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TOWARDS A NEW UNDERSTANDING OF THE STRUCTURE OF LUKE'S GOSPEL

The search for the outline of the Gospel of Luke has been dominated by the privileged position accorded to geographical indications and especially to the so-called "Travel account", beginning in 9:51. A rapid look at Adelbert Denaux' survey of the outlines of the Gospel shows that of the 80 authors listed, only four articulate the structure of the Gospel without taking into consideration the Travel account¹. In general, commentators speak of a three-part outline, primarily geographic in its inspiration, with the activity of Jesus in Galilee, on the way to Jerusalem and in Jerusalem, all of this preceded by an extended introduction.

That the central element of this understanding of the organization of Luke's Gospel remains hypothetical is obvious in view of the lack of consensus concerning the conclusion of the Travel section – I have noted at least ten different propositions (19:27/28 most frequently, but also 18:14, 18:30, 18:34, 19:10, 19:44, 19:46, 19:48 or 21:38). As recently as 2001, Reinhard von Bendemann proposed a thorough analysis of the various theories of the travel account and concluded that for many reasons the "Travel account" as a literary unit, as the central section of the third Gospel, simply does not exist².

If in fact the Travel section is no longer the unquestionable or rather unquestioned keystone for the organization of the third Gospel, what possibilities do we have for proposing a new approach to Luke's structure? In the line of the four features of Lucan style which Henry J. Cadbury proposed in 1966 – repetition and variation, distribution and concentration³,

¹ A. Denaux, *The Delineation of the Lukan Travel Narrative within the Overall Structure of the Gospel of Luke*, [in:] *The Synoptic Gospels: Source criticism and the new Literary Criticism*, edited by C. Focant, Leuven 1993 (BETL 110), p. 357–392.

² R. von Bendemann, *Zwischen doxa und stauros: Eine exegetische Untersuchung der Texte des sogenannten Reiseberichts im Lukasevangelium*, Berlin 2001 (BZNW 101).

³ H. J. Cadbury, *Four Features of Lucan Style*, [in:] *Studies in Luke-Acts*, edited by L. E. Keck, J. L. Martyn, Nashville–New York 1966, p. 87–102.

I should like to present briefly a series of “recurring patterns” which, in my opinion, constitute the main literary devices used by Luke to organize the different materials which he had at his disposition and to give to his composition (Gospel and Acts) a very explicit and detailed structure. I shall conclude with a first sketch of a global approach to the outline of Luke’s Gospel⁴.

I

1. The most obvious literary device used in Luke’s Gospel is that of *parallel presentation*:

- the parallel accounts of the annunciation, birth, circumcision and naming of John the Baptist and of Jesus in Lk 1–2,
- but also the parallel presentations of the mission statements concerning these two protagonists (Lk 3:1–6 and 3:19–4, 30) (both presenting their respective filiation and making use of OT citations: Is 40:3–5 and Is 61:1; 58:6), and the parallel presentation of the accomplishment of their missions: for John (Lk 3:7–20) and for Jesus (4:31–7:50).

Many other examples of parallel presentations might be cited, for example:

- the mission of the 12 apostles (9:1–6, 10) and the mission of the 70/72 disciples (10:1–20), especially if one is attentive to the recurring pattern of the sending with instructions and the returning and giving a report to Jesus who sent them⁵
- the polemic discourse of Jesus addressing the Pharisees and the lawyers (11:37–54) followed by an exhortation addressed to the disciples (12:1–13:9) finds its parallel in the controversy discussions with the chief priests, the scribes, the elders and the Sadducees (20:1–44) followed by a new series of exhortations addressed to the disciples (20:45–21:36).

This list is certainly not complete and should be continued with parallel presentations, not only of persons but also of narratives recurring in

⁴ It is not possible within this article to discuss the many publications concerning the outline of Luke’s Gospel. In addition to A. Denaux (“The Delineation of the Lukan Travel Narrative...); cf., for example: M. Diefenbach, *Die Komposition des Lukasevangeliums unter Berücksichtigung antiker Rhetorikenelemente*, Frankfurt am Main 1993 (FTS 43) (bibliography, p. 7); T. Bergholz, *Der Aufbau des lukanischen Doppelwerkes: Untersuchungen zum formalliterarischen Charakter von Lukas-Evangelium und Apostelgeschichte* (EHS.T 545), Frankfurt am Main 1995; G. Giurisato, ‘Ho deciso di scrivere con ordine’ (*Lc 1, 3*): *Struttura del vangelo di Luca et degli Atti degli Apostoli*, [in:] *San Luca evangelista testimone della fede che unisce: atti del congresso internazionale, Padova, 16–21 ottobre 2000*, Padova 2002 (Fonti e ricerche di storia ecclesiastica padovana, 28), vol. 1: *L’unità letteraria e teologica dell’opera di Luca (Vangelo e Atti degli apostoli)*.

⁵ This pattern recurs in Acts 13:1–14:28 and 15:22–21:25.

the Gospel and in Acts. We should not be misled into thinking that the parallel presentation occurs in a purely mechanical manner. Here, the double literary feature noted by Cadbury is relevant – repetition but also variation, wherein the variation in the parallel elaboration must be taken very seriously.

2. A second literary device, that which provides the internal tension fundamental to the Lucan composition, is that of prophetic announcement, the accomplishment of that which has been announced and often-times the witnessing of the accomplishment of that which has been announced. The examples of this device are so numerous that it is impossible to give a complete list. A rapid look at a few examples shows that it functions:

- on the level of single narratives: for example, the shepherds receive the announcement of a sign (2:12), which they go to observe (2:15–16) and to the accomplishment of which they bear witness (2:17–18, 20),
- across a short series of narrative sections: Zachary is told he will not be able to speak until everything has come to pass which had been announced by the angel Gabriel (1:20) and in fact, he may speak again only after the conception, birth, circumcision and naming of John, which Zachary himself confirms, have taken place (1:64),
- across a longer series of narratives: John announces one “who shall come” more powerful than himself (3:16); in Lk 7, after Jesus has systematically accomplished everything announced in the text of Isaiah cited in Lk 4:18, two disciples of John arrive with the question whether or not Jesus is the one who is to come (7:20); the answer is to be based on what the disciples have seen and heard (7:22),
- across the boundary between the two volumes of Luke's work: the announcement of a baptism which will be conferred in Holy Spirit and fire (3:16; cf. 12:49–50) will be accomplishment in the Pentecost narrative (Acts 2); and the prophetic announcements of Lk 12:1–12 and 21:7–19, 25 find their fulfillment in the Acts⁶.

3. One variation of the parallel presentation is found in a third literary device which postulates a series of elements and repeats them in the reverse order: A B C D // D' C' B' A'; this device is called most often “chiasmus”. The author of Luke-Acts makes repeated use of the chiastic form completed by a central section (A B C D /E/ D' C' B' A'). This pro-

⁶ I have presented this question in detail in an article to be published in the *Mélanges Ch. M. Ternes: La fin des Actes des Apôtres et la stratégie narrative de l'oeuvre lucanienne a l'égard des autorités romaines et juives*.

cedure has been detected in many relatively short texts in Luke's Gospel (in the Magnificat and the Benedictus⁷, the narrative of Jesus in the synagogue in Nazareth⁸, just to name a few). In these texts, the chiasmic structure is indicated by the repetition in reverse order of certain key terms. I have recently demonstrated the existence of two long concentric sections in Luke's Gospel: 8:16–11:36 and 13:10–19:10⁹, as will be presented in the respective sections of the Gospel later on in the present study. The parallel but inverted elements of the first section are formed by the repetition and variation of certain phrases, as, for example, in 8:16: "No one after lighting a lamp hides it under a jar, or puts it under a bed, but puts it on a lampstand, so that those who enter may see the light" and in 11:33: "No one after lighting a lamp puts it in a cellar, but on the lampstand so that those who enter may see the light". These elements may also include the repetition of certain more developed sections: the sending and return of the 12 (9:1–6, 10–17) and the sending and return of the 70/72 (10:1–11, 17–20) or the announcement of the passion of Jesus (9:22; 9:43b–45; 13:31–35 and 18:31–34). The repetition is in almost every case accompanied by variations which contribute to the further elaboration and development of the thought which has been expressed. At the center of these concentric sections is the narrative of the Transfiguration (Lk 9:28–36) and the parable of the rich man and Lazarus. These center texts tie together several of the lateral elements. The same technique of concentric structures is also present in 13:10–14:6 and 17:11–18:43¹⁰, as well as in texts surrounding Jesus' prayer to his Father (10:11–*–11:32; 22:31–65; 23:26–53). The use of concentric structures, formed by the repetition and variation of phrases, by the distribution and concentration of individual terms or phrases, but also of narrative elements is a literary device of extreme importance for the Lucan two volume work. It allows Luke to organize the various materials of which he disposes by the insertion of elements at strategic points within that material, similar to the setting of pillars or pylons in bedrock for the construction of a bridge. The recognition of these structures is essential for discerning the general outline of the Gospel.

⁷ Cf., for example: U. Mittmann-Richert, *Magnifikat und Benediktus: Die ältesten Zeugnisse der judenchristlichen Tradition von der Geburt des Messias*, Tübingen 1996 (WUNT, 2. Reihe, 90), p. 166, 173.

⁸ N. W. Lund, *Chiasmus in the New Testament*, Chapel Hill 1942, p. 236; R. Meynet, *L'Évangile selon saint Luc: Analyse rhétorique*, Paris 1988, vol. 1, p. 42; vol. 2, p. 59.

⁹ T. P. Osborne, *Deux grandes structures concentriques centrales et une nouvelle approche du plan global de l'Évangile de Luc*, "Revue biblique" 110 (2003), p. 197–221, 551–581.

¹⁰ Ibid.

4. A fourth literary device has to do with the concentration of vocabulary in rather well delimited sections and its absence in others. Here a few significant examples:

- *Pharisaios, Pharisaioi* (Pharisee, Pharisees) occurs 11 times between Lk 5:17 and 7:39, not at all between 8:1 and 11:36, 15 times between 11:37 and 18:11 and once in 19:39.
- Correspondingly, *archiereus* (high priest) occurs once each in 3:2 and 9:22, and 13 times between 19:47 and 24:20.
- The verb *metanoëô* (*repent*) occurs 9 times between Lk 10:13 and 17:4 and not at all elsewhere in the Gospel.

5. A fifth important literary device consists in the positioning of parables at strategic points in the Gospel's structure, for example:

- the parable of the sower or rather of the seed (Lk 8:4–15) which introduces the theme of the reception of the word of God in spite of numerous obstacles, theme which will be developed in the following chapters (especially 8:16–19:10) but throughout Acts as well
- the parable of the king who came to collect his due, who was refused by some of his subjects and who punished them in return (19:11–27) as well as the parable of the son of the vineyard owner who was sent to collect his due but who was murdered by the tenants (20:9–19) provide in advance the basic models for understanding the passion narrative in Luke's Gospel.

6. The literary device of "inclusion" is used in the delimitation of certain individual sections, as for example of Lk 19:47–21:38 by the repetition of various elements in Lk 19:47–48 and 21:37–38 (cf. 22:2), as we shall show in the following, but also in marking the beginning and the end of the Gospel through the creation of thematic arches from the beginning to the end of the Gospel:

- John's proclamation of a baptism of conversion in view of the forgiveness of sins (3:3, 8) and the disciple's proclamation in Jesus' name of conversion in view of the forgiveness of sins for all nations (24:47),
- the presentation of Simeon (2:25–28) and that of Joseph of Arimathea (23:50–53),
- the repetition of *doxa en hupsistois* (Lk 2:14 and 19:38),
- Jesus among the teachers in the Temple (2:46–47) and Jesus teaching in the Temple (19:47; 21:37–38),
- Jesus' first word (2:49) and his last (23:24) have to do with his Father,
- the beginning and end of the Gospel are situated in the Temple (1:9; 24:53),

- the appearance of the devil in 4:1–13 and again in 22:3, 31, 53,
- the theme of the divine visitation (1:68, 78 and 19:42; cf. also 7:16).

7. Luke seems to have a predilection for *groups of three*, which in some cases are helpful for the structuring of the Gospel material: for example, three parables of things or persons lost and found (15:3–7, 8–10, 11–32), Peter's three denials of Jesus (22:56–62), three accusations against Jesus which the Jewish authorities present to Pilate (23:2), Pilate's three declarations of Jesus' innocence (23:4, 14, 22 [explicitly designated as the third time]), the threefold mockery of Jesus on the cross (by the Jewish leaders [23:35], by soldiers [23:36–37], by one of the criminals crucified with him [23:39]) and the corresponding threefold declaration of his innocence (by the second criminal [23:40–41], by the centurion [23:47] and by one of the members of the council [23:50–51]).

II

On the basis of these literary procedures, let me briefly present the contours of what seems to emerge as the outline of Luke's Gospel.

(1). Lk 1:1–4: The prologue announces the two-fold division of the Lucan composition:

- the period of the eyewitnessing (the Gospel) and
- the period of the ministers of the word (the Acts of the Apostles).

(2). Lk 1:5–2:52: The Birth and Youth of the Davidic Messiah and of his prophetic precursor.

The following table provides a good overview of the first major section of Luke's Gospel.

John the Baptist	Jesus of Nazareth
<p>The announcing of the birth of John by the angel Gabriel to Zechariah, husband of Elisabeth, in the Temple in Jerusalem (1:5–20):</p> <ul style="list-style-type: none"> – Zechariah is struck dumb because he did not believe the angel's words which will be fulfilled in their time (1:20) 	<p>The announcing of the birth of Jesus by the angel Gabriel to Mary, wife of Joseph, in Nazareth (1:26–38)</p>
<p>First accomplishment of things announced (1:21–25):</p> <ul style="list-style-type: none"> – Zechariah is dumb (cf. 1:20). – Elisabeth conceives a child (cf. 1:13). 	<p>First accomplishment of things announced (1:39–45):</p> <ul style="list-style-type: none"> – Mary encounters Elisabeth; both of them have conceived (cf. 1:31, 36).

	<p>– Elisabeth is filled with the Holy Spirit (cf. 1:15).</p> <p>– Elisabeth declares Mary blessed for she believed that there would be a fulfillment of what was spoken to her by the Lord (1:45; cf. 1:48).</p>
Elisabeth proclaims the Lord's intervention on her behalf (1:25).	<i>Magnificat</i> : Mary sings the praise of the Lord who intervenes on her behalf and on that of his people (1:46–56).
	Because of the census, Joseph and Mary go to Bethlehem (2:1–5).
The birth of John (cf. 1:13) and the joy of the neighbors (cf. 1:14) (1, 57–58).	<p>The birth of Jesus and the joy of the angels (<i>Gloria</i>) and of the shepherds in the region (2:6–20):</p> <p>– the announcing of a sign for the shepherds, its fulfillment and the praise of God for “all they had heard and seen, as it had been told them”.</p>
<p>The child is circumcised and named John by Zechariah (cf. 1:13) (1:59–66):</p> <p>– Zechariah begins to speak (cf. 1:20).</p>	The child is circumcised and named Jesus (cf. 1, 31) (2, 21).
Zechariah is filled with the Holy Spirit and sings the praises of the Lord: <i>Benedictus</i> (1:68–79).	<p>Jesus presented in the Temple (2:22–39):</p> <p>– Simeon is filled with the Spirit and sings <i>Nunc dimittis</i>.</p> <p>– Anna, prophetess, praises God because of the child.</p>
The growth of John (1:80).	The growth of Jesus (2:40).
	Jesus among the teachers in the Temple in Jerusalem (2:41–51).
	The growth of Jesus (2:52).

The first major section of Luke's Gospel (1:5–2:52) is characterized:

- by the parallel but differentiated presentation of the annunciation, birth, circumcision and naming of the Davidic Messiah and of his prophetic precursor, parallel presentation which continues through the narrative of the Presentation and includes parallel hymns of Elisabeth and Mary and of Zechariah and Simeon,
- by the literary device of prophetic announcement, accomplishment and witnessing of the accomplished announcement,
- by the presence of three concentrically structured texts (the *Magnificat*, the *Benedictus* and the Presentation),

– by the addition of a text without parallel in the cycle of John the Baptist, the story of the twelve year old Jesus in the Temple, prefiguring Jesus' teaching activity in the Temple at the end of the Gospel, but integrated into this first section by the repetition of the growth formula (2:40, 52) and by the mention of Jesus' mother keeping all these happenings in her heart (2:19, 52). A closer look at these parallel texts shows the greater importance attributed to Jesus in comparison with John the Baptist.

(3). Lk 3:1–7:50: Mission and Activity of John and of Jesus.

The second major section constitutes a further parallel presentation of the two protagonists of Lk 1–2:

– John the Baptist, son of Zechariah, announcing a baptism of conversion for the forgiveness (*aphesis*) of sins, characterized by the citation of Is 40:3–5, and presented as accomplishing his program up until but not including the announcement of “One who shall come” (3:1–20).

– Jesus, son of God (declared so in three different texts: the voice from heaven [3:22], the inverted genealogy [3:38], the voice of the devil [4:3, 9]), teaching in the synagogues, characterized by the citation of Is 61:1; 58:6 (note the repetition of *aphesis* !) in which a year of favorable welcome (*dekton*) is announced by a prophet who finds no welcome (*dektos*) and who nonetheless accomplishes his mission in detail (healing, forgiving sins, teaching), while assembling a group of as yet passive disciples around him (3:21–7:17). The section concludes

– with the mutual recognition of the two protagonists:

=> in 7:18–23, John and his disciples recognize Jesus as the “one who is to come”, confirming the accomplishment of John's prophetic announcement of 3:16 (cf. the summary of Jesus' activity presented with help of allusions to texts of Isaiah, thus confirming the accomplishment of the Is 61 text cited in Lk 4:18);

=> in 7:24–28, Jesus recognizes John as a prophet, citing the Mt 3:1 text which Luke separated from the connection which it had in Mk 1:2–3 with Is 40:3–5 (cf. Lk 3:4–6) and transferred to this point in Lk 7;

=> in 7:29–35 Jesus declares that they both share the same fate of being rejected by their people;

– with the narrative of Jesus who is welcomed by the sinner woman whom he welcomes with forgiveness (*aphiêmi*), whereas he is not received properly by Simon the Pharisee who questions the prophetic identity of Jesus (7:36–50) : indeed, a prophet does not find welcome in his own homeland (4:24; cf. nonetheless 7:16). Jesus accomplishes here for

the second time the pardoning of sins (announced in 4:18 with the noun *aphesis*; cf. also 5:17–26), thus crowning the efforts of John's baptism of conversion for the forgiveness (*aphesin*) of sin (3:3). In addition to the frequent occurrences in this section of *aphiêmi* and *áphesis* in relation to the forgiveness of sins, we also observe a concentration of the term 'Pharisee(s)' (11 times between 5:17 and 7:39), underscored by the presence in the final scene of Simon the Pharisee; the section thus concludes with a first comparison between a Pharisee and a person, in this case a woman, designated as a "sinner"; the comparison has to do with their respective capacity of welcoming the prophet Jesus and of benefitting from the pardon which he offers.

(4). Lk 8:1–3: Jesus accompanied by the 12 and several women.

The brief passage 8:1–3 constitutes a major point of articulation in the elaboration of the Gospel: the 12 apostles, until this point passive observers of Jesus' activity, now accompany him together with a group of women who support the group with their possessions. The "journey" they make together is not limited explicitly to Jesus' voyage to Jerusalem to meet his fate; this journey may also be described as devoted to the formation of the disciples, men and women, in view of their vocation to become servants of the Word in the Acts of the Apostles. In this sense, 8:1–3 serves as a heading for the following chapters. Indeed, in 8:1 it is said that the disciples were with him (*sun autô*); in the Emmaus story, Jesus shall walk with them (*suneporeueto autois*) (24:15). The group of women named here shall not appear again until the death and burial scene of Jesus in 23:49, 55.

(5). Lk 8:4–15+8:16–11:36: Discipleship and Listening to God's Word.

The following major section (8:4–11:36) begins with the parable of the seed and its interpretation as a model for understanding the reception and growth of the word of God and the various obstacles which render this reception difficult (8:4–15). The themes included in this parable, especially those of listening and producing fruit, are integrated into a concentric structure formed by the repetition and variation of certain key phrases or elements in the form of a chiasmus, around a central text, that of the Transfiguration (8:16–11:36). Here are the structural elements which form the skeleton of this chiastic section:

A: 8:16: *No one after lighting a lamp hides it under a jar, or puts it under a bed, but puts it on a lampstand, so that those who enter may see the light*

B: 8:19–21: *My mother and my brothers are those who hear the word of God and do it.*

C: 8:35: *they found the man from whom the demons had gone sitting at the feet of Jesus*

D: 9:1–6, 10–17: *The sending of the 12 and their return*

E: 9:22 *the first announcement of Jesus' passion*

F: 9:28–36: *the Transfiguration*

the disciples saw his glory and entered into the cloud

"This is my Son, my Chosen; listen to him!"

E': 9:43b–45: *the second announcement of Jesus' passion*

D': 10:1–11, 17–20: *The sending of the 70/72 and their return*

C': 10:39: *She had a sister named Mary,*

who sat at the Lord's feet and listened to what he was saying

B': 11:27–28: *Blessed rather are*

those who hear the word of God and obey it!

A': 11:33: *No one after lighting a lamp puts it in a cellar, but on the lampstand*

so that those who enter may see the light.

The fundamental message of this section is that in order to enter into the reality of Jesus, to see his glory, it is necessary to listen to the Word of him who is announced in the words of Moses and the prophets concerning his "exodus" – his passion and resurrection – and in God's heavenly word ("This is my son, the elected One; listen to him!"), to let this word mature in prayer (11:1–13) and not become victim of "agitating worries" (cf. 8:14 and 10:41), and to allow it to produce fruit in acts of mercy, in healing and evangelization. In this regard, both the Good Samaritan and Mary, the sister of Martha, are models for discipleship. This section is entirely devoted to the formation of the disciples; the Pharisees and all polemic in their regard are totally absent.

(6). Lk 11:37–13:9+13:10–19:10: *Discipleship, Riches, Righteousness and the Possibility of Conversion.*

The entire section (11:37–19:10) is characterized by the presence of the Pharisees (the term appears 15 times between 11:37 and 18:11), and the contrast between the Pharisees and the disciples of Jesus is continuous. The mention of almsgiving in 11:41 as a possibility of being purified (cf. also 12:33) and the commitment of Zacchaeus, tax collector and sinner, to give half of his belongings to the poor in 19:8 mark the beginning and the end of the section, while at the same time contrasting the behavior proposed to the Pharisees and that promised by Zacchaeus. The parable of the Pharisee and the tax collector (18:9–14) contrasts, on the micro level, their respective behavior and attitudes concerning prayer and righteous-

ness, the same which are the subject on the macro level of the entire section. This comparative treatment of Pharisees and tax collectors recalls the comparison of the welcome offered to Jesus by Simon the Pharisee and by the woman which he calls "sinner" (7:36–50). A more detailed analysis reveals the following literary units. A first unit is found in 11:37–13:9:

- a series of six lamentations directed to the Pharisees and the lawyers (11:37–54),
- a series of exhortations addressed to Jesus' disciples (12:1–13:9): "beware of the yeast of the Pharisees, that is hypocrisy" (12:1); "be on your guard against all kinds of greed" (12:15); "be dressed for action and keep your lamps lit" (12:35); a brief paraenesis on the urgency of conversion (13:1–9).

These two sections address ultimately the same questions (from various perspectives and in the form of two different literary genres (lamentation and exhortation). The dividing line between the two sections is underscored in 12:1: "Be on guard against the yeast of the Pharisees" In a second unit, 13:10–19:10, the author of the Gospel develops these same themes once again with the help primarily of narratives compiled in a concentric structure. The chiasmic skeletal elements are specified in the following:

- A: 13:16: a crippled woman, "*this daughter of Abraham*"
- B: 13:31–35 *the announcement of Jesus' passion and death in Jerusalem*
- C: 14:7–11: a parable intended for those who choose the first places
14:11: "*For everyone who exalts himself shall be humbled while he who humbles himself shall be exalted*"
- D: 15:7,10: twofold repetition of the verb *metanoëō*.
- E: 16:19–31: the parable the rich man and of Lazarus
 - the problematic of the pretended and the real son of Abraham
 - the possibility of conversion offered by listening to Moses and the Prophets
 - the inversion of the positions of Lazarus and of the rich man.
- D': 17:3b–4: twofold repetition of the verb *metanoëō*
- C': 18:9–14: a parable intended for those convinced of being the just
18:14: "*For everyone who exalts himself shall be humbled while he who humbles himself shall be exalted*"
- B': 18:31–34: *announcement of Jesus' passion and death in Jerusalem*
- A': 19:9 : Zacchaeus, "*a son of Abraham*"

These elements are linked together in the central text of the section, the parable of Lazarus and the rich man (16:19–31), in which we encounter:

- the question of who is the real son of Abraham (is it the rich man who continually addresses Abraham as his father, or is it the poor Lazarus who is welcomed into the womb of Abraham?),

- the theme of the conversion offered by listening to Moses and the Prophets (cf. Moses and Elijah in 9:30–33)
- and of course the inversion of the positions of Lazarus and of the rich man. Viewed within the global context of this section, the inversion of fate is not limited exclusively to the rich and the poor but is also extended to those who consider themselves to be righteous, the Pharisees in Luke’s view, and those persons considered by the Pharisees to be “sinners”.

The primary accent of the whole section is placed on ones relationship to wealth, on the necessity and urgency of conversion and on the basic question of righteousness. A synoptic look at 8:16–11:36 and at 13:10–19:10 reveals that these concentric structures are parallel to one another, as I have shown elsewhere¹¹.

(7). Lk 19:11–23:53: Jesus, king of the Jews, yet rejected by his people.

This section might be entitled globally: “The king visits his people, yet is rejected; the menace of punishment of those and of the city who rejected him becomes more and more present.” In fact, this section is characterized by a concentration of the vocabulary of Jesus’ kingship. The vocabulary concerning the royalty of Jesus, (*basileus*, *basileô*, *basileia*), with the exception of the characterization of Jesus at the annunciation to Mary

He will be great,
and will be called the Son of the Most High,
and the Lord God will give to him the throne of his ancestor David.
He will reign over the house of Jacob forever,
and of his kingdom there will be no end (1:32–33).

is limited to the final section of the Gospel:

- Jesus is the king (19:38; 23:2) or the king of the Jews (23:3, 37, 38).
- His Father has conferred kingdom upon him (22:29).
- Jesus speaks of “my kingdom” (22:30) and one of the criminals crucified with him asks to be remembered when “You come into your kingdom” (23:42).

Within this context, it is clear that the parable of the nobleman who went to a distant country to receive “kingship” (19:12, 15) and whose subjects do not want to be ruled by him (19:14, 27) reflects the understanding of Jesus as the king sent by God but refused by his people¹². With the exception of the mention of Jesus as “king of the Jews”, all other

¹¹ Ibid.

¹² In this regard, the parable is used for the understanding of Jesus’ activity on earth and not of his return at the end of the world.

occurrences of this vocabulary in direct relation to Jesus are proper to Luke.

Lk 19:11–46

It begins with the parable of the king who came to collect his due, who was rejected by some of his subjects and who menaces to punish them in return (19:11–27) as model for the arrival of Jesus, the “king” who while approaching Jerusalem announces the destruction of this city and enters the Temple for its purification. The parable provides the hermeneutical key to the whole passion account of Jesus.

Lk 19:47–21:38

A second section is framed by the inclusion between 19:47–48:

Every day he was teaching in the temple.

The chief priests, the scribes, and the leaders of the people kept looking for a way to kill him;

but they did not find anything they could do,

for all the people were spellbound by what they heard.

and 21:37–38:

Every day he was teaching in the temple,

and at night he would go out and spend the night on the Mount of Olives, as it was called.

And all the people would get up early in the morning to listen to him in the temple.

continued in 22:2:

The chief priests and the scribes were looking for a way to put him to death, for they were afraid of the people.

Between these elements are four controversy discussions between Jesus and the chief priests, scribes, elders and Sadducees which surround the parable of the son of the owner who was sent to collect his part of the fruit¹³ of the vineyard but who was murdered by the tenants (20:9–19). Surrounded by the people who are attentive to Jesus' teaching are the new opponents of Jesus, the chief priests, the scribes and the leaders of the people, taking the place of the Pharisees and the lawyers; the parable announces their refusal and murder of Jesus, son of the Father sent to visit his people and gather together the fruit of conversion and of righteousness.

Lk 22:1–23:53

The Treason of Judas, the last supper, Peter's denial of Jesus, mockery by the guards, rejection of Jesus by the Sanhedrin, the threefold accusa-

¹³ The theme of fruit as the sign of true conversion crosses the entire Gospel: 3:8, 9; 6:43, 44; 8:8; 13:6, 7, 9; 20:10. The parable of the fig tree planted in a vineyard in 13:6–9 ends with an appeal to patience in waiting for the expected fruit; in 20:9–19, the time for patience has expired.

tion which the Jewish authorities make against Jesus in the presence of Pilate, the threefold declaration of his innocence by Pilate, his crucifixion as the rejected “king of the Jews” and his death – this final section is articulated around two concentrically structured texts, both of which have at their centers the prayer of Jesus to his Father:

– 22:31–62, with its structuring elements:

A: “Jesus said, «I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me»” (22:34)

B: Mention of swords (22:36, 38):

“[...] this scripture must be fulfilled in me, «And he was counted among the lawless»; and indeed what is written about me is being fulfilled” (22:37)

C: “Pray that you may not come into the time of trial” (22:40)

D: “Then he withdrew from them [...], knelt down and prayed”: (22:41)

E: “Father, if you are willing, remove this cup from me; yet, not my will but yours be done” (22:42)

D’: “When he got up from prayer, he came to the disciples” (22:45)

C’: and said to them: “pray that you may not come into the time of trial” (22:46)

B’: Mention of swords (22:49, 52):

“Have you come with swords and clubs as if I were a bandit?” (22:52)

A’: [Peter denies Jesus three times and the cock crows] (22:54–62)

The Peter remembered the word of the Lord, how he had said to him,

“Before the cock crows today, you will deny me three times” (22:61)

and 23:26–53:

A: Simon of Cyrene, carries Jesus’ cross behind him (23:26)

B: women [of Jerusalem]

C: were beating their breasts and wailing for him (23:27)

D: The people (λαος) stood by watching (23:35)

E: [Threefold mockery of Jesus]

The leaders scoffed at him (23:35):

“if he is the Messiah of God, his chosen one”.

The soldiers mocked him (23:36–37):

“if you are the King of the Jews”.

One of the criminals derided him (23:39):

“Are you not the Messiah?”

F: The second criminal declares “This man has done nothing wrong” (23:40–43)

G: The death of Jesus (23:44–49)

* The curtain of the temple was torn in two

* Jesus cries with a loud voice:

“Father, into your hands I commend my spirit”.

F’: The centurion declares: “Certainly, this man was righteous” (23:47)

D’: All the crowds (οχλοι) who had gathered there for this spectacle saw what had taken place, they returned home,

C’: beating their breasts (23:48)

B’: the women who had followed him from Galilee, stood at a distance, watching these things (23:49)

A’: Joseph of Arimathea requests and receives permission to bury Jesus (23:50–53)

(8). Lk 23:54–24:53

The last part of Luke's Gospel opens with a chronological indication: "It was the day of preparation and the sabbath was beginning" (23:54). While in Mark the equivalent indication explains why Joseph of Arimathea approached Pilate in order to receive Jesus' dead body for burial (Mk 15, 42), the Lucan situation explains why the women, witnesses of the burial prepared the spices and ointments needed for the respectful treatment of Jesus' body after the Sabbath rest. The passage has once again a chiasmic skeleton of which the following primarily narrative elements are the most important¹⁴:

A: "Two men in dazzling clothes stood beside them.

... Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again" (24:4–7).

B: "Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened" (24:12).

C: "Now on the same day two of them were going to a village called Emmaus, about seven miles from Jerusalem" (24:13).

D: "and talking with each other about all these things that had happened" (24:14).
"While they were talking and discussing,

E: Jesus himself came near and went with them" (24:15).

F: "their eyes were kept from recognizing him" (24:16).

G: "Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures" (24:27).

H: "He walked ahead as if he were going on" (24:28).

I: "Stay with us, because it is almost evening and the day is now nearly over" (24:29a).

H': "So he went in to stay with them" (24:29b).

G': "He took bread, blessed and broke it, and gave it to them" (24:30).

F': "Then their eyes were opened, and they recognized him" (24:31a).

E': "And he vanished from their sight" (24:31b).

D': "They said to each other: 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?'" (24:32).

C': "That same hour they got up and returned to Jerusalem" (24:33).

B': "The Lord has risen indeed, and he has appeared to Simon!" (24:34).

A': "These are my words that I spoke to you while I was with you – that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.' Then he opened their minds to understand the scriptures, and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem" (24:44–47).

This passage no longer refers to the royal terminology in relation to Jesus. Rather, it is devoted to the understanding of the empty tomb and of

¹⁴ For another analysis of the structure of this section, cf. Roland Meynet, "Comment établir un chiasme: À propos des «Pèlerins d'Emmaüs», Nouvelle Revue théologique 100 (1978), 233–249.

the presence of Jesus among his disciples, men and women, after his death. Their discovery of the risen Lord takes place in their sharing of their preoccupations and disappointed hopes, in the opening of their minds to the meaning of the scriptures for the life and death of Jesus, but also for their own future mission, and in their recognition of Jesus in the breaking of the bread. I personally would not hesitate in identifying the two unnamed men in Lk 24:4–7, “in dazzling clothes”, and in Acts 1:10–11, “in white robes” with the “Moses and Elijah”, who “appeared in glory”, accompanying Jesus whose “clothes had become dazzling white” and speaking with him of his upcoming “exodus” in the Transfiguration story (Lk 9:30–33). Luke explicitly states that the Torah and the Prophets provide the key to understanding Jesus’ life, passion and resurrection. It is with this insight into the scriptures that the disciples achieve their “training” and are now enabled, with the help of the Spirit, to assume their new mission.

* * *

Concluding remarks

1. This proposition of the structure of Luke’s Gospel is based upon literary devices, which are in fact observed in the Gospel, and it reveals a much more important, coherent and personal organization and re-working of the source material than is most often recognized.

2. This structural, perhaps more static approach to Luke which detects precisely articulated sections within the Gospel must be complemented by a second more dynamic approach which takes into account those elements – repeated and varied – which cut across not only the entire Gospel but also the Acts of the Apostles. Let me cite three examples:

– elements of announcement and fulfillment which begin in the Gospel and find their fulfillment in Acts;

– the role of Scripture in Luke-Acts (the disciples’ lack of understanding of the Scriptures up until the end of the first volume of Luke’s work, especially for grasping the significance of Jesus’ passion and death, and the sudden and complete understanding and use of Scripture in its application to Jesus, to the life of the Christian communities and to the rejection of Jesus as Messiah, beginning in Lk 24 and continuing through the whole second volume);

– the themes of blindness, the healing of blindness and access to the light throughout Luke-Acts.

These are just three of the major diagonal lines of development which must be taken into account when studying Luke's composition.

3. Many, if not all, of these literary procedures – both structural and dynamic – are also present in the Acts of the Apostles.

4. In view of this global approach to Luke-Acts it may be allowed to advance the following hypothesis concerning the general orientation of the work: the Gospel reflects primarily a catechetical preoccupation, the formation of the disciples, the last step of which is the understanding of the Scriptures and their relevance for understanding Jesus' life and the life of the Christian communities. The second volume of Luke's work shows the disciples of Jesus as "ministers of the Word", fully responsible and capable of leading the Christian communities and of undertaking the work of evangelization in the Jewish, Hellenistic and Roman world of the first century.

5. A detailed analysis of the two-volume Lucan work within the framework of this proposition has now to be undertaken. This is obviously an appeal for international collaboration since the task is too vast for a single person. It is precisely within the context of international contact and collaboration made possible by the Catholic Biblical Federation that I had the opportunity and the joy of making the acquaintance of Professor Jerzy Chmiel and of reflecting with him on the ways of renewing the pastoral life of the Church through an ever deepening reference to the Scriptures. Biblical pastoral ministry has its ultimate objective in the Biblical inspiration of all pastoral ministry. Our common task as "ministers of the Word", fundamentally Lucan in its orientation, continues to unite us across geographical boundaries and in the span of time bridging our periodic encounters.

KU NOWEMU ROZUMIENIU STRUKTURY EWANGELII ŁUKASZOWEJ

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