

Gentiles and for glory to your people Israel' (2:32). Jesus already shows his prophetic qualities in dialogue with the teachers in the temple (2:47). In the crucial 'Nazareth manifesto' (one of Luke's most carefully composed historico-theological scenes, see E.3) Jesus likens his mission to that of Elijah and Elisha (4:24–7); like a prophet, he is not accepted in his own country. After the raising of the widow's son he is publicly hailed as a prophet (7:16). His death at Jerusalem is shown with increasing intensity to be the death of a prophet, firstly by the conversation at the beginning of the journey with the two great prophetic figures of the OT about his *exodos* at Jerusalem (9:31), secondly by the interpretation of the great journey as a journey of destiny to die as a prophet at Jerusalem (13:33), but most of all by the constant prophetic activity on that journey. On the road to Emmaus the disciples sum up Jesus' activity as that of a prophet, and he himself acts as a prophet in interpreting the Scriptures. Finally the ascension shows the likeness of Jesus to the prophet Elijah, taken up to heaven in a fiery chariot (2 Kings 2:11).

That Jesus is more than a prophet is shown by Luke in many ways, particularly by his use of the title 'Son of God'. In Mark this is already used significantly (see E.1, *Person of Jesus*); Luke enlarges this use, so that it is 'moving beyond a functional understanding of Jesus' sonship' (J. B. Green 1995). The significance of the mysterious conception of the Son of the Most High through the Spirit of God without Mary having sexual intercourse (1:35) is confirmed by Jesus' saying about really belonging in his Father's house (2:49). The declaration of the voice at the baptism is given further prominence by the genealogy that follows immediately, linking Jesus 'son, as it was thought, of Joseph' directly to Adam 'son of God' (3:23, 38). The frequent expressions of intimacy between Jesus and his Father (10:21–2; 22:43) reach their climax in Jesus' last words of trust on the cross (23:46). They are reinforced by Luke's stress on Jesus' constant practice of prayer (5:16), and his being found at prayer at all the decisive moments of his ministry (baptism, choice of the twelve, transfiguration, teaching of the Lord's prayer, agony in the garden).

Furthermore, Luke's use of the title *kyrios* of Jesus with the article ('the Lord') hints at a divine status for Jesus, for in contemporary documents the Hebrew and Aramaic equivalents are used of God. Mark uses this title of Jesus only in the vocative (except in the enigmatic Mk 11:3), in

which usage it may mean no more than 'Sir!' The title is used overwhelmingly by Luke in narrative sections (e.g. 10:1; 11:39; 17:5), so that Fitzmyer (1979: 203), notes, 'In using *kyrios* of both Yahweh and Jesus in his writings Luke continues the sense of the title already being used in the early Christian communities, which in some sense regarded Jesus as on a level with Yahweh.' The same status is also hinted by such passages as 8:39, where the beneficiary of the miracle is told to 'report all that God has done for you' and in fact 'proclaimed throughout the city all that Jesus had done for him'.

Luke has been described as 'the gospel of the underprivileged' from the emphasis that Luke places on Jesus' invitation to several neglected classes. Foremost among these are women. Luke alone mentions the women who accompany Jesus and minister to him (8:1–3). He habitually pairs women with men as recipients of salvation: Zechariah and Mary (1:11–38, and in their balancing songs of praise, 1:46–55, 68–79), Simeon and Anna (2:22–38), the widow of Zarephath and Naaman (4:26–7), the daughter of Jairus and the son of the widow (7:11–15 and 8:41–56, a double crossover of the sexes), a man searching for a lost sheep and a woman searching for a lost coin (15:4–10). In the same vein, by contrast to Mk 3:31–5, he represents Mary, the mother of Jesus, as the first of the disciples and as their model in her response to God's word (1:38, 46–55; 8:21; 11:27–8).

From the infancy narratives onwards it is clear that Jesus has come to bring comfort to the poor. In Mary's canticle God has 'filled the starving with good things' (1:53). In this Luke echoes the theme, so prominent in the post-exilic writings of Judaism, of God's blessing on the poor and unfortunate who put their trust in him. No house can be found for Jesus to be born in, and he is welcomed by hireling shepherds, themselves inspired by the joyful song of the angels. The text for Jesus' opening proclamation at Nazareth is 'he has anointed me to bring good news to the afflicted' (4:18, quoting Isa 61:1–2). In the Lukan Beatitudes the blessings are not (as in Matthew) on the 'poor in spirit' but on those who are actually 'poor now, hungry now, weeping now' (6:20–1); they concern a social rather than a religious class. This is complemented by Luke's frequent warnings about the dangers of wealth and possessions (the terrible parable of the rich fool, 12:16–21; the excuses of the invited guests, 14:18–19; the parable of the rich man and Lazarus, 16:19–31; Luke's severity towards the rich ruler, 18:18–30). This