

**Week 10: November 10, 2009**  
**EDU 603**  
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**IV. The Gospel of Luke.** Ancient traditions attribute the third Gospel to Luke (along with the book of Acts). He appears in the NT as a companion of St. Paul (Col.4.14; 2 Tim.4.11; Philemon 24). The literary form and the theology of the book clearly show that it is the work of a Gentile Christian written for Gentile Christians (gentiles were not familiar with the law and the prophets).

1. The theme is that Jesus of Nazareth is the Messiah promised to the Jews in the OT, by his suffering and death he has entered into glory of God the Father and thereby has affected the salvation of all mankind from sin and death. It has been called the Gospel of mercy and universal salvation because Luke stresses the fact that the redemption merited by Jesus is intended for all people.

A. The Gospel of Luke gives the “*ordered account*” of Jesus’ life from the announcement of his birth to the Ascension. This organizational structure continues the much larger biblical narrative, which carries out the drama of salvation history sequentially.

B. Christ gathers all people and nations into the family of God. Here we see three overarching themes within the greater theme of universal redemption. In addition, there is the theme of table fellowship.

1. *Salvation of Israel*... “the chosen people.”

2. *Salvation of the nations*...the forgiveness extends into the gentilenations.

3. *Salvation of the lowly*...the message includes the poor, outcast, and the ostracized. Women in particular are showcased like no other Gospel. From the Blessed Virgin Mary to Elizabeth to Anna to Mary Magdalene to Joanna and Susanna. In addition, we see this theme run itself through the parables. Luke alone recounts the Good Samaritan and the parable of the Prodigal Son (stories come from the same divine genius that fashioned the universe). Consider some key points to the parable of the Prodigal Son in light of the covenant—where all things come into view.

2. Allegorically, the parable of the Prodigal Son narrates the exile and eventual homecoming of the historical Israel. After the reign of King Solomon, Israel split into two kingdoms, becoming like two brothers living side by side in the North (Israel—10 tribes) and the South (Judah and Benjamin). The North went off into a far country Samaria, and lived a life of sin. In the New covenant, God welcomes home the exiled son (tribes) and lavishes them with mercy and restoration to covenant life (cf. Ezek.37.21-23; Hos.11.1-3, 11; Jer.31.18-20).

A. Son falls into sinful living: claims inheritance early and prodigality is defined by prostitution...and upon the famine (consider this material truth) he realizes his deepest poverty—relationship!

B The smallest contrition of the Son brings about healing and reconciliation.

C. The Prodigal Son also features all the key elements to repentance and conversion: the downward spiral of concupiscence; darkened intellect; (CCC 1439).

a. Lk.15.21... “*I have sinned against heaven and before you...bring quickly the best robe and put it on him...and put a ring on his finger and shoes on his feet...lets celebrate with a feast*” Full family membership!

1. Ring/best robe: emblem of the Davidic covenant family in which his son is restored with honor and authority.

2. Shoes on his feet: mark of a free man...only slaves went without shoes.

3. Feast: koinonia: full communion at the dinner table/Shalom--peace!!!

D. The older brother is like the Pharisee who does not fully understand covenant love, constantly barking at the perceived injustices.

3. **Kingdom table fellowship.** Among the aforementioned themes we also have this theme of Kingdom table fellowship (we can begin to see this in the Prodigal Son). Luke's account of the last Supper is the key text in linking the identity of Jesus as the royal "son of David" with the Church as the Davidic "Kingdom of God"...Lk.22:30: "eat and drink...in my kingdom". Here we have the manifestation of the Eucharist as the Kingdom's presence.

A. Scholars identify ten separate meals in Luke that that can be viewed as foretastes of the Messiah's banquet foretold by the OT prophets (Is.25:6). Kingdom motifs distinguish these three meals.

1. Feeding of the Five Thousand (Lk.9:10-17):5000 were satisfied and the twelve baskets full of leftovers...fullness of the 12 tribes (1 Kgs.4:20, 8:65-66).
2. Last Supper (Lk.22:16-30): Associated with the eminent coming of the Kingdom (Lk.22.29-30... "*I covenanted to you as my Father covenanted to me, a kingdom.*" Note that this comes on the heels after he establishes the Eucharist.
3. Road to Emmaus (Lk.1:68-69): Christ restores the hopes of the redeemed Israel, the Kingdom of David (Lk.1:68-69).

\*\*\*Parable moves from slavery to sonship and from confession to communion—the essence of what the Church witnesses to sacramentally.

**V. (33-100) The Early Church:** Pentecost and the Council of Jerusalem. The gift of the Holy Spirit in the upper room was the law of the new covenant, written on the hearts of believers (OT background)...The mission of Christ and the 12 apostles would issue forth a new creation and a new church, no longer marked by circumcision, but rather sealed with the blood and water that flowed from the side of Christ

1. The Day of Pentecost (Acts 2). The manifestation of the Holy Spirit after the Resurrection and Ascension of Jesus, given and communicated as a divine person to the Church fulfilling the paschal mystery of Christ according to his promise. Annually the Church celebrates the memory of the Pentecost event as the beginning of the new "age of the Church" when Christ lives and acts with his Church.

A. Reverses the misfortune that fell upon the tower of Babel in the inability to interpret one another...In the new Church there is a universal language being communicated by the twelve.

1. Acts 2.2-3... "wind" and "fire"...OT imagery of the presence of God via the Spirit.
2. Acts 2.17... "*I will pour out my spirit upon the flesh.*" Reading the OT with the prophet Joel...Bishop/Priesthood as shepherd.
  - a. This is a quote from Numbers 11.25...Moses 12 = 70 shepherds (Abel, Moses, David, Amos)--Christ has 12 = he gathers and additional 70 (cf.Lk.10.1). Note that Christ also pours his spirit upon the 12.

2. Acceptance of the incarnation and the new covenant demands attention to the particularities of their origin and purpose. This eventually leads one to an understanding of the fullness of revealed Truth.

A. Abraham (circumcision)...Christ (Baptism)...read Col.2.11-12; Rom 8.15-19.

1. What Adam could not do for humanity Christ accomplishes and what Moses could not do for Israel Christ accomplishes.

B. Acts 15...transitioning from Old law to New law. The debate between the San Hedrin and the Apostles on circumcision and Baptism.

1. Define Council-*The calling of an assembly and hierarchy of the church to define the state and matters of the Church in doctrine/spirituality.*

- a) Sadducees-represented the priestly class who put all their authority only in the Pentateuch. Denied the Resurrection of the dead and judgment of eternal life.
- b) Pharisees-zealous party who kept the law. Known as Separatists from the Gentile nations. Believed in the

resurrection of the dead and judgment of eternal life.  
c) Scribes-Professional interpreters of the law (often were Pharisees).

-Sadducees Paul

San Hedrin-Pharisees-----Old Law-----Acts 15-----New Law-----Barnabas-12 Apostles  
-Scribes                      circumcision                      Council of Jerusalem                      Baptism                      Peter/James

3. Acts 15 and the significance of understanding 2 Sam.7-15. Focus on flow chart.

A. Acts 15.1-18

1) 1-5: Pharisees want to see the Gentiles circumcised.

2) 6-11: We now have the gift of the Holy Spirit and Baptism. We no longer need the Old Law.

3) 12-18: Catholic Church begins with James' decree on universal expression of the Church being the new Davidic Kingdom (fulfilling 2 Sam.11-17). Gentile nations, all nations, being apart of this international plan to unite God's people through baptism.

B. Judaism begins. Still believe in the old law. Still recognize their Rabbis as leaders and authority figures.

1) Judaism is the parent of the Catholic Church. However, the faith of Judaism fall short in that it does not recognize what Christ came to establish.

4. Church is the climax of the OT! Note flow chart! Judaism and primitive Christianity are completed in the Catholic Church. Old Testament Israel is the church of God and the New Testament

Church is the Israel of God.

A. 1 Peter.1.4...God established the sacramental church so that we may participate in His divine nature. As far as the church is a sacrament for the world, so it will be that the renewal of the world will come through the renewal of the Church.

5. James role in salvation history...martyred in 62 A.D. in Jewish revolt. The name James (leader of Jerusalem) comes from the Gk. Jacobov, which is the same root to Jacob.

A. Jacob is the instrument in unifying the 12 tribes...Is.49.6. James is unifying the "new" 12 tribes of Israel—the Church...Acts 15.16 (see aforementioned notes).

B. James has a unique closeness to Jesus...Mt.17.1; Mk.5.37; Lk.9.28...Transfiguration. James is also with Christ at the raising of Jairus' daughter and in the garden of Gethsemane (Christ defies all anguishing). Note his other titles he receives in Scripture.

1. Gal.2.9... James is the "*pillar of Truth.*"

2. Gal.1.19... James is the "*brother of the Lord.*"

6. Expansion of the Church in the first century seen in the Acts of the Apostles.

A. Apostles begin to evangelize from Jerusalem to the ends of the earth; baptizing the faithful and calling for them to repent and believe the good news. The following stages are where we begin to see sacramental life beginning: baptism. Eucharist, anointing of the sick!

1. Expansion of Christ's church occurs in three stages throughout Acts:

a. Jerusalem (33-35 A.D.)...Acts 1.1-8.5

b. Judea-Samaria (35-45 A.D.) Acts 8.5-13.1

c. Ends of the earth (45-62 A.D.) Acts.13.1-28

B. New Testament development of bishop and priesthood...how the priesthood is established and handed on.

1. a. Acts 1.8... "*The holy spirit will overshadow you.*" When Christ addresses this to the apostle the Gk. is revealing. Apostle not only means to send, but moreover to send with the dynamism of the personhood of the one who is being sent.

a. Mt.10.1...The term disciples is **in the process of learning** where the term apostle is **learned** (cf. Mt.14.19...The disciples giving the loaves to the fishes, foreshadowing their Eucharistic role.).

2. Acts 1.20...office of Judas being fulfilled. Gk. Word for office is

Episcepoi, meaning “*bishop*”, actually means “*to oversee*.” This passage cites Ps.69.25. No one will dwell in the tent. Note that tent was the Old Covenant presence of God (cf. Exodus and Moses). ..cf. 2 Cor.5.1.

a. Acts 11.30; 14.23; 20.28...there is the appointment of the presbyteroi...the Gk. word for priest.

b. 1 Tim.2.7...Paul receives his authority from Christ to become an Apostle. He passes on his authority of Christ’s personhood through the laying on of hands (cf.1Tim.4.14; 2 Tim.1.6-7; Acts 14.23; 2 Cor.8.9). I note here that the laying on of hands were practices in the ancient world to confer the quality of the individual’s personhood).

c. Phil.1.1; Titus1.7...Paul addressing letter to the bishops.

C. Development of the Bishop to priest.

1. The fall of Jerusalem in 70 A.D. there is a crisis. Threefold office emerges gradually over a period of time-end of 1st and beginning of 2<sup>nd</sup> century.

a. Antioch, Ephesus, Corinth, Alexandria become the major centers of Christianity. Needing bishops to oversee regions. The priests are now commanding the churches in the regions....Cyprian and Clement of Rome anchor this move.

b. Ignatius calling the bishop to oversee the sacramental life.

2. Rome stands out as the head of the empire. Other churches turn to Rome. This gives people a visible head.

**VI. (100-300) Church being defined through persecution under the Rule of Rome!**

1. Persecuted spreading for primarily three reasons: Relationship to Judaism; secrecy of religion; convenience of scapegoat for other mistakes.

**A. Relationship to Judaism**-they were not in favor with the Romans.

1. No theological understanding of who Christ was.

**B. Secrecy of Religion-Worship on Sunday.** This was subversive to the emperors, not cooperating...A political danger to the empire. They would not turn in their sacred books (need for worship). Thought they were engaging in sexual immorality (as many groups did at this time). Did not understand “eating the body and blood” of a man--pagan worship--Cannibalism? They thought this was having an ill effect of family.

1. Christians were simply reading the scriptures and celebrating the Eucharist.

**C. Convenient scapegoat**-If there was a problem with the empire, the Christians seemed to be an easy target. There was no empirical resistance.

1. Example of Nero blaming the Christians for a fire he started.

2. Persecution soils the faith of many future generations. Age of Apologists and Martyrs. Tertullian once said, “*The blood of the martyrs is the seed of the Church.*”

a. Pope Benedict also said of the martyrs (throughout all generations) “*Throughout history the martyrs continue Christ’s self-oblation; they are the life of the Church’s living altar, made not of stones but of men, that express a new kind of cult: sacrifice is humanity becoming love with Christ.*”

1. Hahn notes: *Martyrdom is an actualization, again, in its purest form; an imitation of Christ that is true communion with Christ; a willing participation in his life and death- his complete self-giving.*

2. This is why we have a chalk-full of feast days that celebrate the martyrs of our spiritual forefathers. The Church, when criticized and persecuted, understands herself better and is disposed to serving Christ in a more complete way when annually recalling our ancestors.

3. Examples of Martyrs: Stephen, Peter, Paul (all apostles), Ignatius and Polycarp.

a. **Stephen:** First martyr. Gives witness to faith and is stoned to death.

b. **Peter and Paul:** Great evangelists for the early church who were martyred in Rome. Seed to the Spiritual epicenter.

b. **Ignatius and Polycarp** (disciples of John)-Eucharistic martyrs. Give imagery.

4. Examples of Apologists: Justin the Martyr, Tatian, Athenagoras. These figures were defenders against misconception and heresy.

a. **Justin:** Rational apologist. He defended faith through reason. Clearly defines (not understood) Christianity's relationship to Judaism.

b. **Tatian:** Synthesis of four Gospels. He gives deeper insight.

c. **Athenagoras:** Treats the case of Cannibalism (no murderer), incest, and atheism.