

ANZATS 2021 *Theological Ethics*

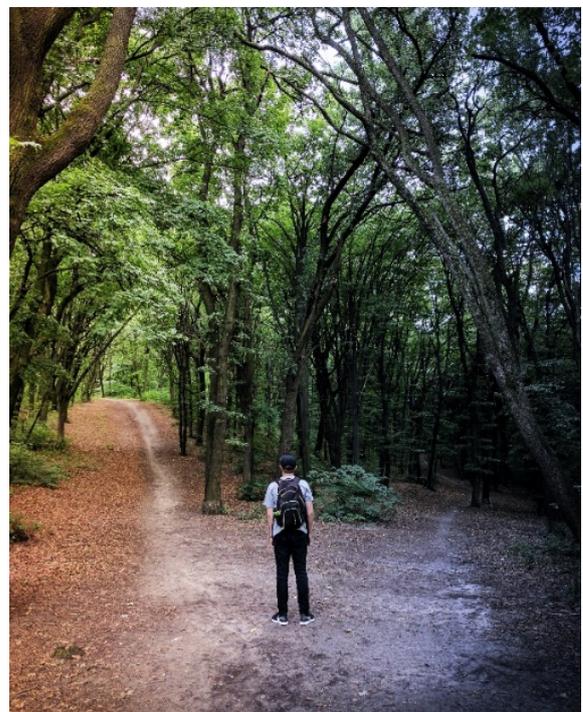
Elective Session Proposals – Lukan Scholarship

	Presenter 1	Presenter 2	Presenter 3
Session 1	Deborah Storie	John Griffiths	David Neville
Session 2	Hannah Craven	Mark Keown	Andrew Waller
Session 3	Anthony MacPherson	Chris Johnstone	Plenary – I've been reading / thinking...

1. **Presenter** Deborah Storie
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Remembering Jesus' Words, Opening the Scriptures and Breaking Bread: Remembrance, Hope and Atonement in Luke 24

Luke includes unnamed characters in all but one of the post-resurrection scenes of Luke 24. In this paper, I propose that Luke's narrative strategy invites hearers and readers of the Gospel to imagine themselves into the story *as if* from the perspective of those unnamed characters. As active participants in the story, we hear ourselves directly and immediately addressed by the men at the tomb (vv.5–6); the stranger on the road (vv.17, 19, 25–26); and the resurrected Christ (vv:36, 38–39, 44, 46–49). The experience of being so addressed, draws us back into the Gospel narrative and back into the Scriptures to remember, re-member, relive and rehear earlier experiences and previous words. In the process, hope is reconfigured, refocuses and resurrected, calling us forward as “witnesses of these things” (v.48) in our varied and multiple futures. Two questions arise from this reading of Luke 24. Why is the Gospel writer silent about the nature of Jesus' appearance to Simon (v.34)? Why does Luke portray Peter running to the tomb, presumably alone, despite Cleopas and his companion later implying that their companions did not in fact visit the tomb alone (24:12, 24; compare John 20:3–9)? The primarily narratological approach of this paper is informed by textual, geographical and historical criticisms. It pays particular attention to the interplay of Gospel and LXX traditions, the wordplay between ‘remember’ (μυμνήσκομαι) and ‘tomb’ (μνημείον), and a fascinating textual variant at v.13.



2. **Presenter** John D. Griffiths
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Spirit-Baptised Flesh: An Ecological Reading of Acts 2:17-21

Scholarship addressing Peter's use of Joel 2:28-32 in Acts 2:17-21 has generally focussed on the Spirit's effect on humans, shown in the common translation of *σάρκα* as "people" (see Acts 2:17 in NIV, NLT) and commentators focus on Acts 2:17-18. This paper seeks to broaden the understanding of the outpouring of the Spirit at Pentecost to include all of creation, which will have significant theological implications for Pentecostal and Charismatic communities.

I will broaden this understanding of Pentecost through an ecological reading of Acts 2:17-21, which will involve two arguments. First, from the broader literature of the Greco-Roman world, *σάρκα* should be understood as incorporating non-human as well as human life. This indicates that activity of the Spirit described in Acts 2 can be broadened to all of creation. Second, contrary to the popular understanding of Acts 2:18-19 as describing the destruction of creation, I will argue that the intertextuality of Joel 1-2 and Acts 2 indicates that Acts 2:18-19 describes the lament and call of creation, which will lead to creation's salvation (Acts 2:21).

This paper will conclude with an eco-theological reflection, exploring the implications of seeing the baptism of the Spirit as being extended to all of creation for Pentecostal and Charismatic communities.

3. **Presenter** Andrew Waller
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“Remember How He Told You”: Anachrony and Narrative Rhetoric in Luke's Passion Predictions.

In this paper, I will argue that the Lukan author uses anachrony in the passion predictions (Luke 9:21-22, 9:43b-45, and 18:31-34) to authenticate their narrative in the mind of the audience by analeptically evoking the audience's own knowledge of Jesus's passion while proleptically predicting those same events within the narrative. Interacting with narratology both ancient and modern, this study will draw upon narratological definitions from ancient Greek *scholia*, Eric Clouston's account of ancient techniques of persuasion in the Acts of the Apostles, and James Phelan's notions of "rhetorical poetics" and the role of the audience in the development of narrative. The third Gospel is inherently situated within time and memory. The Lukan preface both evokes the tradition of a remembered past and addresses the present need for increased confidence in that tradition on the part of the audience. Here there is both analepsis and prolepsis; the audience proleptically anticipates the confidence-building effects of the Lukan narrative while simultaneously analeptically recalling "the things [they] have been taught." By explicitly placing in the mouth of Jesus passion predictions that analeptically recall audience repertoire, a trusted and divinely-authenticated actor, the Lukan author accomplishes the preface's stated purpose of confidence-building. Furthermore, the analeptic references to repertorial knowledge serve to re-focus the audience towards alignment with Jesus and the divine will as opposed to the misunderstanding of the disciples.

4. **Presenter** Hannah Craven
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Will Not God Grant Justice? The Parable of the Persistent Widow (Luke 18:1-8) as Program for A Canonical Feminist Engagement with the Scriptures for Women Victims of Violence.

Typically, feminist interpretation of the 'Parable of the Persistent Widow' (Luke 18:1-8) adopts a redaction-critical approach which assumes Luke as 'hostile-interpreter.' Versions of such by Robert Price, Amy-Jill Levine and Barbara Reid are considered, with attention to the liberating potential of the parable for Christian women victims of injustice. Then, I offer my own narrative reading of the parable – reading 'with' rather than 'against' Luke. I argue that by accepting Luke's interpretative keys of prayer, justice, and the eschatological context (17:20-21; 22-36) and allowing both parable (vv2-5) and frame (v1; 6-8) to be mutually interpretative, women's cries for justice are foregrounded, not muted (contra Price/Levine/Reid). Finally, I suggest that the parable might serve as encouragement for women victims of violence, who can find in it an endorsement of the active quest for justice, along with assurance of God's justice. Further, that it might offer in a sense, a 'program' or model for women's engagement with God in and through scripture: a hermeneutics of faith and persistence.

5. **Presenter** Mark Keown
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What Must I Do to Be Saved?

A recurring thread in Luke-Acts is questions posed by enquirers. A range of these are directed to John (Luke 3:12, 14), in parable dialogues (Luke 12:17; 16:3; 20:13), in comparisons with the kingdom (Luke 13:18, 20), and other situations (Acts 4:16; 22:10).

This paper will focus on questions posed to Jesus or the apostles concerning salvation. These include in Luke the same question posed twice to Jesus. A lawyer and later, a ruler, ask Jesus, "what must I do to be saved?" (Luke 10:25; 18:18). The repetition of the question suggests that the answer to this question is an important Lukan motif. In Acts, similar questions are also asked twice, neatly balancing Luke's two questions (and two asked of John in Luke 3). First, after his Pentecost sermon, Peter is asked, "what shall we do?" (Acts 2:37), and the Philippian jailor asks Paul, "what must I do to be saved?" (Acts 16:30).

These four questions, however, create a dilemma for interpreters due to their diverse responses. What is Luke's implied overall answer to the question, what must a person do to be saved?

Jesus's answers to the two times he is asked this question include a summons to show radical concern for those in need. In Luke 10:25–37, the lawyer is challenged concerning the law and is told that he will live if he obeys the two great commandments. Subsequent discussions lead to Jesus using the Parable of the Good Samaritan to summon the lawyer to emulate the Samaritan's lavish mercy.

In Luke 18:18–30, the rich ruler is similarly challenged concerning the law, with Jesus subsequently pointing out that the man must sell all he has and distribute to the poor. He will have heavenly treasure and he must come and follow Jesus. It appears that, for Jesus, eternal life is inherited through love, expressed through showing mercy to those who in need and divesting oneself of one's possessions, distributing to the poor, and following Jesus (becoming a disciple and emulating Christ's humble service).

In Acts 2, enquirers are told to "Repent and be baptized" with the promise of forgiveness and receipt of the Spirit. Nothing is said about showing mercy or caring for the poor. In Acts 16, Paul's response is "believe in the Lord Jesus, and you will be saved, you and your household." Again, nothing is said of a concern for the poor. What is required for salvation in Acts is repentance, baptism (forgiveness), faith, and the Spirit is received.

This paper will consider how to resolve the dilemma considering contemporary solutions to the dilemma. Then, a solution will be proffered. First, Luke-Acts should be read as one unit rather than two with Christ's death and resurrection as the turning of the aeons with Christ as the means of salvation. Second, for Luke, now that Christ has died and risen, the answers of Peter and Paul state what is required for salvation (to inherit eternal life) for a person. One is saved through repentance, faith, and baptism. Such a person is forgiven and receives the Spirit. Third, what Jesus demands of the lawyer and rich ruler states the expectation that is now placed on such a repentant, baptized, believer, forgiven and filled with the Spirit—they will show mercy using their wealth to the alleviate poverty and human need. Fourth, examples of such people will be noted across Luke-Acts including the Samaritan, the disciples, Zacchaeus, Barnabas and other generous early church believers, Tabitha, Lydia, and the Roman jailor. In sum, for Luke, a person is saved and forgiven if they repent, believe, are baptized, and by the Spirit, work this out with acts of mercy for those in material need (cf. James 2).

6. **Presenter** Anthony MacPherson
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Daniel's Seventy Weeks in Luke 1-2. Allusion or Illusion? Fulfilment or Prefiguration?

In the early 20th century, Eric Burrows (1940) and René Laurentin (1957) made the argument that Luke 1-2 features a 490-day period which is a deliberate allusion to Daniel's 9's seventy weeks prophecy. This view has received some support but suffered its most significant push back when Raymond Brown dismissed it in his major work on the infancy narratives of Matthew and Luke (1977). Brown's criticisms have influenced later commentators (e.g. Bock). This may account for the tentativeness of support, if it is mentioned at all, in contemporary Lucan commentaries.

This paper will first revisit the earlier view of Burrows and Laurentin and offer a general defence of their basic position against Brown's objections. However, limitations and problems in their position are recognised and discussed, and a new modified understanding of Luke's allusion to Daniel's seventy weeks will be advanced. It will be argued that Luke is not seeking to indicate that Daniel's seventy weeks are being fulfilled in the birth of Jesus. Rather Luke is showing that a complementary 490-day period in the infancy of John and Jesus prefigures their future work and this parallels Daniels seventy-week prophecy. Luke either designs or discerns in the infancy of John and Jesus a miniaturised Daniel-like 490-day period which is also a prefiguration of the future of John and Jesus. The end result is that Luke's 490-days helps prepare the reader for the fulfilment in history of Daniel's seventy week prophecy in Luke 3-4.

7. **Presenter** Chris Johnstone
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Eschatological Judgement in the ‘Now’!

Jesus’ omission of Isaiah 61:2b (“day of recompense”, LXX; “day of vengeance”, MT) in his reading from Isaiah 61:1-2 in Nazareth (Luke 4:18-19) and his later lack of reference to judgement in his response to John’s disciples, as one finds in the Isaianic texts evoked (e.g., Isa 35:5; 61:2, cf. Luke 4:18), has led some commentators to conclude that Jesus did not consider judgement to be part of his present ministry activity. Nolland, for example, sees Jesus’ eschatological mission occurring in two stages: judgement will come (e.g., 6:24-26; 10:13-15), but in the second stage (cf. Acts 10:42; 17:31); in the first stage, the emphasis is upon God’s gracious salvation. Hence, it is thought that Luke presents the ‘now – not yet’ tension of NT eschatology in terms of salvation in the ‘now’ and judgement in the ‘not yet’.

This paper analyses the imminent judgement theme in Luke’s Gospel and argues that Jesus’ action in the temple and pronouncement of its destruction is evidence of his messianic role as the eschatological judge over Israel. Significantly, the paper demonstrates that Luke’s performance portrays the destruction of the temple as a judicial eschatological event in history, in the same way that Luke-Acts portrays salvific eschatological events, such as Jesus’ resurrection and the gift of the Holy Spirit, in the context of world history. In other words, both eschatological salvation and eschatological judgement are manifest in Jesus’ ministry in the present (‘now’), while both anticipate a fuller manifestation in the future (‘not yet’).

8. Presenter David Neville
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Luke 21:10–11 as (Parenthetical) Eschatological Preview: Exegetical Considerations, Interpretive Implications, Moral Ramifications

In light of arguments for interpreting Luke 21:25–28 as no less concerned with the destruction of Jerusalem than 21:20–24, this paper explores the difference it makes to understand Luke 21:10–11 as an eschatological preview of Luke’s larger eschatological scenario in his temple discourse (21:5–36). After briefly surveying how Luke 21:10–11 is treated by a range of recent Lukan commentators, the paper outlines exegetical reasons for reading these two verses as a parenthetical eschatological preview of the remainder of Jesus’ eschatological discourse, as presented by Luke. It also examines a range of Lukan texts to determine the likelihood (or otherwise) of a thematic association between the motifs of the coming of the “Son of Man” and Jerusalem’s destruction. Throughout, but especially in conclusion, the paper probes both interpretive implications and moral ramifications of differing viewpoints on Luke 21:20–28, especially in light of 21:10–11.