



Luke-Acts

VIMIS-1035

Course Credits: 1 Semester Unit
Course Professor: Derek Morpew, PhD

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Course Teacher

Derek Morphew is the Academic Dean of Vineyard Institute. He was educated at Michaelhouse High School in Natal, South Africa, where he was converted to Christ through the ministry of Michael Cassidy, a well-known South African Evangelist. He then did his theological training at Rhodes University, where he majored in Biblical Studies and Systematic Theology (BA cum laude), after which he obtained his PhD in the field of New Testament Studies at the University of Cape Town.

His career has gone through three stages, first as pastor and church planter, then as coach and overseer to pastors and churches, and then as developer of educational systems. He was the primary developer of Vineyard Bible Institute, has been the formative influence in Vineyard International Publishing, and after working for Vineyard Leadership Institute for a brief spell has been responsible for the academic development of Vineyard Institute.

He has published thirteen works, available on Amazon.com, and has written numerous unpublished manuscripts for educational and training purposes.

Course Description

This course discusses what Jesus began to do and teach through his earthly ministry (Luke), and what he continued to do and teach through the work of the Holy Spirit (Acts). Because Luke and Acts are written by the same author, who carefully constructs the relationship between his two volumes, a clear and obvious theology can be observed, which is expressed in ten major themes that run through his works. These works, which make up a significant percentage of the total New Testament documents, represent the primary missions texts of scripture. Luke's theology is one of the best cases in scripture of salvation history, a worldview and perspective already found in the Old Testament. The course allocates the bulk of its content to describing Luke's theology, which emerges out of Jesus mission and message of the kingdom, and then has a section that deals with the standard issues of authorship and date.

Course Aims

The purpose of this course is to equip you with a narrative understanding of the major themes of Luke's theology, and in so doing, to enable you to be able to grasp a crucial section of New Testament theology, namely the coming of the

kingdom of God, in and through Jesus the messiah, by the power of the Holy Spirit. This theology is articulated as a classic case of salvation-history and represents one of the primary missional texts in scripture.

Luke's theology (the ten themes) is summarized in the course as follows:

The new or messianic age has dawned, fulfilling Old Testament expectations and inaugurating the relentless and determined will of God. Its focus is the messianic King, Jesus who, by the power of the Spirit, brings healing and salvation to all nations. This salvation includes previously excluded groups: sinners, the sick, Gentiles, Samaritans, the poor, women and children. It spreads through the proclamation of the word, healing and phenomena of power and revelation. Those who receive this salvation experience, forgiveness of sins, and respond with song, praise, prayer and wonder. The message has financial and social implications.

Course Learning Outcomes

As a result of successful completion, you will be able to:

1. Achieve an overall understanding the Luke-Acts as an historical and theological two-volume work of one author.
2. Understand the structural elements in both Luke and Acts, and the parallel manner in which Luke wrote his two volumes.
3. Understand ten major theological themes that run through both Luke and Acts, resulting in the theology of Luke.
4. Understand the connections between the ten major themes, particularly: the coming of the rule of God, in and through the anointing of the Spirit on the messiah, resulting in healing and salvation, within the framework of salvation history.
5. Articulate and replicate the narrative of the ten major themes in Luke-Acts.
6. Achieve a general understanding of various positions and options regarding the authorship and dating of Luke and Acts.

You will find a more detailed learning outcome section for each Learning Block.

Student activity hours

This 1 Unit, certificate level course requires approximately 45 hours, broken down into the following sectors:

Task	Hours
Reading course materials	10
Lectures	10
Biblical exercises	9
Multiple-Choice Exams	15

The Learning Blocks

This course rolls out through a series of 8 Learning Blocks. You can progress at your own speed. You could therefore complete the course in a matter of days, weeks or months, based on your own availability of time, and if you are working in a group, how you agree to proceed as a group.

This is how you should begin and end (see the course and the VI Calendar for specific dates based on your HUB or country offerings).

- Course opens. Read all directions and labels within the course.
- Review the Learning Block 1 materials. View the video lectures and stories and then complete the Learning Block 1 quiz.

Hub activities: interaction and dialogue

We use the term “Cohort” to describe learning communities based on local church, area or regional mentoring. Check with your local cohort to see if you will be participating in a learning community, otherwise you will be working independently through the course.

The ideal size of a learning community of 2-7 students. A site coordinator/hub mentor will guide you through the course. This person is not the teacher, but rather the *facilitator*. (However, if you are tackling this course on your own, please work through the discussion questions as well.)

Use the *Interaction and Dialogue* questions in each Learning Block to stimulate your discussion. You will not be able to cover all of the questions listed in your allocated time. Select the questions that are most suitable to generate discussion in your group.

The following interactive components are likely to take place within the group meetings (hub mentors/coordinators might add to or subtract from this list to enhance their group’s learning experience contextually):

1. Questions for group discussion after each lecture or couple of lectures.
2. The use of brief presentations by students, either presenting an aspect of a particular lecture, or their “take” on it.
3. Asking students to adopt opposing positions through debate to tease out certain aspects of the course content.
4. Questions that focus on application: essentially how will this lecture change your life or ministry? These can be combined with suggestions for ministry time or ministry activities.

Course Resources

1. Course *Syllabus* (this document).

2. The course textbook, Morphew, Derek, *The Mission of the Kingdom: The Theology of Luke-Acts* (Kingdom Theology Series), Paperback Print Version or Kindle version ordered or downloadable through Amazon.com.
3. Formatted text, by the author, of the Gospel of Luke and the Book of Acts. A color marked up version of the Book of Acts. These three files are available as a download in your course.

The reading requirements for the Learning Blocks are as follows:

LB	Page #	Chapter Heading
1	5-33	PREFACE, INTRODUCTION, LUKE'S THEOLOGY up to The Messianic Age has Dawned. Luke 1:5-2.52 in the formatted text.
2	44-48	LUKE'S THEOLOGY: The Relentless will of God
3	33-45, 49-61	LUKE'S THEOLOGY: from The Messianic age has dawned to The Relentless will of God - from The Messianic Age, the Age of the Spirit to Salvation to previously excluded groups. Read the formatted text of the gospel of Luke
4	61-70	LUKE'S THEOLOGY: from Salvation to previously excluded groups to The proclamation of the Word. Read the formatted text of the book of Acts.
5	70-84	LUKE'S THEOLOGY: from The proclamation of the Word to but not including Prayer
6	75-87	LUKE'S THEOLOGY: from Signs, wonders and reactions to and including Prayer
7	87-102	From LUKE'S THEOLOGY: Financial and Social Implications to the end of the chapter: THE STRUCTURE OF LUKE-ACTS
8	103-156	LUKE THE HISTORIAN, DATE, AUTHORSHIP, SOURCES

4. Video lectures. Some Learning blocks are broken into smaller segments. Below are the video times.

Learning Block	Video	Minutes
Introduction	1.1	48
Luke's Theology	1.2	9
The Relentless Will of God	2	20
The Kingdom of God/Era of the Spirit	3.1	31
Healing and Salvation	3.2	20
Sinners, the Lost, Gentiles	4.1	9
The Poor, the Samaritans	4.2	19
Women and Children	4.3	16
Phenomena of Power and Revelation in Luke	5.1	13
Phenomena of Power and Revelation in Acts	5.2	30
Responses to Salvation	6.1	24

Prayer	6.2	26
Structure	7	28

- Power Point files are supplied that correspond to the lectures. Use these as outlines to view/hear the lectures. Under printer settings, select the hand out version where you can fit four slides onto one page. You might also want to make notes as you work through the lectures.

Course Assessment and Time Management

Your grade for this course will be comprised of a series of multiple choice exams at the end of each Learning Block.

- In the case of Learning Blocks 1, 3 and 4 there are two examinations, one based on the textbook and lectures, and one based on a Biblical Exercise that requires careful study of the biblical text. You will want to plan your schedule to allow more time for these Learning Blocks.
- On the other hand, Learning Blocks 2, 5,6 and 7 are relatively light. You will be able to complete these in less time.
- Learning Block 8 has no video lecture equivalent but is quite heavy in its reading requirement (53 pages) and the examination has twenty questions. You will want to allow more time for this Learning Block.

LB1: Introduction and Luke's theology

Learning outcomes

As a result of this Learning Block you will be able to:

- Explain the various approaches to the study of Luke-Acts over recent decades and the strengths and weaknesses of redaction criticism.
- Achieve an overall understanding the Luke-Acts as an historical and theological single text, by one author.
- Understand Luke-Acts as a connected two-volume work written in a parallel structure.
- Grasp the significance of Luke-Acts as a percentage of the New Testament documents, and as the central missional biblical text.
- Understand the serious claim to historicity made in the Lucan prologue and ways in which this claim can be tested for authenticity.
- State which scholar had to change his view on the historical reliability of Luke-Acts due to archaeological research.
- Explain the "orderliness" or careful structural plan of both Luke and Acts, including the various parallel structures.

8. Understand the geographical, demographic and historical focus of Luke-Acts.
9. Articulate the 10 major themes of Luke's theology and the relationship of the coming of the kingdom to the geographical and historical focus in Luke-Acts.

Requirements

1. View/listen to the lecture, view the Power Point, and read pages 5-33, namely Preface, Introduction, Luke's Theology up to The Messianic Age Has Dawned.
2. Read Luke 1:5-2.52 in the formatted text provided as a basis of the Biblical Exercise.

Biblical Exercise

There are two examinations for Learning Block 1. The first is based on your reading of the textbook and video lecture above. The second is based on this exercise.

The following diagram illustrates the way Luke tells the story of John's Birth and Jesus' birth in parallel.

John		Jesus	
1:5-17	Angel <i>Gabriel</i> announces child to be born	1:26-33	Angel <i>Gabriel</i> announces child to be born
1:18	Zechariah's <i>question</i>	1:34	Mary's <i>question</i>
1:19-25	Angelic <i>pronouncement</i>	1:25-37	Angelic <i>pronouncement</i>
1:39-45	<i>Bridge text, links two narratives</i>		
1:46-56	Mary's prophetic <i>song</i>	1:67-79	Zechariah's prophetic <i>song</i>
1:57-66	<i>Birth</i> of John: fulfillment	2:1-7	<i>Birth</i> of Jesus: fulfillment
		2:8-51	<i>Extra narrative about Jesus</i>
1:80	And the <i>child grew</i> and became strong in spirit; and he lived in the desert until he appeared publicly to Israel.	2:52	And <i>Jesus grew</i> in wisdom and stature, and in favor with God and men.

Read this section of Luke as follows.

1. Open the formatted text of Luke provided as a download. Have a notepad or file open to write down what you observe.
2. Read the passages that are matching in the above structure by alternating between the passage on the left that applies to John and then on the right that applies to Jesus (first 1:5-17 with 2:26-33 etc.). Write down similarities and contrasts that you observe.

3. When you read the two songs of Mary and Zechariah, reflect on the primary opponent that is described by each, which the coming of the era of salvation will address or bring redress to.
4. Read the two sections that do not fit into these parallels, namely the bridge text and the extra narrative about Jesus. Reflect on how these sections relate to the parallel structure. What are they telling us? Specifically, how do these passages show that John is Elijah who *prepares* for the coming of the messiah, but Jesus *is* the messiah, therefore greater than John.
5. Reflect on how men and women are portrayed. Later you will learn that a primary theme in Luke-Acts is how women, who were previously excluded, are now included. How might this be reflected in the way Luke structures the infancy narratives? Take note of the prophetic utterances.
6. When reading the special section on Jesus (2:8-51) reflect on the level of revelatory phenomena and how these show that Jesus is greater than John.
7. Reflect on the difference between the two ending statements (1:80; 2:52). How do they show that Jesus is greater than John?

Discussion and Interaction

1. How important in Luke, in the context of the New Testament writings?
2. What are historical synchronisms? Did you ever notice these in Luke-Acts before?
3. In your own words, attempt to explain the parallel structure of the infancy narrative.
4. In your own words, explain the parallel structure between Luke and Acts.
5. Explain Luke's geographical, demographic, and historical interest.
6. Discuss what this might imply for the way we view or assess the witness of the church today. Do we take territory? Do we have data to map our numerical growth? Is there any growth? Do we have a sense of history being made?

LB2: The Relentless Will of God

Learning outcomes

As a result of this Learning Block you will be able to:

1. Connect the 10 major themes of Luke's theology and the relationship of the coming of the kingdom to the geographical and historical focus in Luke-Acts as a classic instance of salvation history.
2. Understand the theme of the relentless and determined will of God in Luke-Acts.

3. Explain the theme of the determined will of God in relation to the a cluster of other core ideas.
4. State where Luke might have derived the theme of the relentless will of God.
5. State which key biblical terms are used to describe this theme.
6. Understand the relevance of this theme to the social and worldview context of Greco-Roman society.
7. Connect this theme to your own sense of personal calling and mission.

Requirements

View or listen to the lectures and read pages 44-48, namely LUKE's THEOLOGY: The Relentless will of God.

Discussion and Interaction

1. Do you know that God has a plan for your life? It begins when the Messianic King, Jesus Christ, bring healing and salvation into your life!
2. Are you part of God's bigger plan for this world - his plan of salvation-history? This is all part of the history of missions.
3. What is God's plan for your city/town, your Province/State, your country, your continent?
4. This is the calling of every individual, in every local church, as part of the wider church.

LB3: The Kingdom of God, the Era of the Spirit, Healing and Salvation

Learning outcomes

As a result of this Learning Block you will be able to:

1. Understand the central thrust of the kingdom of God in Luke's theology, which in turn is inextricably linked to the messianic anointing of the Spirit on Jesus the Messiah.
2. Describe the cluster of terms and ideas that are used for the coming of the kingdom of God.
3. State which of the various themes is the most comprehensive throughout.
4. State which is Luke's primary word group.
5. Explain how this coming of God in and through the messianic king brings healing and salvation.
6. Understand this moment of the coming of God through the messianic king as the time of fulfilment in salvation history.
7. Understand the central theme of the age of the Spirit in salvation history as the manner in which the event of the kingdom takes place.

8. Understand the way in which Luke's theology of the Spirit echoes the Old Testament theology of the Spirit and how this in turn relates to the empowering of the Spirit for mission.
9. Articulate the comprehensive nature of healing/salvation in Luke-Acts.
10. Follow how this theme is then worked out in terms of specific people groups, which reflects back on Luke's demographic and social emphasis.

Requirements

- View/listen to the lectures and read pages 35-45 and 49-61 of the textbook, namely LUKE's THEOLOGY: from The Messianic age has dawned to The Relentless will of God - from The Messianic Age, the Age of the Spirit to Salvation to previously excluded groups.
- Read the formatted text of Luke in order to complete the exercise below.
- The first examination is based on the reading and lecture, the second is based on the biblical exercise below.

Biblical exercise

An important goal of this course is that you get to know Luke's theology for yourself because you see it in the text. This exercise requires you to read the gospel of Luke in the formatted text. You will mark up the text to track major themes. This will work best if you use the Word version of the formatted text and the colors supplied. These colors show up better if you make them bold as well. View the marked up version of the book of Acts to see how it should be done. If you are unable to use Word or a similar application (like Open Office), or if you work from a mobile app, you might have to do a hardcopy printout and color it with marking pens.

Mark up the following themes.

The kingdom of God

Use the color **purple** for this theme.

The coming of the kingdom of God is not only revealed when that particular term is found. A whole set of ideas combine around the key message of the coming of the kingdom:

- The messianic era
- The blessedness of seeing the messianic era
- The coming of the Day of Judgment
- Mention of Elijah, the prophet destined to introduce the messiah, mention of him preparing the way
- Davidic/royal language
- Kingdom of God language, either present, or near, or delayed, or to come
- The titles of Lord, Christ, son of God and son of man (the "day" or "coming" of the son of man). In the Synoptic gospels, the title son of God

refers to the Davidic status of the messiah, since David was adopted as the son of God. In John's gospel son of God refers more to Christ's divinity.

- The time of fulfillment, or "now" language
- Good news language

All these ideas combine as follows: The coming of the kingdom is about the end to this age and the Day of Judgment that will bring in the coming age. The coming of the kingdom is mysterious: it is now present, near, delayed and future. This will be the time of the messiah. It will be announced or introduced by the prophet Elijah. The messiah is of the royal line of David. The title messiah is part of a group of messianic titles, son of God and son of man. In Daniel 7 the son of man is the final judge of humanity, to whom the everlasting kingdom of God is given. All this will fulfil Old Testament prophecies. This is expressed in "now" or fulfillment language. All this is the good news that the kingdom has come.

Read the gospel of Luke and mark up every text that uses this language.

The Holy Spirit

Use the color **green** for this theme.

The messianic age is the age of the Spirit. It was the expectation of Israel that the era of the Spirit would bring back the prophetic. Prophets are people who God speaks to through revelations. The messiah is the anointed one, the one on whom the Spirit comes. Because Jesus is anointed by the Spirit, he can set the captives free. Therefore, mark up all references to:

- Revelations that release the prophetic ministry
- Revelations of the glory of God
- Prophetic utterances
- The anointing on Jesus
- The power on Jesus to heal and deliver

Healing, salvation, liberation

Use the color **red** for this theme.

The same *sozo* word group means both healing and salvation. Luke also calls exorcisms healings, so every exorcism is part of it. Jesus describes his whole ministry as setting the captives free, so it includes all such language. A central form of liberation/salvation is to have one's sins forgiven. The terms are closely related to the mercy of God. Therefore, mark up all references to:

- Healing/salvation
- Deliverance/exorcism
- Liberation
- Forgiveness and
- Mercy

Reflection

When you have completed marking up these themes, scroll or page through your gospel of Luke and reflect on the result.

1. Notice which theme seems to predominate most. Notice the proportion of texts in each theme.
2. Consider the titles used for Jesus. Which title appears most, and which title does Jesus himself mention the most, or associate with himself (as opposed to other titles people give to him).
3. Notice the relationship between these themes. Are they interwoven in the same contexts, or are they in separate contexts?
4. Which is the most prominent form of healing/salvation, forgiveness, physical healing, or deliverance? Reflect on how this compares with traditional preaching/teaching about salvation.

Discussion and Interaction

1. Discuss the links between the coming of the kingdom, the age of fulfillment, the anointing on the messiah, the work of the Spirit, and salvation, as one complete reality.
2. Is the work of the Spirit the most comprehensive theme in Luke-Acts? Is there any other theme that would compete?
3. How would you describe *the effect* of the Spirit's work in Luke-Acts?
4. What is the significance of the fact that the same Greek word is used in Luke-Acts for healing and salvation?
5. When we say that salvation is "universal", does that mean that all people will automatically be saved?
6. Can you tell stories about the work of the Spirit in the church today, or in your own experience?

LB4: Previously Excluded Groups

Learning outcomes

As a result of this Learning Block you will be able to:

1. Understand how Luke's focus on people groups is based on the more fundamental priority given to those previously excluded in Judaism.
2. Understand how the most fundamental previously excluded people group is those who have sinned, and therefore how forgiveness of sins becomes central to the healing and salvation brought about by the coming of the kingdom.
3. Link the category of sinners to the lost.
4. State a case where three parables deal with the topic of the lost.

5. Explain the significance of how Jesus cites Isaiah in his inaugural synagogue address.
6. State the likely meaning of *aphesis* in this citation.
7. Explain Gentiles as a previously excluded people group reached by the healing and salvation of the kingdom.
8. Explain the poor as a previously excluded people group reached by the healing and salvation of the kingdom.
9. Explain the Samaritans as a previously excluded people group reached by the healing and salvation of the kingdom.
10. Explain women and children as a previously excluded people group reached by the healing and salvation of the kingdom and state which stories only Luke tells about women.

Requirements

- View or listen to the lectures and read pages 61-70 of the textbook, namely LUKE's THEOLOGY: "Salvation to previously excluded groups" to "The proclamation of the Word."
- Read the formatted and marked up text of the book of Acts.
- The first examination is based on the lecture and textbook. The second examination is based on the biblical exercise below.

Biblical exercise

This time the color marking of the book of Acts has been done for you. Download the file called "The Book of Acts NRSV mark up."

1. Read through the whole book carefully, noticing the text marked up in various colors.
2. Then scroll through the text more rapidly, reviewing all the marked-up texts.

As with the gospel of Luke, everything to do with the coming kingdom is in purple, but now the language of the kingdom has evolved somewhat. While many of the items you discovered in the book of Luke (Learning Block 3 exercise above) are present, new items arise. Take note of these.

- The titles given to Jesus shift, and the way his titles are put together shifts. There are combination titles, where two are paired. One new title comes from the prophet Isaiah.
- There is more emphasis on one aspect of the future kingdom.
- The work of the Spirit continues to be found throughout. Take note of all those texts and who the anointing is on.
- The language about salvation also continues, but with more emphasis on certain aspects. Take note of all those texts.
- The major new element is the emphasis on certain previously excluded groups. Take note of all those texts.

Then reflect on all you have seen to prepare for the examination.

Discussion and Interaction

1. Imagine you are in the leadership of a local church, or better, a group of churches in a city or state.
2. You are analysing the mission's strategy of your churches.
3. What questions does Luke-Acts cause you to ask?
4. Who are your previously excluded groups?
5. Who are your Samaritans?
6. What is "ethnikitis" (a term from church growth thinking)?

LB5: Phenomena of Power and Revelation

Learning outcomes

As a result of this Learning Block you will be able to:

1. Make the connection, in Luke's theology, between the unstoppable geographical spread of the kingdom, its role out in sequential time, to its reach, which includes previously excluded people groups.
2. Make the connection, in Luke's theology, between the above, and the closely related connection of the rule of God coming in through the messianic king, bringing healing and salvation, by the power of the Spirit.
3. See how the connection between the announcement and demonstration of the kingdom becomes a marker in the book of Acts.
4. Follow how signs and wonders cause the various forms of reaction language.
5. Follow how often the note of phenomena of power and revelation is struck in Luke-Acts.
6. Explain how worldviews influence how various interpreters view Luke-Acts.
7. State how Luke-Acts is *the* text for certain forms of mission and evangelism.

Requirements

View or listen to the lectures and read pages 70-84, LUKE'S THEOLOGY from "The Proclamation of the Word" up to but not including "Prayer." There is an overlap between the reading for this Learning Block and the next one. This time you should read up to page 84 but then focus particularly on 70-75. Next Learning Block you will focus on the second half of this section.

Discussion and Interaction

1. Do you also have Holy Spirit stories?

2. Does your experience resonate with Luke's description of power phenomena?
3. Is Luke's story supposed to be a biblical norm?
4. Does this inspire or call us to the biblical norm?

LB6: Responses to Salvation, Prayer

Learning outcomes

As a result of this Learning Block you will be able to,

1. Make the connection, in Luke's theology, between the unstoppable geographical spread of the kingdom, to its role out in sequential time, to its reach, which includes previously excluded people groups, to phenomena of the power of the Spirit.
2. Follow how these theological themes in Luke-Acts are then interwoven with the language of human response to the event of the kingdom.
3. Explain the comprehensive nature of healing/salvation in Luke-Acts, and elements included that are not normally taken to be part of salvation.
4. Understand songs, expressions of praise and wonder, and joy, as the language of human response in Luke-Acts.
5. Articulate Luke's theme of prayer in the life and teaching of Jesus and the practice of the early church.

Requirements

View or listen to the lectures and read pages 75-87, namely LUKE'S THEOLOGY, from "Signs, Wonders and Reactions" up to and including "Prayer."

Discussion and Interaction

1. Is Luke exaggerating, or "going over the top" in his language of response?
2. Does this kind of reaction to the coming of the kingdom happen all the time or only at certain times?
3. What stories or experiences can you share, that resonate with Luke's language?
4. How then should we worship?
5. How are you challenged by the prayer life of Jesus and the early church?
6. This would be a good discussion time to end with prayer and worship!

LB7: Social Implications, Discipleship, Purpose, Structure

Learning outcomes

As a result of this Learning Block you will be able to:

1. Explain Luke's focus on social groups and the social implications he draws.
2. Follow Luke's theme of discipleship and the particular way he explains it.
3. Discuss the various approaches and explanations of Luke's purpose and state his most likely primary purpose.
4. Explain the parallel structure of Luke and Acts and the primary corresponding element in this structure.
5. Understand the significance of the concluding summaries in Acts in relation to its structural outline.

Requirements

View or listen to the lectures and read pages 87-102 of the textbook, namely LUKE'S THEOLOGY, "Financial and Social Implications" to the end of the chapter: THE STRUCTURE OF LUKE-ACTS.

Discussion and Interaction

1. Do you have Luke's "eye" for social groups? Who are the social groups in your world that would correspond in some way to those Luke sees?
2. Do you think the contemporary church has the same emphasis of the social implications of the gospel that Luke has? What about your church?
3. Discuss following Jesus as a journey. Have you understood discipleship like this? What about your own journey?
4. Luke made the "ministry" section prominent for both Jesus and the early church. What does this say to us? What then is the gospel all about?

LB8: Historicity, Authorship, Sources

Learning outcomes

As a result of this Learning Block you will be able to:

1. State which literary genre the gospels, including Luke, fall into.
2. Say which biblical scholar has proved to be particularly helpful in regard to the norms of Greco-Roman historians.
3. Determine which criterion should be used to test the accuracy of Luke and the Synoptic writers.
4. Discern which Greco-Roman and Jewish historians Luke was closest to.
5. Describe the norms of Greco-Roman historians.
6. State which two focal points determine the dating of Luke-Acts.
7. Know what conclusion should be drawn from the way Acts ends, in relation to dating.

8. Describe which assumption, regarding the fall of Jerusalem, is a particularly weak argument to those in the Vineyard and New-Wine communities.
9. Be able to list the arguments used to favor an earlier dating of Luke-Acts.
10. Be able to list the arguments used to favor a later dating of Luke-Acts.
11. State the arguments for concluding that the same author wrote both Luke and Acts.
12. State which argument argues for Luke the physician as the author of Luke-Acts.
13. State why the author of Luke-Acts was Luke the companion of Paul.
14. Describe which likely written sources Luke make use of.
15. Describe the proto-Luke theory.
16. Explain why there may be a Hebrew source behind the infancy narrative.
17. State what reasonable conclusions one can come to about the speeches in Acts.
18. State what is the primary emphasis of the infancy narrative.
19. Say which important witnesses Luke may have met in Jerusalem.
20. Say where Luke's emphasis on women might have come from.

Requirements

There is no lecture for this Learning Block. Read pages 103-156 of the textbook, namely the chapters entitled LUKE THE HISTORIAN, DATE, AUTHORSHIP and SOURCES.