
THE GOSPEL OF LUKE'S NARRATIVE**ITS MAIN FEATURES AND FOUNDATIONS¹**

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The Lucan narrative is the most extensive literary work of the New Testament and has a complex system of sources, especially if we include its second volume, the Book of Acts. For structuring this article, I have arranged the topics into five sections that highlight the characteristics and foundations of the Lucan narrative from a synchronic perspective and accentuating both its linguistic and theological aspects².

To begin with, it should be mentioned that the main features in the narrative structure of Mark are also present in Luke and that the Third Gospel can also be divided into two large halves. In the first half, Jesus preaches in Galilee and makes the decision to ascend to Jerusalem (9:50). In the second, Jesus heads to Jerusalem where his saving work culminates. However, unlike Mark, Luke

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- 1 The Arabic version of this article was presented at the 17th Biblical Conference of the Biblical Federation in the Middle East held in Bkerke and online from January 24-29, 2021.
 - 2 If I had to choose two major works of reference, I would above all propose J.N. ALETTI's book on the Lucan narrative and K. LÖNING's two-volume Commentary that commits to an exhaustive narrative analysis of the entire Gospel. For Acts, it is D. MARGUERAT's Commentary that greatly complements this narrative perspective.

enriches this basic structure with new elements of his authorship and from other sources, resulting in his own theological approach, which is to define Christianity in contrast to the emerging rabbinic Judaism, i.e., Post Temple Judaism, and present the Christian doctrine as a path to pursue in life, where living is walking the path of faith. Therefore, unlike the journey to Jerusalem in Mark, which is recounted in a single chapter (Mk 10:1 – 11:1), Luke's travel narrative to Jerusalem will extend more than 10 chapters in which his disciples, followers, and adversaries will walk with the Master and listen to his teachings (Lk 9:51 – 19:29).

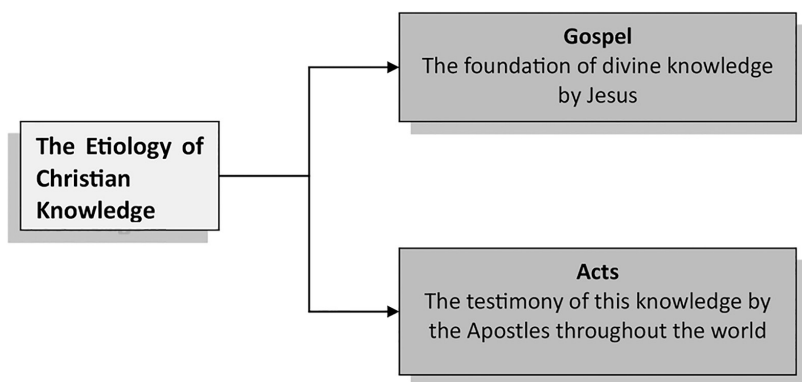
But not only this, Luke reports several of Jesus' speeches, adds an important collection of sayings and parables and opens his work with the Infancy Gospel, in which not only Jesus is the protagonist but also Saint John the Baptist, a character who has a special shine in this work.

The elegance of Lucan feather, the art with which he combines the sources at his disposal and the way in which he exposes his theological priorities make the Gospel a masterpiece that is intricate and rich in form and content. In these pages I will try to highlight the fundamental components and characteristics of its narrative, starting from five thematic axes: The Lucan work as an etiology, the particularity of Lucan synchronisms and their function in the macro-narrative, the management of geographical spaces in the entire Gospel, the importance of the Temple in the narrative, and Jesus' relationship with his opponents and followers.

1. "The Lucan Work as an Etiology of Knowledge"

The author of the Third Gospel offers his reader a highly elaborated work and the most extensive of the entire New Testament. It is an almost unanimous consensus among biblical

scholars that the Gospel of Luke and the Book of Acts make up a single literary work written in two volumes³. Hence, we speak of the Lucan Diptych to refer to Luke-Acts. Synthesizing the meaning of each volume of the Lucan Diptych, we can arrive at the following diagram:



This means that the Gospel presents the work of Jesus Christ while the book of Acts recounts the work of the Apostles, testifying to what Christ taught and did. When reading the proem and the end of the Gospel (Lk 1:1-4; 24:41-53) one can observe that the main purpose of the work is to present the genesis of the Christian faith, the truth of «the events that have happened among us» (1:1). This is why the Lucan Diptych can be considered an *Etiology of Christian Knowledge*, as the story of the genesis of the Christian faith⁴. Jesus is the one who institutes the knowledge

3 On the unity of the diptych, cf. R.C. TANNEHILL, *The Narrative Unity of Luke - Acts: A Literary Interpretation. VI: The Gospel According to Luke* (Philadelphia 1986); M.C. PARSONS and H. M. GORMAN. «The Assumed Authorial Unity of Luke and Acts: A Review Essay.» *Neotestamentica* 46 (1, 2012) 139-152. EBSCOhost, search.ebscohost.com/login.aspx?direct=true&db=rft&AN=ATLA0001911582&site=ehost-live&scope=site.

4 K. LÖNING, *Das Geschichtswerk des Lukas. Band I: Israels Hoffnung und Gottes Geheimnisse* (Urban Taschenbücher 455; Stuttgart 1997) 47-48.

that will shape the identity of the readers. Consequently, the act of telling becomes an act of communication between Jesus and the reader in whose scenes the novelties of the Kingdom are being unveiled.

This classification into two stages, that of foundation and that of testimony, is something that Luke probably learned from the Old Testament canon in which the Torah is this revelation of divine knowledge while the books of the first prophets, the historical books, from Joshua through 2 Kings recount the people's testimony to the divine revelation that ended in a failure with the exile to Babylon. In other words, it could be attributed to the authors of the Old Testament or more precisely to the writers of the Deuteronomist school, to follow a scholarly accepted theory⁵, as the creators of this two-stage model in the narration of salvation history, a stage of revelation and another one of testimony, which implies to put the revelation into practice assuming the likelihood of failure or success. Luke would have adopted this model for his literary work and finally the canon of the New Testament would have consecrated such a model by placing Acts of the Apostles as the response to each of the four canonical Gospels, forming with each of them a Revelation-Testimony couple. It is worth clarifying that this delimitation of epochs and times in the structure of the Lucan Diptych does not imply that the different stages in the history of salvation known as the Time of Israel, the Time of Jesus, and the Time of the Church, are bound to expire successively, as one can deduct from the classic work of Hans Conzelmann written in the middle of the past century⁶, but above all it is about understanding

5 Cf. R.F. PERSON, *The Deuteronomist School: History, Social Setting, and Literature* (Atlanta 2005) 2-13.

6 H. CONZELMANN, *Die Mitte der Zeit: Studien zur Theologie des Lukas* (Tübingen 1954). Translated in English as *The Theology of St. Luke* (London 1960).

these eras as times of fulfillment in the salvation plan; they show a continuous and linear *crescendo* movement in which all times are the time of Israel, i.e., the people who believe in the revelation of the Scriptures, and where the stages are nothing more than fixed dates of the divine work so that the hope of the people culminates in becoming a reality⁷.

2. The Synchronisms in the First Three Chapters

Luke creates synchronisms more than any other Gospel writer. Moessner tells us with certitude that when Luke links Roman rulers, regional kings, and Jewish authorities to the main events and characters of his Gospel, he demonstrates to the readers that Israel's rejection has a universal function within the history of nations and reveals at the same time and paradoxically the fulfillment of Israel's eschatological hopes in their own history⁸.

In the Gospel's proem, Luke expresses his intention to compose a more adequate narrative than the ones written by his predecessors in order to enlighten his audience of those transcendental but challenging «events accomplished among us» (Lk 1:1), and to do so, he composes «all these events» in two volumes intertwined and subsumed in a manifest plan of God, as we can see, for instance, in his use of the verbs «must» and «had to» (δεῖ and ἔδει). By comparing his narrative «compilation» with those of «many others,» Luke distinguishes his writing «in consecutive order» as that which will guide all those like Theophilus in their journey on the road that leads to «the exact truth» of their «knowledge» (Lk 1:4).

7 See LÖNING, *Geschichtswerk*, 48.

8 D.P. MOESSNER, *Luke the Historian of Israel's Legacy, Theologian of Israel's Christ: A New Reading of the 'Gospel Acts' of Luke* (BZNW 182; Boston-Berlin 2016) 136ff, DOI: 10.1515/9783110255409, 136ff.

Synchronisms function as «metaleptic indicators», i.e., they mention the powerful and their areas of control in order to point out all that the Gospel comes to change, all the injustices, oppressions and lies that make people suffer, while at the same time they show Jesus to his followers as the right alternative that God offers to the weak, the poor, and the marginalized.

Take as an example the synchronism in Lk 3:1-2 which places in time the revelation of the Word by mentioning the authorities of worldly history in Judea, the neighboring region, and the Roman empire. This not only establishes the sociocultural and religious background in which the episode of the Baptist takes place, but also indicates the evils that trouble humanity. Thus, for example, Annas and Caiaphas are mentioned as a single «high priest» in singular. The person in charge was definitely Caiaphas who served as high priest between 18 and 36 AD. Annas was his father-in-law and predecessor in office (6-15 AD). It is well known that Annas had a great influence on his son-in-law. With this curious presentation Luke calls into question the authority of the Temple and Jerusalem, which is divided between two men and who are far from being part of the priesthood mandated by the Law, the priesthood of Aron or more precisely for these times, that of Zadok's branch. In the Lucan account of the trial against Jesus only Caiaphas appears (unlike John where Annas also participates, as we can read in Jn 18:24). In any case, in Acts Annas will appear again on the list of high priests who rejected the message of Jesus and his disciples (4:6).

Without being able to go into a more detailed study in the context of this article, the other synchronisms fulfill similar functions. Thus, for example, Herod the Great, King of Judea, appears in Luke 1:5, marking the conflict that the Baptist, Jesus and later his disciples had against this dynasty both in the Gospel

and the Book of Acts. A third example is the mention of Augustus in the synchronism for the birth of Jesus (Lk 2:1). This adopted son of Julius Caesar was known as the savior and the beginning of the empire's message of peace, as for example stated in the famous with Priene calendar inscription from year 9 BC⁹. The birth story insists on Jesus' titles as Savior who will bring peace to the earth.

3. The Geographic Spaces in the Macro-narrative

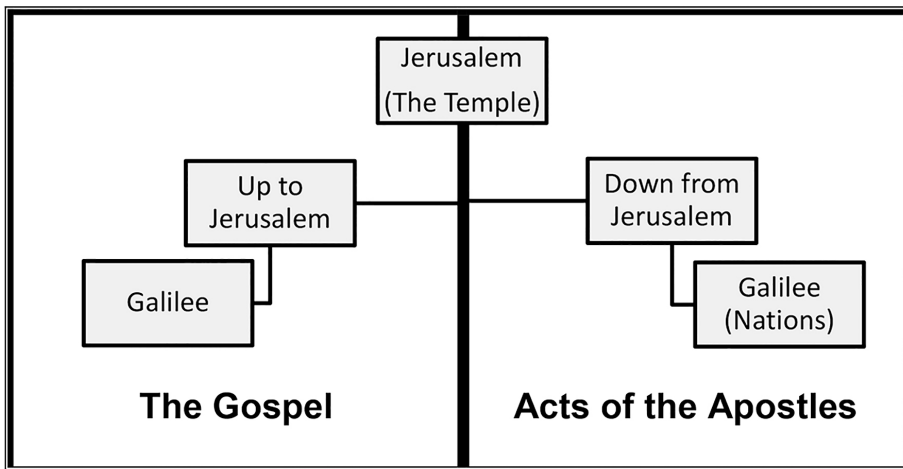
Moving on to another aspect of the Diptych, it is necessary to observe Luke's usage of space to structure his work. Being «in Galilee,» «on the way,» or «in Jerusalem» mark the great stages of the story and condition the different pericopes found there, giving them their own nuance for their interpretation. Each place conditions the characters' behavior and gives a particular tone to the message, as Jean-Noël Aletti points out when describing the narrative dynamics of the Author to Theophilus¹⁰. As Aletti says, the change of regions does not imply a movement of expansion in the Gospel and it is also true that a structured geographical advance cannot be seen, especially in the journeys of Jesus in Galilee and on the road to Jerusalem. On the contrary, Jesus' movement in the region represents rather a theological proposition.

The change of locations in the Lucan diptych is characterized by a simple, fixed, and certain movement. Regarding the Gospel, it is clear that we have a stage in Galilee (Lk 4:1-9:50), another stage on the way up to Jerusalem (Lk 9:51-19:49), and a final stage in Jerusalem and its Temple (Lk 20:1-24:53). The place indicators in the narrative are precise in this regard. Concerning the Acts of

9 H.J. KLAUCK, *The Religious Context of Early Christianity: A Guide to Graeco-Roman Religions* (Minneapolis, MN 2003) 298.

10 J.N. ALETTI, *El arte de contar a Jesucristo. Lectura narrativa del Evangelio de Lucas* (BEB 77; Salamanca 1992) 79-81.

the Apostles, Jesus Christ himself outlines the place of action as an evangelization program in Luke 24:47: «and that repentance for forgiveness of sins should be proclaimed in his name to all the nations, beginning from Jerusalem»; and also in Acts 1:8 where he says: «you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.» Based on this plan, it is noted that Luke displays the action in three main stages: the first one takes place in Jerusalem (Acts 1:1-8:3); then the stories follow on the roads going down from Jerusalem such as the roads to Samaria, Damascus and Caesarea Maritima or Antioch (Acts 8:4-12:25), and finally, in a third stage, the action extends throughout the entire oikoumene arriving at its capital, Rome, with Paul in chains (13:1–28:31)¹¹. In this second volume we do see a centrifugal motion, an expanding movement from Jerusalem to the ends of the earth. The following table graphs the different stages:



¹¹ The returns to Jerusalem in the last part of Acts only serve to confirm the eschatological meaning of the faith that the nations professed in the message of revelation initiated in Jerusalem. They do not interrupt the centrifugal effect of the macronarrative.

Therefore, Jesus' ascension to Jerusalem taking with him the little flock is one of the clearest narrative lines of meaning in the Gospel¹², while the aspect of this little flock's growth as a seed that expands throughout the world by preaching is what prevails as a thematic line in the macronarrative of Acts¹³.

4. The Temple and its Relevance in Luke

The story of the Third Gospel begins and ends in the Temple in Jerusalem. This is no coincidence, as several studies have already indicated¹⁴. After the proem, the Infancy Gospel begins with a scene in the Temple in which the birth of John the Baptist is announced to an officiating priest (Luke 1:5-25). It is the first announcement about the beginning of the divine eschatological work in which the Temple of Jerusalem is manifested as the usual place of revelation since, according to the common understanding of Judaism at that time, it was there to be expected that God would pronounce his message. However, Zechariah the priest does not react according to expectations and the result is a muted priest in front of expectant and praying people who suffer the interruption of the awaited blessing and the reception of the revealed message (1:10.20-22). That is how Luke creates the perfect imbalance for the beginning of his work.

Although he was the son of a priest, the Baptist did not choose to follow the dictates of the Law and tradition regarding

12 The comparison of the disciples forming a little flock (τὸ μικρὸν ποίμνιον) occurs only in Luke 12:32.

13 In this way Acts represents the fulfillment of the Parable of the Sower as in Lk 8:4-8.

14 See, for instance, LÖNING, *Geschichtswerk*, 69; H. GANSER-KERPERIN, *Das Zeugnis des Tempels*. Studien zur Bedeutung des Tempelmotivs im lukanischen Doppelwerk (N.A.-N.F. 36; Münster 2000); J.P. MEIER, *A Marginal Jew. Rethinking the Historical Jesus*. Vol. 2 *Mentor, Message, and Miracles* (ABRL; New York et al. 1994) 184 note 9.

serving in the Temple like his father did¹⁵, but he rather decided to live «in the deserts until the day of his public appearance to Israel» (1:80). The contrast between the Temple and the desert, between the organized and established cult and the divine revelation far from civilization in the midst of unspoiled nature, is established from the beginning in the Lucan story and will continue to be so throughout the entire Diptych¹⁶. Jesus, having turned twelve years old, seeks to settle in the Temple because he finds it as his natural place to live and act. This is not allowed, and he returns to his parents' place, who «did not understand the statement which he had made to them» (2:50) and therefore the young Jesus «continued in subjection to them» (2:51) waiting for the moment to take action.

Starting in chapter 3, Jesus will begin his activity in Galilee and will gradually direct it towards a definitive ascent to Jerusalem. Jesus' first contact with the Temple in this part of the Gospel occurs, curiously, in the scene of Jesus being in the desert (Lk 4:1-13). In this paragraph the same temptations occur as those contained in its synoptic parallel of Matthew 4:1-11, although in a different order. The Lucan text gives the third place to the temptation «on the pinnacle of the Temple» (ἐπὶ τὸ πτερόγιον τοῦ ἱεροῦ, Lk 4:9-12), thus giving the temptation of the Temple the character of being the most important and the most difficult of

15 Cf. J.A. FITZMYER, *The Gospel According to Luke I-IX* (AB 28; New York, 1981) vol. 1, 191; E.P. SANDERS, *Judaism: Practice and Belief. 63 BCE – 66 CE* (London 1994) 53.

16 The literary *topos* of revelation in the desert is well known in the Old Testament and occurs frequently in the New Testament, cf., for example, Acts 7:30.44; 13,18. Luke stresses on the discrepancy between the desert and the Temple and uses it to refer to the formation of a new people that will be summoned from the desert and no longer from the cultic center of the city. An interesting study of the term desert is found in W. RADL, 'e;rhmoj», EDNT II, 51-52. On the topic of the desert in Luke, also consult H. MAHFOUZ, *The Literary and theological function of Lc 3:1-20 in Luke-Acts* (Kaslik 2003) 61-62.

the three. In this way, Luke anticipates the greatest test that Jesus will undergo in Jerusalem during his passion¹⁷.

At an already advanced stage of the Nazarene's work, the phrase from Luke 9:51 arrives as a determining factor in the macronarrative: «And it came about, when the days were approaching for his ascension, that he resolutely set his face to go to Jerusalem.» This verse contains the hinge, the turning point of the story and marks the end of his itinerary through Galilee as well as the beginning of his ascent to the city of the Temple which, as we said previously, will last ten chapters¹⁸. In this trajectory Christian life is outlined as the act of walking (Gr. περιπατέω) and traveling along unknown paths. In this section, Jesus advances towards his «exodus» (Gr. ἔξοδος) in Jerusalem, which is the term used in Luke 9:31 to describe the work of Jesus in the City of Prophets. During this march Luke will insistently remind his readers that Jesus is on his way to Jerusalem¹⁹.

At the beginning of his work in Jerusalem, in Luke 19:47-48, an unparalleled narrative note is read: «He [Jesus] was teaching daily in the Temple» and «all the people were hanging upon his words.» What Luke narrates here is a sort of takeover of the Temple based on Mk 11:15-19. He adds his own twist by conjugating the verb to teach periphrastically and adding the expression «daily»²⁰ and the technical term «people» (v. 48)²¹. This introduction of Jesus' kerygmatic activity in the Temple is preceded by the well-

17 See F. BOVON, *L'Évangile Selon Saint Luc (15,1 - 19, 27)* (CNT III a ; Genève 1991) 197.

18 See the detailed commentary on this section of the Gospel in F. NOËL, *The Travel Narrative in the Gospel of Luke. Interpretation of Lk 9,51-19,28* (Brussels 2004).

19 Lk 9,53.57; 10.4; 13,22.33-34; 17.11; 18,31.35; 19,1.11.28.36.41. The destination of the itinerary is sometimes implicit in the context.

20 These two elements, the periphrasis, and the expression «every day» find resonance in Mark 14:49.

21 For more details see H.I. MARSHALL, *The Gospel of Luke. A Commentary on the Greek Text* (NIGTC 3; Grand Rapids 1979) 721-22.

known scene of the expulsion of the sellers (Lk 19:45-46). In Luke this scene takes on a secondary role. That is not the reason why Jesus is rejected in Jerusalem. For the Temple authorities in Luke, the key problem with Jesus is that he decided to spend every day teaching in the sanctuary courtyard. For this reason, the teaching of Jesus in the Temple will be presented in detail from the last two verses of 19 and the entirety of chapters 20 and 21. The conclusion of this crucial stage of the Gospel reads:

«Now during the day he was teaching in the Temple (ἐν τῷ ἱερῷ), but at evening he would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to him in the Temple (ἐν τῷ ἱερῷ) to listen to him» (Lk 21:37-38).

The witnesses of this activity are, on the one hand, «all the people», the true listeners and recipients of the message²², and on the other hand the authorities of the Temple and the city: «the chief priests» with «the scribes» (Lk 19:47; 20:1; 20:19), then «the elders» (20:1), «the leading men» (19:47) and also «the Sadducees» (20:27). All these authorities seek how to make him disappear (see 19:47-48; 22:2). The absence of the party of the Pharisees is remarkable²³. In the conspiracy against Jesus and the insistence on the enmity established between the power of Jerusalem and Jesus, the Pharisees do not take part.

Already after the passion and before his ascension to heaven, Jesus gives a brief programmatic speech in which he undertakes to send the «promise of my Father» and in which he orders

22 Cf. Lk 19,48; 20,45; 21,38. In Luke 20:9 only «people» appears.

23 The last appearance of the Pharisees occurs in 19:39 at the gates of Jerusalem when they asked Jesus to rebuke his disciples.

the disciples to remain «in the city» until that time (Lk 24:49). Finally, the Gospel concludes with the blessing of the resurrected Christ – remember that failed blessing in Luke 1:22 – and with the assembly of the believing people who remain praying joyfully in the Temple (καὶ ἤσαν διὰ παντός ἐν τῷ ἱερῷ, Lk 24:50-53).

In short: according to the Gospel of Luke, Jesus lived far from Jerusalem, during his childhood he was twice in the Temple and the crowning of his public life took place there until he was arrested, condemned, and crucified. After the resurrection and the ascension, his disciples remained in the Temple waiting for the fulfillment of the promise with hope and «great joy.»

As a corollary to this topic, an action stands out in Acts that will end the disciples' relationship with the Temple. It is about the closing of the doors of the sanctuary in front of Saint Paul in Acts 21:30: «And all the city was aroused, and the people rushed together; and taking hold of Paul, they dragged him out of the Temple (ἔξω τοῦ ἱεροῦ); and immediately the doors were shut.» From then on, the Temple will have no further function and with Paul's surrender to the Roman authorities Jerusalem loses its power of convocation and is completely distanced from the events of the narrative.

5. Jesus between Opponents and Followers

The analysis of character interaction yields an important key to the interpretation of any story. Hence it is necessary to make a brief approach to this topic at least in the Gospel. When comparing Luke with its source Mark, it is worth asking whether the story is also developed in Luke through a growing tension, due to an increasingly organized and violent opposition between Jesus and the others, or whether, on the contrary, the *Auctor ad*

Theophilum focuses rather on describing the relationship between Jesus and the disciples, who are getting more and more involved with his project and his work.

The opposition. Already in the Galilee cycle, there is a clear opposition to both the person and message of Jesus. The Nazareth episode ends with a rejection that, as we have seen, announces the definitive one in Jerusalem. However, it is not this tension that triggers the action in Luke. If the action dynamics were coming from the opposition, it should be mentioned with sufficient promptness and its nature should be stated clearly so that the events could be interpreted accordingly, as it is the case in the Gospel of Mark, where the murderous plans of the opponents are announced already from the first encounters: «And the Pharisees went out and immediately began taking counsel with the Herodians against him, as to how they might destroy him» (Mk 3:6).

Now, what happens in the equivalent section of Luke 5:17 – 6:11? Here, the Pharisees and scribes wonder about the words and behavior of Jesus, without hiding their surprise and disapproval. The section even ends with a mention of their fury, but unlike Mark, Luke disregards the murderous plans of their reaction, as well as their plot with the Herodians. He says rather that the Pharisees and scribes themselves «were filled with rage (*ἀνοίᾱς*) and discussed together what they might do to Jesus» (6:11).

Although Jesus criticizes the Pharisees and the doctors of the law for having rejected the baptism of repentance proposed by John (7:30), this does not break off relations, since one of them in turn invites Jesus to his house (7:36). Overall, the positive evolution between 5:21 and 7:49 is more than evident:

- Who is this man who speaks blasphemies? Who can forgive sins, but God alone? (Lk 5:21).

- Who is this man who even forgives sins? (Lk 7:49).

No hostility will be spoken of except on the lips of Jesus at the end of the section (9:22,24) and the adversaries will not be the scribes and Pharisees of Galilee but the ruling class of Jerusalem. The double announcement of the passion with which the Galilean cycle ends is nothing more than a prolepsis made by Jesus when no one was expecting it, least of all his disciples, who were left bewildered (9:45; 18:34); a further proof that it was not hostility that was driving either the events or the story.

His followers and the disciples. Luke frequently indicates that crowds come in search of Jesus, that they follow, surround, and gather around him to listen to his message and to ask for healing²⁴. But it does not indicate that the number of those who come to Jesus is increasing or that their attitude is changing. However, with the disciples it is possible to trace a certain progression in their relationship with Jesus in the following moments:

- In their election. Jesus begins by calling some, a fishermen family with their companions (5:1-11), then a tax collector (5:27). Out of the group of disciples, he chooses the Twelve (6:13-16).
- In their formation and mission. Jesus imparts his teachings to them both in presence of the crowd (6:20-49; 8:4-8) and privately (8:9-15); he sends the twelve on a mission, giving them authority similar to his own (9: 1-6).
- In their limited knowledge. On the lips of Peter (9:18-

²⁴ These indications are found in the other two Synoptic Gospels, with identical or equivalent vocabulary such as the adjectives "all [the people]", "everyone", "many" and the nouns the "people", the "crowd". Note however that, unlike Mark, Luke also uses the word "people" (λαός), to describe the crowd that listens to and surrounds Jesus.

19), the disciples come to confess Jesus as the Messiah, and proclaim this knowledge as their own (9:21)²⁵; like this, they are initiated into the mystery of Jesus. Then comes the revelation of Jesus' sonship and glory to Peter, James, and John (9:28-36). The section ends with the second announcement of the passion to the disciples who neither fully understand it nor dare to ask for an explanation (9:45). Neither here nor in the delayed third announcement, which happens shortly before the entry into Jerusalem, do the disciples come to understand the message of these predictions (see 18:31-34).

Throughout the Galilee cycle, we can see the existence of real progress in the relationship between Jesus and his disciples, which will be tested in Jerusalem with the passion events.

In the last chapters it is observed that Luke tries to conceal the accountability of some of his characters, particularly that of the disciples²⁶. During the agony of Gethsemane, they are asleep «in sorrow.» Luke demonstrates a level of empathy, especially when comparing the parallel texts in Matthew and Mark. They do not flee when the troops arrive to arrest Jesus and, therefore, Jesus is never left alone in his passion as he is in Mark. Peter does deny him, but this occurs before the interrogation and condemnation. Moreover, when he realizes what he has done, he weeps bitterly (22:62). On the cross Jesus asks forgiveness for his executioners: «Father, forgive them for they do not know what they do»²⁷.

25 On «teacher» (ἐπιστάτης), used only by the disciples in this section (Luke 5:5; 8:24 [twice]; 8:45; 9:33.49), cf. O. GLOMBITZA, «Die Titel διδάσκαλος und ἐπιστάτης für Jesus bei Lukas», ZNW 49 (1958) 275-278. This title implies the recognition of a dependency and authority that is not only that of knowledge (unlike διδάσκαλος, used by other characters, including the Pharisees).

26 See ALETTI, *arte*, 148.

27 This verse in Luke 23:34 is considered one of the most prominent sayings of Jesus, although it is absent in some ancient and very important manuscripts, such as Φ 75 \aleph^{2a} B D* and in the ancient translations a sy^s sa bo^{pt} among others.

One of the most surprising elements in the characters' inconsistency in the passion stories is the fact that the people (ὁ λαός) call for the death of Jesus. This dramatic reversal is surprising, not only because they were always faithful to him, but because Luke does not prepare the reader for such a turn. For their part, the disciples had proclaimed him as the Christ (9:20) and the King (19:38). As the passion progresses, the disciples fall into uncertainty and lack of discernment. We will have to wait until after the resurrection to cure that sad countenance, and to put back in their hearts the flame of faith and joy with which the Gospel concludes.

In brief: Jesus' interaction with the characters highlights the conciliatory character of the Messiah in Luke, his mercy, his patience, and his forgiveness. His message reaches and his work amazes the people and the disciples. However, it is not understood in its entirety and both the disciples and the people who follow him together with those who do not, will be disconcerted. Finally, the grace of the resurrection and the divine power will restore everything with patience and authority.

Conclusions

As conclusions, it is worth noting first that the Lucan story is presented as an act of communication between God and his people. The purpose of this communication is to fulfill the eschatological hopes of the faithful in ancient Israel. And as the reading progresses, the text itself becomes an act of communication between Jesus and the reader who is invited to participate in this act of salvation.

In Luke's Gospel the disciples move forward in their lives guided by Jesus, without the need for a central place of worship (the Temple of Jerusalem), which has proven its failure as a means of communication, and without the need to organize themselves

as a state or a nation. The message is open to all, and Jesus reaches surprisingly well all who hear him, except those who stubbornly hold to authority and power. Luke's narrative presents a Jesus who is tolerant of all and speaks as a teacher of divine wisdom.

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ملخص

السرد الروائي في إنجيل لوقا

محاوره وملامحه

دانيال عيوش

رتب القديس لوقا الإنجيلي سرداً روائياً منسجماً ومتناغماً للغاية، تتوالى فيه العظات والأقوال والأحداث في عرض مميّز ودقيق. تركز هذه المقالة على إبراز الخطوط المحوريّة التي توحد محتويات الإنجيل، وخصوصاً من ناحية بنائه السردّي وملامحه اللغويّة التي تدلّ، بأجمعها، على مواضيع الإنجيل اللاهوتيّة الثمينة على قلوب القراء المسيحيّين.

في هذه الصفحات الموجزة، نحاول تسليط الضوء على المحاور والملاح التي تكوّن سرده الروائيّ، انطلاقاً من خمسة عناوين أساسيّة: أولاً، العمل اللوقاويّ ككتاب يعرض أصل الإيمان المسيحيّ؛ ثانياً، خصوصيّة المقدمات التاريخيّة في الإصحاحات الثلاثة الأولى؛ ثالثاً، دور الأماكن الجغرافيّة في الإنجيل بأكمله؛ رابعاً، أهميّة الهيكل في السرد؛ وكنقطة خامسة وأخيرة، ندرس علاقة يسوع بأتباعه وخصومه.

في إنجيل لوقا، تخرج الكلمة الإنجيليّة وتنتجّه إلى كلّ البشر بلا تمييز ولا امتياز، والبسطاء والفقراء يسمعون يسوع ويقبلون كلامه في حين أن أصحاب السلطة والمرجعيّة عند اليهود والأمم لا ينجحون في ذلك. مع ذلك، نرى، في لوقا، أنّ يسوع يشدّد على التسامح والغفران، ويبقى يعلم الجميع بحكمة ومحبة لم يعرفها الإنسان من قبل قطّ.

Keywords: Lucan Diptych, Gospel of Luke, Narrative, Synoptic Gospels, Etiology, Synchronism, Temple, Lucan Theology, Disciples.