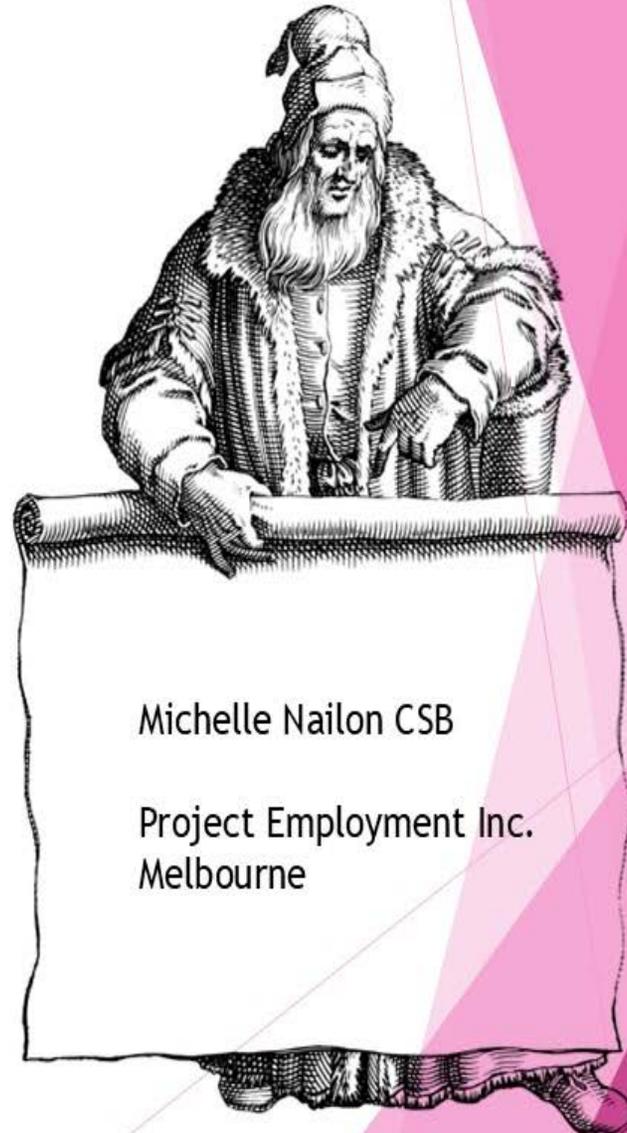


The Gospel of Luke

a Gospel for the Gentiles

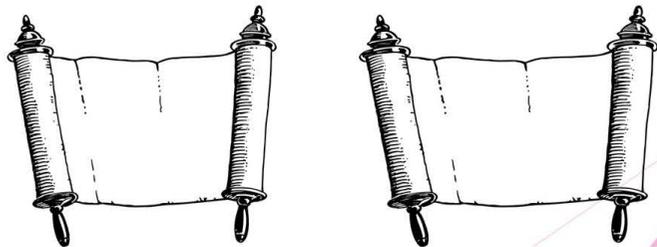
Slide 7 of 12 slide sets



Luke and the need for a sense of place ...to connect with a sense of direction

No. 117.

- ▶ Luke actually wrote two parts to his gospel. The second part is called *The Acts of the Apostles*. In both of these books Luke addresses an educated Greek called Theophilus.



No. 119

- ▶ Also, as part of his structural framework, Luke ends each his paragraph Sections in his gospel with a reference to a journey
- ▶ **towards Jerusalem.**



Page 30

No. 118

As with the other gospels, a semiotic, sociological analysis of Luke's two books, cf. *Five Pivotal Texts* www.realitysearch.com.au uncovers an underlying structure.



In the case of Luke, he relies on the names of **places**, that is, place as such, in order to organize many of the paragraphs of his text.

No. 120

- ▶ In his *Acts of the Apostles* the framework of a journey is continued, and, in this case the direction is
- ▶ **towards Rome.**



Luke's stress on the need for a sense of direction fits with the Section B of Mark's gospel.

No. 121.

A society based upon Order (and place) needs to have a sense of direction.



No. 123

No. 122



No. 124

As with Matthew, Luke's **Section A** is about the early life of Jesus.

On the one hand, Matthew presents Jesus as a child of Judaism.

On the other hand, Luke presents him as a child of the world.



In Luke's Section A, as in Matthew, there is no apparent attempt to create a paragraph pattern here.



In the gospels, when there is no patterned structure in a section of paragraphs, an inference is made that

Jesus provides the "still point" **within and between** the two differing social types that the writers are describing.

No. 125.

- ▶ Recall,
- ▶ Matthew's society is based upon Law and time (cf. Judaism),

- ▶ Luke's society is based upon Order and place (cf. Hellenism).



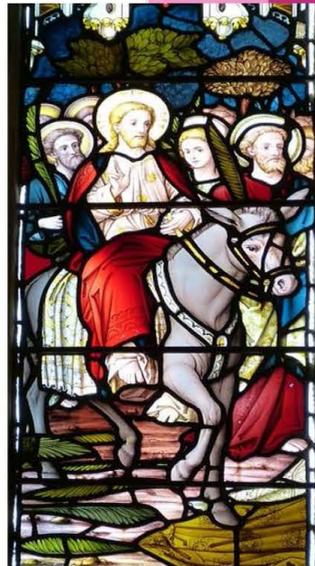
No. 127

Luke's Section B

- ▶ Capernaum
- ▶ Synagogue/city
- ▶ house
- ▶ desert/cities
- ▶ boats
- ▶ city
- ▶ deserts
- ▶ house
- ▶ house
- ▶ cornfield
- ▶ synagogue
- ▶ mountain
- ▶ down mountain

To Jerusalem

- ▶ Capernaum
- ▶ city
- ▶ house
- ▶ cities 7 villages
- ▶ boat
- ▶ city
- ▶ journey
- ▶ house
- ▶ villages/houses
- ▶ outside Bethsaida
- ▶ (alone)
- ▶ mountain
- ▶ down mountain



Page 32

No. 126

In Luke's Section B

we find the paragraphs are organized according to two sets of places. The second half of the list repeats the first half.

Luke organizes his places according to two parallel lists rather than in the shape of a concentric circle as Mark had done.

This is because he wants to stress the need for a sense of direction (and avoid going around in circles).



No. 128

- ▶ As with Matthew, Luke's **Section B** outlines the qualities needed at the individual level to fit in with the type of society he is describing. This society is multi-cultural, ordered and urbanized. He describes.
- ▶ Recognition of authority
- ▶ Compassionate Power
- ▶ Bodily care
- ▶ Proclamation
- ▶ Recognition of Power in nature
- ▶ Opposition to disease and bad spirits
- ▶ Prayer
- ▶ Forgiveness etc.



- ▶ In Luke's Sections C and D he organizes his paragraphs according to people being addressed (rather than places).
- ▶ In fact, points made in the paragraphs appear to run like a "continuum line".
- ▶ This shows that Luke's society which is based on order, could also "slide" from a well-functioning democracy into totalitarianism



No. 131

Section C

- ▶ In his Section C, Luke describes qualities for the best type of society that is based on the social order of a **democracy** cf.
- ▶ Stay peaceful
- ▶ Be detached
- ▶ Look to the future
- ▶ Keep moving
- ▶ Reach out
- ▶ Make love basic
- ▶ Prioritise reflection
- ▶ Ask
- ▶ Use spiritual power etc.



No. 132

Then, like Matthew, Luke moves into a Section that describes **negative** aspects of a society, i.e. when it tips over into excess.

In the case of Matthew this is an over-stress on external law.

In Luke's case in Section D this is an over-stress on idealism (and towards totalitarianism) cf.

Section D

Section D

- ▶ Overstress on a "saved" leader
- ▶ Rejection
- ▶ Hierarchy
- ▶ Payment base
- ▶ Elitism
- ▶ Ideological foundations
- ▶ exclusion of difference
- ▶ over-absorption into a system
- ▶ material obsession
- ▶ inflexibility

and also

Over-stress on idealism

- Ingratitude
- Alienation of dignity
- Predictability
- Over-formalised justice
- Self-grandisement
- exclusion of children
- over-focus on material security
- total self-reliance
- focus on this life only
- closure to the new

No. 133.

But Luke is an optimist.
He insists on the power of God.

His next Section E, is about a
Kingdom Figure who deals
with the negatives.



No. 135

No. 134

Luke's final Section F is about
the crucifixion, resurrection and
the passing on of power to the apostles.



No. 136

The story of the crucifixion shows up
the social tendency towards narrowness
- (cf. a law-based society)
and the loud voice -
(cf. an order-based society)

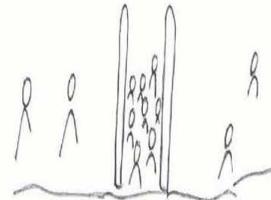
(f) Warning against narrowness
(c/f a law/time based society)



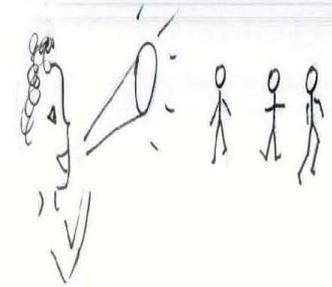
.. and the 'loud voice' ..
(c/f an ordered/place based society)



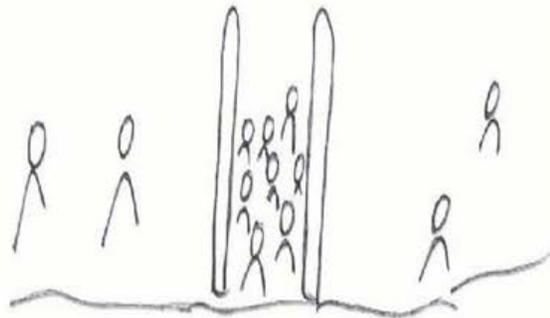
(f) Warning against narrowness
(c/f a law/time based society)



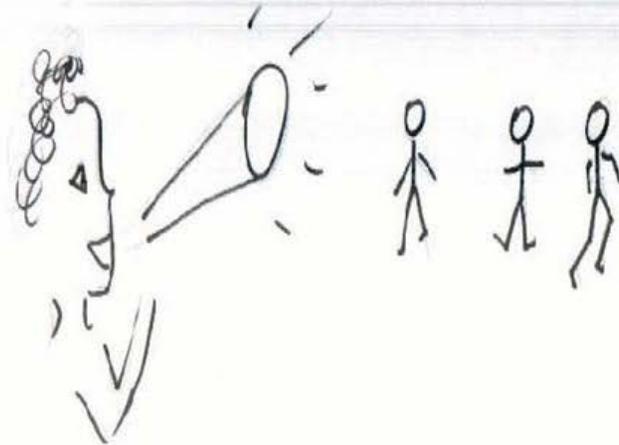
.. and the 'loud voice' ..
(c/f an ordered/place based society)



(f) Warning against narrowness
(c/f a law/time based society)



.. and the 'loud voice' ..
(c/f an ordered/place based society)



Thinking back over your own life in the past and present can you think of instances when people have been inclined to narrowness and/or "the loud voice"

Can you think of how whole societies can be affected by e.g. overstress on national interest at the expense of neighbours and/or State-based propaganda?