

Luke—Handout #8

Luke 2:1-20

v. 2—Publius Sulpicius Quirinius (Cyrenius, KJV; Kyrēnios, Greek) (ca. 50 B.C.-21 A.D.)

15 B.C.—Procounsul of Crete and Cyrenaica **Oxford Bible Atlas**

12 B.C.—Consul and appointed governor of Galatia and Paphlagonia

5-3 B.C.—Campaigns against Homonadensians (mountain tribe in Cilicia)

1 B.C.—*rector* (“guide”) of Gaius Caesar, grandson of Augustus

2 A.D.—death of Lucius Caesar, grandson of Augustus

4 A.D.—death of Gaius from wound in campaign against Parthia and Armenia

6 A.D.—Governor of Syria; ordered taxation/census

Empowered to annex Judea on deposition of Archelaus

14 A.D.—Death of Augustus Caesar; Tiberius succeeds (Quirinius good friend)

21 A.D.—death; Tiberius delivers funeral eulogy

The Census

Quirinius authorizes one well attested in 6 A.D. (Josephus, etc.)

Problem: Luke 3:1 with 3:23 makes ?

Most chronologies place birth of Christ 6-4 B.C.

Comment of Critics: Luke is confused or Luke is wrong

Support: no evidence of worldwide Roman census during reign of Augustus

no evidence of a wife being required to journey for the census

Solutions:

1. Sir William M. Ramsay (1851-1939)

Quirinius was governor of Syria twice: 7 B.C. and 6 A.D. (Acts 5:37)

2. No evidence of a census is not evidence of no census.

3. Roman document dated 104 A.D. indicates all persons comply with census

http://droitromain.upmf-grenoble.fr/Anglica/Aegypti29_johnson.htm

Structure

1a—came to pass/came about (ἐγένετο)

1b—“to be taxed” (ἀπογράφεσθαι per KJV)

3—“to be taxed” (ἀπογράφεσθαι)

5a—“to be taxed” (ἀπογράψασθαι)

Virgin Birth (v. 5)

Patterns of Recapitulation:

Redemptive-historical perspective (*historia salutis*)

First Adam brought into world by supernatural act of God

Second Adam brought into world by supernatural act of God, the Holy Spirit

First man (Adam the first) appears by no ordinary generation

Second man (Adam the last) appears by no ordinary generation

Protological Adam (*protos* Adam, 1 Cor 15:45) from direct act of God

Eschatological Adam (*eschatos* Adam, 1 Cor 15:45) from direct act of God

Ethico/Moral-Theological perspective (*ordo salutis*)

First Adam appears without sin, guilt and penalty of sin (corruption, shame, judgment); sinless, “upright” (Ecc 7:29) = “holy” (set apart from sin)

Second Adam appears without sin, guilt and penalty of sin;

sinless, holy (Luke 1:35) (set apart from sin)

Propagation of first man/protological Adam is extraordinary (God w/o woman)

Propagation of second man/eschatological Adam is extraordinary (God w/o man)

Extraordinary generation underscores extraordinary person

Adam no ordinary person; sinless until the Fall

Christ no ordinary person; sinless after the Fall

Sin is propagated by ordinary generation (intercourse of man and woman)

Sin is not propagated in extraordinary generation (no intercourse of man and woman or virgin conception = birth from in tact virgin)

Christ is generated (his sinless human nature) so we may be regenerated (our
sinful human nature)

Christ born without sin so he can bear sin with which we are born

Christ born free of the curse so that he may free us from the curse we bear

Christ is born of the Holy Spirit so we may be reborn by the Holy Spirit

6a—came to pass/came about (ἐγένετο)

6b—birth (τίκτω)

7a— birth (τίκτω)

7b—son in a manger

8—shepherds enter narrative

Why? Mic 5:2-4; Jer 31:10; Ezk 34:23; Zech 11:16

9a—angel appears

9b—glory of Lord (God)

G. F. Handel (1685-1759). “Glory to God”, Messiah

Antonio Vivaldi (1678-1741), Gloria: <https://www.youtube.com/watch?v=zhhYIZJj6rk>

Arcangelo Corelli (1653-1713), Christmas Concerto:

<https://www.youtube.com/watch?v=9BklbQBNhOs>

11—Savior, Christ the Lord, Davidide

12—baby in a manger

14—glory to God

Angel Choruses in Redemptive History

First/old/protological creation (Job 38:7)

Now/new/semi-eschatological creation (Luke 2:14)

Last/eternal/consummately eschatological de/un-creation (1 Thess 4:16)

15a— came to pass/came about (ἐγένετο)

15b—angels disappear

15c—shepherds

16—baby in the manger

20—shepherds exit narrative

glorifying God

