

The Arrival of Jesus as a Politically Subversive Event According to Luke 1:1-2

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Abstract

Today we use Luke 1:1-2, especially the story of Jesus' birth, as the basis for our worship during Advent and Christmastide. However, when this gospel was written Christians were not yet celebrating Christ's birth in late December. For Luke's original auditors, terms like "gospel," "savior," "son of god," "lord," "messiah," and "peace on earth" all had social and political implications. In that context, these stories would have sounded like subversive propaganda, using familiar rhetoric to undermine the imperial standards of that day. Read in this light, the Lukan stories can also impact our social and political agendas today.

The opening chapters of the Gospel of Luke have served the church well as an inspiring resource for worship during the seasons of Advent and Christmas. But Christian communities did not begin to celebrate the birth of Jesus in late December near the time of the winter solstice for two or three centuries after his time. The third gospel, however, was written around 80-90 CE, or perhaps as late as 110-115 CE.

How would Luke's original auditors have understood these stories? If we consider the artistic way in which these stories are shaped and structured, and if we consider how their themes and motifs would have sounded to people living in the Roman Empire near the end of the first century in the Common Era, we may conclude that the message of Luke 1:1-2 is political in nature, with a decidedly subversive bent!

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The Rev. Dr. Mark I. Wegener is a semi-retired Lutheran pastor who served rural, racially mixed, central city and suburban congregations in Illinois and Minnesota. He is the author of a variety of biblical resources for personal and small-group study, available at www.scripturesampler.org. He continues to serve as interim pastor in the Minneapolis Area Synod and as an "advocate" for the *Book of Faith* initiative within the ELCA. Additionally, he provides subscribers with weekly email postings with brief introductions to the coming Sunday's Gospel both in the traditional ecumenical *Revised Common Lectionary* and also in the newer *Narrative Lectionary*.



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According to Luke: None of the Gospel writers identify themselves as such in their accounts, and titles are evidently not part of the original text. In some manuscripts of Luke's Gospel, the title appears as *Eu·ag·ge'li-on Ka·ta' Lou·kan'* ("Good News [or, "Gospel"] According to Luke"), whereas in others a shorter title, *Ka·ta' Lou·kan'* ("According to Luke"), is used. It is not clear exactly when such titles were added or began to be used. (Jg 11:11; 1Sa 10:19; 2Sa 5:3; 6:5) The Hebrew Scripture background for this expression is an indication that *Ky'ri-os* is here used as a substitute for the divine name. —See App. C3 introduction; Lu 1:15. Luke 2 – Jesus' Birth and Boyhood. A. The world Jesus was born into. 1. (1) A decree from Rome reaches the whole Mediterranean world. And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. a. It came to pass in those days: Luke clearly tells us that he recorded actual history and real events. This is not "once upon a time." These are not fanciful stories of Zeus and Apollo on Mount Olympus. b. A decree went out from Caesar Augustus: The story of Jesus' birth began during the reign of one of the most remarkable men of ancient history. i. He was born with the name Octavian, named after his father. His grandmother was the sister of Julius Caesar, and being a talented young man, Octavian came to the attention of his great uncle. according to Luke, there are thirteen parables that are typical of the Gospel which are not found in the three other Gospels. Thirteenth parable is a doctrine of: (a) love for fellow human beings (b) the love of God (c) the love of God to man. The important of these parables research is to examine the form and function of each. parable with the background based on the ancient Jewish culture so that it can find. Dalam artikel ini penulis memberikan sanggahan dan kritik terhadap pandangan Robert Eisenman dalam bukunya *James the Brother of Jesus*, khususnya yang berkaitan dengan identifikasi Eisenman bahwa Guru Kebenaran yang disebut dalam naskah Peshet Habakuk adalah Yakobus saudara Yesus (*James the Just*) dan Manusia Pendusta adalah Rasul Paulus.