

Introduction to the Gospel of Luke: A 55-minute taste of the primary gospel to be read in Year C of the lectionary, focusing on the particular character of the Lucan gospel. Relies on wise and clever composition by author.

Plot: During Roman occupation of Israel, an extended priest family into which two famous men are born, John and Jesus. John becomes a rogue ritualist and Jesus a teacher and healer. Both have public followings and smaller groups of students and ambassadors. Jesus is violently killed by the Romans. Jesus is raised to life and carried into the sky.

Best guesses on basic facts: When written: 85-130 CE, current best guess 125 CE;/// Where written: almost anywhere in the Mediterranean basin;/// Authorship: highly literate Greek speaker, probably wealthy (the word "Luke" does not exist in any ancient manuscript of Luke), many early manuscripts do not have a title;/// Possible audience: "To a friend of God/Theophilus, probably to an amorphous audience, larger than single community.

Teachings about poverty and wealth: [God] "has filled the starving with good things, sent the rich away empty" (1:53)

"The spirit of the Lord...has anointed me...to bring good news to the poor..." (4:18)

"Blessed are you poor, cursed are you rich...Blessed are you who are hungry now, cursed are you who have plenty." (6:20,24,25)

"Jesus said, '[A] rich man said, "I will pull down my barns and build bigger ones and store all my grain and possessions...take things easy and have a good time..." But God said to him, "Fool, this very night...demand will be made for your soul. 'So it is when someone stores up treasures for himself." (12:16,18,20,21)

"Sell your possessions and give to those in need.... For wherever your treasure is, that is...your heart...be too" (12:33,34)

"A rich man who...dress(ed) in purple and feasted magnificently...a poor man called Lazareth covered with sores...the poor man died and...was carried...by...angels into Abraham's embrace.... the rich man in his torment in Hades..." (16:19,20,22,23)

"Sell everything you have and distribute the money to the poor..." (18:22)

"I am going to give half my property to the poor..." (19:8) [Jesus] "stood up to read" [The only time Jesus reads in the gospels] (4:17). "(T)hey...lowered...his stretcher down through the tiles" [The village roof in Mark 2:4 becomes in Luke the tiles of a rich house] (5:19) "[Jesus]...told the guests...(who)...had picked...the places of honor...do not take the place of honor...then the place who invited you will...have you go...to the lowest place...make your place at the lowest table, so that when the host comes...you may move up....Everyone who raises himself will be humbled, and the one who humbles...will be raised. (14:7-11)

"When you give a lunch or a dinner, do not invite your friends...or rich neighbors...when you have a party, invite the poor, crippled, lame, blind..." (14:12-14) "...a man who gave a great banquet...the servant reported to the master [they had all made excuses]...the owner of the house said, "...bring in the poor, crippled, blind, lame...not one of those invited shall taste of my banquet." (14:15-24) "Which of you, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it....Or what king marching to battle, and not first down first and consider....So in the same way, none of you can be my student without giving up all he owns."(14:28-33) Which of you, with a servant ploughing or minding sheep, would say to him when he returned...Come and have your meal at once? Would he not be more likely to say, "Make my supper ready..." (17:7,8) "I am going to give half my property to the poor..." (19:8)

Teaching about the many nations of the "world" under Roman rule: "Caesar Augustus issued a decree that a census should be made of the whole inhabited world..." (2:1)

"A savior has been born...Glory to God in the highest heaven, and on earth peace..." (2:12, 14)

"In the 15th year of Tiberius Caesar's rule, when Pontius Pilate was the governor of Judaea, Herod tetrarch of Galilee, his brother Philip tetrarch of Abilene...the word of God came to John the son of Zechariah in the desert..." (3:1,2)

"A Pharisee...and a tax collector...went...up to pray...The Pharisee...said...I thank you that I am not unjust...and like the tax collector....The tax collector said....'God, be merciful to me, a sinner.'" (18:10-13)

"They lifted Jesus on (the colt) the whole group of students joyfully praised God....and cried out," Blessed is he who is coming as king in God's name and glory in the highest..." (19:35-38)

"In order....to hand him over to the governor. They...asked (Jesus): 'Is it permissible to pay Caesar taxes or not?'...He said..." Whose title and portrait are on the denarius [coin]? They said, "Caesar." He said...Pay Caesar what is Caesar's and what God is God's." They were unable to catch him in anything he had said out loud." (20:21-26)

"When they were talking about the Temple, (Jesus) said, 'When you hear of wars...and are brought before king...do not be terrified...this must happen.... when Jerusalem (is) surrounded...it will be laid desolate....it will come down on you like a trap...your liberation will be at hand" (21:5,9,12, 20, 28

"(Jesus) said....'if you have no sword...buy one.... What it says about me is even now reaching fulfillment.' They said, 'Lord, here are two swords.' He said...'That is enough.'" (22:36-38)

"They brought him before Pilate and said... 'We found him inciting our people to revolt, opposing payment...to Caesar, and claiming to be...a king...." (23:1,2)

"(Jesus) took them...to the outskirts of Bethany...bless(ed) them...He withdrew...and was raised to heaven.... (24:50,51)

More women in Luke; Luke adds women to its inherited male story; Silence of women in Lukan stories

Man in Mark/Luke

Similar Woman in Luke, Luke Adds Women to Markan story

Man (Zechariah) given promise by angel but does not trust it Luke 1:5-22)	Woman (Mary) trusts angel's story promise (1:26-38)
Man (Zechariah) brings child to Temple, gives own name for child (1:59,60)	Woman (Elisabeth) gives angel's name for child (1:60)
Man (Zechariah) brings child to Temple, gives own name for child (1:59,60)	Woman (Mary) receives angel's name for child (1:32)
Man (Simeon) prophecies about child Jesus in Temple (2:33-35)	Woman prophecies about child in Temple (2:36-38)
Many with skin disease, Nathan the Syrian healed by Elisha (4:27)	Many widows, only Sidonian widow visited by Elijah (4:25-26)
Jesus heals man of unclean spirit (4:31-37)	Jesus heals Simon's mother of fever (4:38-39)
Jesus heals centurion's servant (7:1-10)	Jesus heals widow's son (7:11-17)
Jesus heals Jairus's daughter (8:40-56)	Jesus heals widow's son (Luke 7:11-17)
Jesus heals Jairus's daughter (8:40-56)	Jesus heals hemorrhaging woman (8:43-48)
On judgement day the men of Nineveh (11:32)	On Judgement Day the Queen of the South (11:31)
On that day, two men sleeping taken (up) (17: 34)	On that day, two women grinding...taken up (11:35)
This man...of Abraham...the Son of man c(a)me to save (19:9)	A woman...freed...a daughter of Abraham (13:10-16)
A man took a seed (13:18,19)	A woman took flour (19:20,21)
On the Sabbath...a man with dropsy...healed (14:1-6)	One sabbath...a woman...freed (13:10-16)
Which (man) lost a sheep...went after it, found it (15:4-7)	What woman lost ten drachmae, searched, found it (15:8-10)
With Jesus...Peter, James, and John (8:51)	With Jesus...Mary...Magdalene, Chuza, Susanna (8:1-3)

Silent women honored over assertive women

Assertive Syrophoenician woman in Mark (7:24-30) left out of Luke replaced by silent widow of Nain by Luke (7:11-17)

Silent Mary at Jesus's feet is preferred over protest of Martha (10:38-42)

Men speak in order to help women (8:43) and a woman hidden in the crowd (8:48)

A woman raised her voice to Jesus, "Blessed the womb who bore you..." Jesus responded, more blessed are those who hear God's word and keep it." (11:27,28)

No woman speaks at Jesus's death or grave.