **Jesus is portrayed as one constantly filled with the Spirit.**

- Jesus will baptize “with the Holy Spirit and fire” (3:16).
- The Holy Spirit descended upon Jesus himself during his own baptism (3:22).
- Jesus was led by the Spirit in the wilderness to be tempted (4:1).
- After the temptations he returned to Galilee filled with the power of the Spirit (4:14).
- At the synagogue he affirmed that “the Spirit of the Lord is upon him (me)” (4:18).
- At the disciples’ return after their ministry, Jesus “rejoiced in the Holy Spirit” (10:21).
- To the people who pray with trust, he said that the Father would give the Spirit (11:13).
- Jesus taught that the Spirit would assist during the moments of persecution (12:10)

At the end, Jesus promised to send the Spirit (power) upon the disciples waiting in Jerusalem (24:49)

3. Christology of Luke

People understand Jesus in different ways: son of God, a prophet or a great hero in the history.

For the evangelists too the question has been of primary importance. **All of them agree that Jesus was both divine and human. He was God. Out of his great love for humankind, “he became like us in everything except sin”** (cf. Heb 2:17-18; 4:15-16; Phil 2:6-8).

But they would like to go further and look at him from their own special perspective.

Matthew : Jesus would mainly be the **Royal Messiah, Son of David**.

Mark, Jesus would be more **human**, and **the suffering son of man** destined for glory.

For Luke, Jesus is the Lord and Saviour. The glad news of the angels to the shepherds, “To you is born this day in the city of David a *Saviour who is the Messiah, the Lord*” (Luke 2:11) contains all that Luke wants to say about Jesus.

- The Greeks call their kings as gods and Lord, the Jews were waiting for ‘the Messiah.’ Luke combined these two titles in Jesus: **“a Saviour who is the Messiah, the Lord”**

1. He is saviour (Luke 2:11).

Peter affirms that he has been exalted by God as “leader and **Saviour**” (Acts 5:31).

Paul: “God has brought to Israel a **Saviour**, Jesus as He promised” (Acts 13:23).

This term ‘Saviour’ is used for man (Judg 3: 9, 15) and for God (cf. Isa 45:15-21).

Jesus is both God and man ► He is the Saviour who came “to seek out and save the lost”

Lord (*Kyrios*) : a title which is applied to God (Ps 47:1-2) as king over all the earth.

Jesus becomes ‘The Lord’ after the resurrection (Luke 24:34). Luke uses the term the Lord (*ho Kyrios*) in the absolute sense of the term. **There is only one Lord, and he is Jesus (7:13; 10:39, 41etc.).**

➤ The term ‘**prophet**’: **Jesus’ person & ministry** (4:24; 7:16; 9:19; 13:33; 24:19).

➤ Jesus denounced the oppressive structures in religion, politics, society, and personal life.

➤ He announced the values like love, joy, justice and peace and of the reign of God.

➤ Jesus died as a prophet (Luke 13:33).

❖ He is anointed by God for the service of the people (Luke 9:20-22; Heb 2:10-17; 4:15-16 etc).

So, he is the **Messiah**.

4 .Gospel of Mercy and Pardon (Gospel to the Sinners)

Gospel of Luke presents Jesus as a compassionate Saviour who came in search of the lost. **Jesus' attitude towards sinners is finely portrayed by Luke:**

The shepherds who were considered sinners, were the first ones who came into the company of Jesus, (Luke 2:1-20).

The first man whom he called to be his disciple (Peter) confessed his sinfulness (Luke 5:1-8).

He called Levi, a tax collector considered to be a sinner (Luke 5:27-32; 15:1).

He went and dined in the house of Zachaeus, a tax collector (Luke 19:1-10).

The woman sinner whom Jesus extended the forgiveness is presented to (Simon) as a model and example (Luke 7:36-50)

From the cross too he streamed out words of forgiveness for his executioners (Luke 23:34). Jesus openly forgave the criminal who was crucified with him (Luke 23:43).

His parting command was, “that repentance and forgiveness of sins is to be preached in his name to all nations” (Luke 24:47).

The parables of chapter 15 are called “the Gospel within the Gospel.”

The shepherd goes after the one that is lost until he finds it, the woman lights up the lamp, sweeps the house and searches carefully until she finds it, the prodigal father is searching and waiting for his son.

In all the three, there is the joy of finding the lost one. The forgiveness of sinners and the joy of finding the lost is nowhere presented so clearly. Jesus’ love for the sinners is so extraordinary that we can call Luke’s gospel “the gospel of Mercy and pardon”.

5. Lukan Discipleship

Luke insists on the fact that the following of Jesus should be radical and it implies a costly commitment. The call of the apostles: “They left everything and followed him” (Luke 5:1-11, 27), points to a full, total and absolute commitment to Jesus.

Four specific texts on discipleship: Luke 9:23-27; 9:57-62; 14:25-33; 18:18-23)

Two terms which denote discipleship, common to all texts: **‘to follow’** & **‘disciples’**

i) Luke 9:23-27 (Mark 8:34-9:1 & Matt 16:24-28).

Luke alone uses the term ‘daily’ in the carrying of the cross.

**Discipleship = the fidelity to ‘day today’ life = daily martyrdom
not merely in once upon a time heroic act of martyrdom.**

ii) **Luke 9:57-62** (Matt 8:18-22)

Radicality in the following of Jesus is precise in using the terms ‘**nowhere,**’ ‘**no one.**’

In the following of Jesus, there is total giving up of place and persons.

iii) **Luke 14:25-33** (Matt 10:37-39)

Among the persons to be renounced by the disciple, Luke alone mentions ‘**wife,**’ the person, to whom one must always be attached, must be left behind if s/he comes on the way of ‘Discipleship.’

Similarly, the disciple must give up all his **possessions** (Luke 14:33; 18:22).

iv) **Luke 18:18-30** (Mark 10:17-22 & Matt 19:16-22).

According to Luke, discipleship would mean:

Negatively: to leave, and give up means not to own anything, the very self, all possessions and persons including ‘wife.’ It is either everything or nothing.

Positively: to follow Jesus and work for the kingdom; to allow oneself to be guided and ruled by Jesus and his values; “follow me” (Luke 9:23), “proclaim the kingdom of God” (Luke 9:60); “be my disciple” (Luke 14:26, 27, 33), “follow me” (18:22).

Discipleship:

Being non-attached to things and persons

Attaches oneself to God

Not possessed by creatures

Allows oneself to be possessed by God.

The path of discipleship is too narrow. There is no place for two.

6. Gospel of Prayer

Luke starts (1:10) and closes (Luke 24:52-53) his Gospel with prayer.

➤ **All the important events in Jesus' life are accompanied by Prayer.**

Events in the Infancy Narratives, Baptism, transfiguration, at the agony in garden, on the cross etc –in the context of prayer.

➤ Common with other in Synoptics: Luke 6:28; 11:2; 20:47 etc.

➤ Unique to Luke (9x): Luke 1:10; 3:21; 5:16; 6:12; 9:18; 11:1; 18:1, 10, 11.

➤ Three parables on prayer found only in him: 11:5-13; 18:1-8; 18:9-14.

➤ The prayers of Jesus are usually filial, addressing God as 'Abba', Father (cf. Luke 10:21-22; 22:42; 23:34, 46).

➤ This points out to the trustful closeness of Jesus to the Father, 'Abba'.

❖ Therefore, Luke omits the citation from Ps 22:1 "My God... forsaken me"- a prayer seemingly of desperation (cf. Mk 15:34 & Matt 27:46).