




Course Outline

- Jan 10 Historical background of the Greco Roman world leading up and including the first century. Judaism, Introduction to Paul, An anatomy of the letters. Introduction to the theology of Paul. Read Johnson 231-255. Brown, 422-442. 1 Corinthians.
- Jan 17 1 Thessalonians, 1 Corinthians. Paper and presentation assignments Read Johnson 261-301, Galatians, Philippians.
- Jan 25 Captivity letters: Philippians, Philemon
- Feb 7 Galatians 2 Corinthians. Read Johnson 303-345, Romans.
- Feb 14 The Gospel of Mark Read Johnson 137-164, Mark 1-7.
- Feb 21 The Gospel of Mark. Read Johnson 39-63; Brown 74-93.
- Feb 28 Mark, Letter to the Colossians. Read Johnson 165-186, Matthew 1-10. Read Brown 76-95; 111-123, Matthew 11-20.
- March 7 NO CLASS (spring break)
- March 14, The Gospel of Matthew. Read Johnson 187-225, Luke 1-10.
- March 21 Finish Matthew, Ephesians. Read Brown 705-747, Luke 11-22.
- March 28 NO CLASS (Holy Week).
- April 4 The Gospel of Luke. Read Johnson 347-373, Ephesians and Colossians **Paper due.**
- April 11 Luke. Read Johnson 461-493, John 1-12
- **April 18. Luke, Luke. Read Johnson 495-505, Finish John and 1 John.**
- April 25 The Gospel of John. Read Johnson 507-524, Exam Question is given. **Exam questions distributed.**
- May 2 The Gospel of John Read Johnson 375-401. **Paper due. Written exam due.**
- May 9 Ascension Thursday..



Luke-Acts

- Who
 - Where
 - When
 - To whom
 - Why
- 

Who

Philemon 23 **Epaphras**, my fellow prisoner in Christ Jesus, sends greetings to you, 24 and so do **Mark, Aristarchus, Demas,** and **Luke**, my fellow workers.

Col 4:7 **Tychicus** will tell you all the news about me; he is a beloved brother, a faithful minister, and a fellow servant in the Lord. 8 I have sent him to you for this very purpose, so that you may know how we are and that he may encourage your hearts; 9 he is coming with Onesimus, the faithful and beloved brother, who is one of you. They will tell you about everything here.

10 **Aristarchus** my fellow prisoner greets you, as does **Mark** the cousin of Barnabas, concerning whom you have received instructions—if he comes to you, welcome him.

11 And Jesus who is called Justus greets you. These are the only ones of the circumcision among my co-workers for the kingdom of God, and they have been a comfort to me.

12 **Epaphras**, who is one of you, a servant of Christ Jesus, greets you. He is always wrestling in his prayers on your behalf, so that you may stand mature and fully assured in everything that God wills. 13 For I testify for him that he has worked hard for you and for those in Laodicea and in Hierapolis. 14 **Luke**, the beloved physician, and **Demas** greet you.

2 Tim 4:11 for **Demas**, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. 11 Only **Luke** is with me. Get **Mark** and bring him with you, for he is useful in my ministry. 12 I have sent **Tychicus** to Ephesus.

Where

- Luke 12:54-55 He also said to the crowds, “When you see a cloud rising in the west, you immediately say, ‘It is going to rain’; and so it happens. And when you see the south wind blowing, you say, ‘There will be scorching heat’; and it happens.
- MATT 16:2-3 He answered them, “When it is evening, you say, ‘It will be fair weather; for the sky is red.’ And in the morning, ‘It will be stormy today, for the sky is red and threatening.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.



Europe

Macedonia

Thrace

Black
Sea

Thessalonica

Philippi

Greece

Aegean
Sea

Troas

Asia

Asia Minor

Corinth

Athens

Ephesus

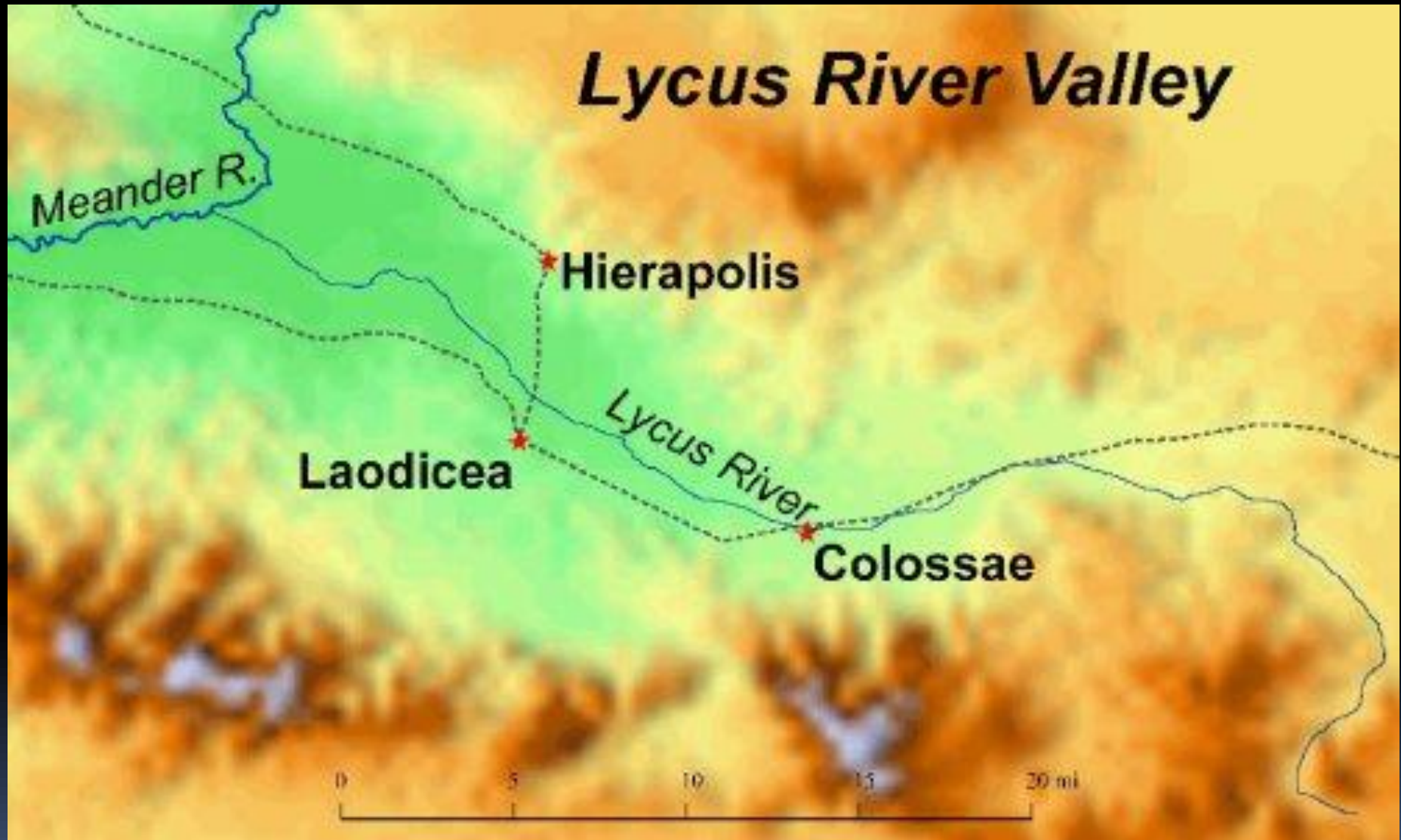
Mediterranean
Sea

Crete



— Paul's First Journey — Paul's Second Journey — Paul's Third Journey — Paul's Journey To Rome






For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis. (Col. 4:13)




Structure

- Infancy Narratives
 - Mission of John
 - Mission of Jesus
 - Journey to Jerusalem
 - Death and Resurrection
- 




Themes

- Jesus as Prophet
 - Rich and Poor
 - The “Twelve”
 - The role of Women
 - The Importance of Prayer
 - Role of the Temple
- 



Luke's use of Sources

- Mark
 - Quelle = Q
 - Luke Originals
- 

MEANDER
RIVER

∴ **HIERAPOLIS**

RIVER LYCUS

LAODICEA ∴

∴ **COLOSSE**



Date

- A decade after 70AD.
- Prologue: He had access to precious material: Mark and Q.
- Luke 19:43 Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. 44 They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God." Very accurate detail not common for sieges.

When?


The *terminus a quo* for composition is 70CE. Luke's phrase "ages of the Gentiles" (Lk 21:24) seems to reflect the reality that existed after the destruction of Jerusalem. The sack on Jerusalem seems to be a done deal rather than an apocalyptic event. Evidence for a *terminus ante quem* is as follows. Luke does not seem familiar with the Pauline letters, which were collected and circulated after 95CE. Luke also does not seem to be aware of Pliny's famous letter to Trajan written between 109 and 111CE which announced the severe consequences of the Christian before Roman authority. Luke reports on a Roman court which would be offer a fair hearing to Christians.

Structure of Luke

- 1:1-4 Prologue
- 1:2-2:52 Infancy Narratives
- 3:1-4:13 Mission of John
- 4:14-9:50 The Galilean Ministry of Jesus
- 9: 51-19:27 Journey to Jerusalem
- 19: 28-21:38 The Jerusalem Ministry of Jesus
- 22:1-24:53 Death and Resurrection



Structure for Matthew: 5 Discourses

- Infancy of Jesus
 - John the Baptist
 - **First Discourse** Sermon on the Mount
 - Mighty acts of Jesus
 - **Second Discourse:** Missionary discourse
 - Accepting and Rejecting Jesus
 - **Third Discourse:** Parables about the Kingdom of Heaven
 - Jesus and Peter
 - **Fourth Discourse:** Community Discourse
 - Controversies entrance into Jerusalem
 - **Fifth Discourse:** eschatological Discourse
 - Passion and Death
 - Empty Tomb and Appearances of the Risen Jesus
- 



Structure of Mark

- Galilee
- “On the way”
- Jerusalem

Introduction with John the Baptist

Healings and teachings

The “way section”

Days in Jerusalem

Apocalyptic discourse


The passion and Death of Jesus

The empty tomb.






Themes

- Jesus as Prophet
 - Rich and Poor
 - The “Twelve”
 - The role of Women
 - The Importance of Prayer
 - Role of the Temple
 - Food
- 



Luke's use of Sources

- Mark
 - Quelle = Q
 - Luke Originals
- 

- 1 Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, 2 just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, 3 I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, 4 so that you may know the truth concerning the things about which you have been instructed.

- He was educated
- He was not an eyewitness
- He had access to “handed down material.”
- He did not know Paul’s letters or Paul.

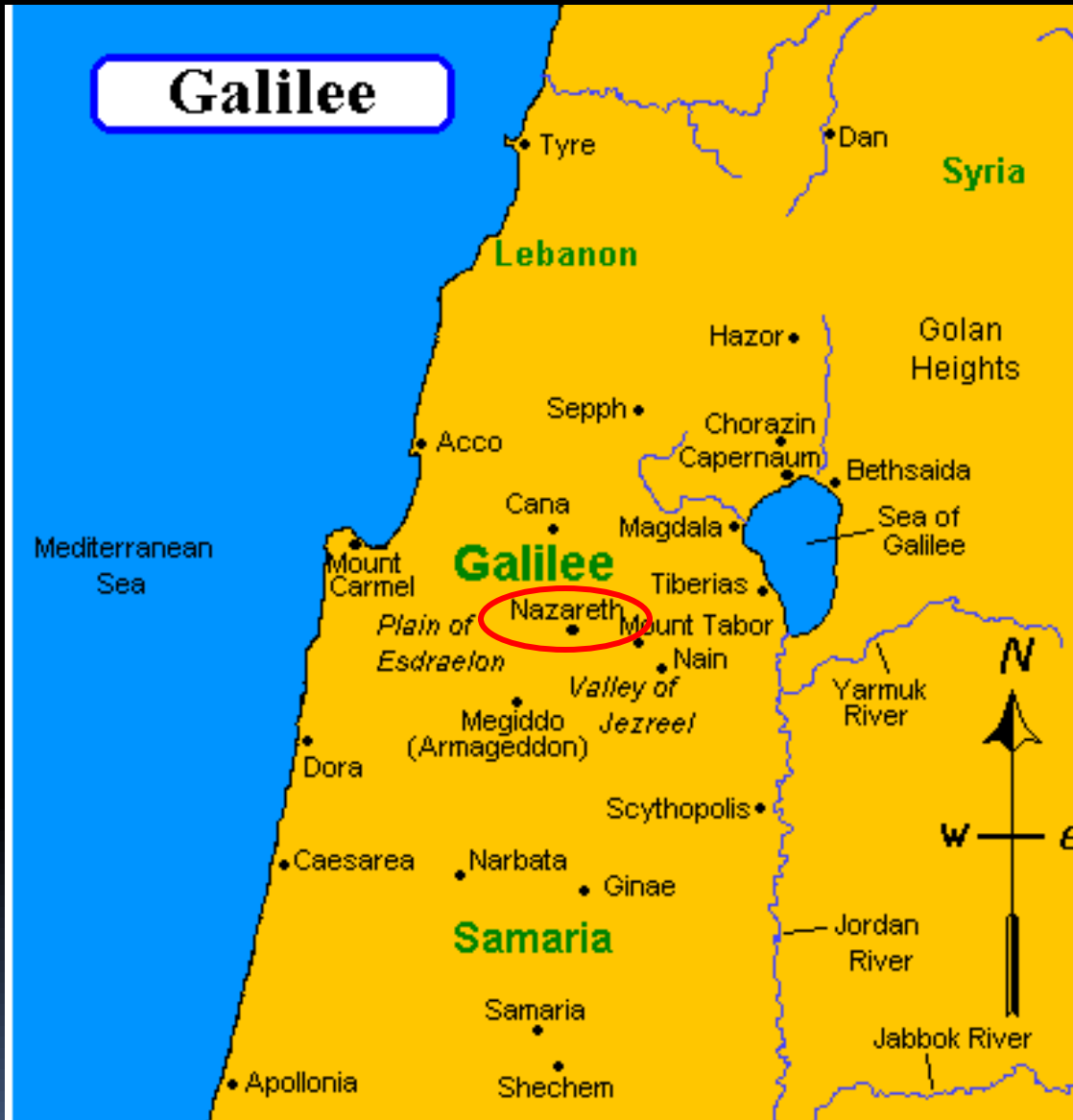
Luke 4

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor.

He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”

And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth



to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary.




← Paul's First Journey ← Paul's Second Journey ← Paul's Third Journey ← Paul's Journey To Rome

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'" And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.



Luke Prologue



Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed.

Annunciation of John the Baptist

In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. But they had no children, because Elizabeth was barren, and both were getting on in years.

Once when he was serving as priest before God and his section was on duty, he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. Now at the time of the incense offering, the whole assembly of the people was praying outside. Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. When Zechariah saw him, he was terrified; and fear overwhelmed him. But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. You will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit. He will turn many of the people of Israel to the Lord their God. With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord." Zechariah said to the angel, "How will I know that this is so? For I am an old man, and my wife is getting on in years." The angel replied, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news. But now, because you did not believe my words, which will be fulfilled in their time, you will become mute, unable to speak, until the day these things occur."

Meanwhile the people were waiting for Zechariah, and wondered at his delay in the sanctuary. When he did come out, he could not speak to them, and they realized that he had seen a vision in the sanctuary. He kept motioning to them and remained unable to speak. When his time of service was ended, he went to his home.

After those days his wife Elizabeth conceived, and for five months she remained in seclusion. She said, "This is what the Lord has done for me when he looked favorably on me and took away the disgrace I have endured among my people."

Themes are

- **Plan of God:** Nothing is going to stop the plan: Roman Empire or Sterile seniors. Plan of salvation and it has details.
- **Stratification** The house that Rome was built on social classes. Politicians, government workers, educated, blue collar workers, priests, sick, women, slaves. Family life is based on social classes: Ephesians, and Colossians remember have the house hold codes wives be submissive, DNA of the Roman Empire. Green's book, Jesus breaks, visits each of these social classes and he is recognized and often accepted even Pilate wants to let him go. A family that is not divided by stratification
- **Temple**, the center of gravity you might say. Everything leads to the temple. Begins at the temple gospel ends at the temple, Jesus does not overturn tables and chairs, calls it a house of prayer.
- **Pray** is very important in this gospel with this detail. Prayers are answered.
- **Role of the Holy Spirit.**

It happened that...

- **It happened that**, Shift in literary style this is the Once upon a time that introduces fairy tale. This phrase introduces us from classical Greek to biblical LXX. We are now in Scripture.
- **Herod:**
- There are cultural and chronological markers (Green) that root the gospel in the late first century. Mention of Herod places it in context to time and Human History and social dimension Roman Empire.
- Introduces Herod the king, not Herod the baby killer. Herod the King is a status marker. King with a kingdom and the reader is well aware that his kingdom has been destroyed after 70ad.
- Herod was a great builder, better than the Romans. He topped off mountains and made a palace, Sea port Caesarea is better than anything the Roman's built, he was also the restorer of the Temple. Everything is gone.
- Magnificat *He has brought down the powerful from their thrones,*
- *and lifted up the lowly;*
- Who are the lowly here Zachariah and Elisabeth. Elisabeth was old and barren a shameful condition for a woman of the time. Childlessness is a consequence of a blameworthy life and so a sign of God's curse (Green 4)
- God looks with favor on that which the culture sees as shameful.
- Both Elisabeth and Zachariah are righteous and blameless.
- Same for Sarah and Abraham. Abraham will be a part of the Zachariah's canticle as well as John the Baptist. Sarah is the poster child in the Old Testament for being sterile at an old age and giving birth.

Temple

- **Temple**
- Gospel begins in the temple and ends in the temple.
- Temple prophets (Simeon and Anna) and Jesus found in the temple.
- All this is read when the temple is destroyed and the priesthood vanishes.
- No overturning the tables in the Temple in for Luke which marks the destruction of the Temple.
- For Luke, the Temple function continues not in the herodian building but in Jesus alive in the spirit. 27
- Temple has not been destroyed, Herod's edifice was destroyed. The Temple has been relocated. Healing did not reach the paralyzed man in Acts 3 not by the healing power of the temple gate but by the spirit in the community.


Jesus is always upgraded

- Barren
- John is great before the lord
- John walks
- John's dad is struck dumb
- Virgin
- Jesus is great
- Jesus is lord
- Mary is renown

- **Casting lots** reference at the beginning of this gospel also a reference at the beginning Acts. In Acts "So they proposed two, Justus, and Matthias. *Then they prayed and said, "Lord, you know everyone's heart. And they cast lots. (Acts 1:26).*
- Lots is associated with prayer for both.
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- **Plan of God: Message of the Angel**
- The first words spoken in the gospel are messenger Gabriel a prophecy a divine plan
- Joy is often eschatological and messianic . John's birth does not just a blessing to a family but to all of Israel.
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- Fitzmyer says the announcement by the angel follows OT birth announcements
- The appearance of an angel
- Fear
- Heavenly message "do not be afraid."
- Objection expressed by the person confronted
- The visionary is giving of some sign or reassurance.
- Ishmael ; Gen 16:7-13; Samson Judg 13:3-20; Isaac Gen 17,18
-
- **The birth and naming** begin plan,
- it is at the beginning of the angel's plan that Zachariah will get his speech back. *until the day these things occur. It was when John Wrote on the tablet His name is John (Sometimes the aorist can be inceptive or ingressive)*
-
- **No wine:** Is probably an allusion to being in the family of Aaron: "And the LORD spoke to Aaron: ⁹ Drink no wine or strong drink, neither you nor your sons." (Lev 10:9).

Annunciations

- The Annunciation: Zachariah and Mary (Tannehill,)
- Both fear the angel.
- The angel reassures them do not be afraid.
- The angel announces the birth of a son, names them, declares they will be great and gives a prediction about their future
- The child is connected with the Holy Spirit
- Both parents ask a question referring to an obstacle to a birth
- Both use the same word (to know: *How will I **know** that this... I do not **know** man*) as the principle of the obstacle.
- Both are evaluated by their belief. Zachariah is rebuked with the words: "you did not believe" (1:20), while Mary is complimented by Elisabeth..."because you believed" (1:45).
- Both praise God in a canticle
- The angels reply to the question differs in tone. Zachariah is punished, Mary is not.



In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favored one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. 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." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

The Basilica of The Annunciation




is at the center of Old City, Nazareth.




Visit to Elizabeth

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."





Structure

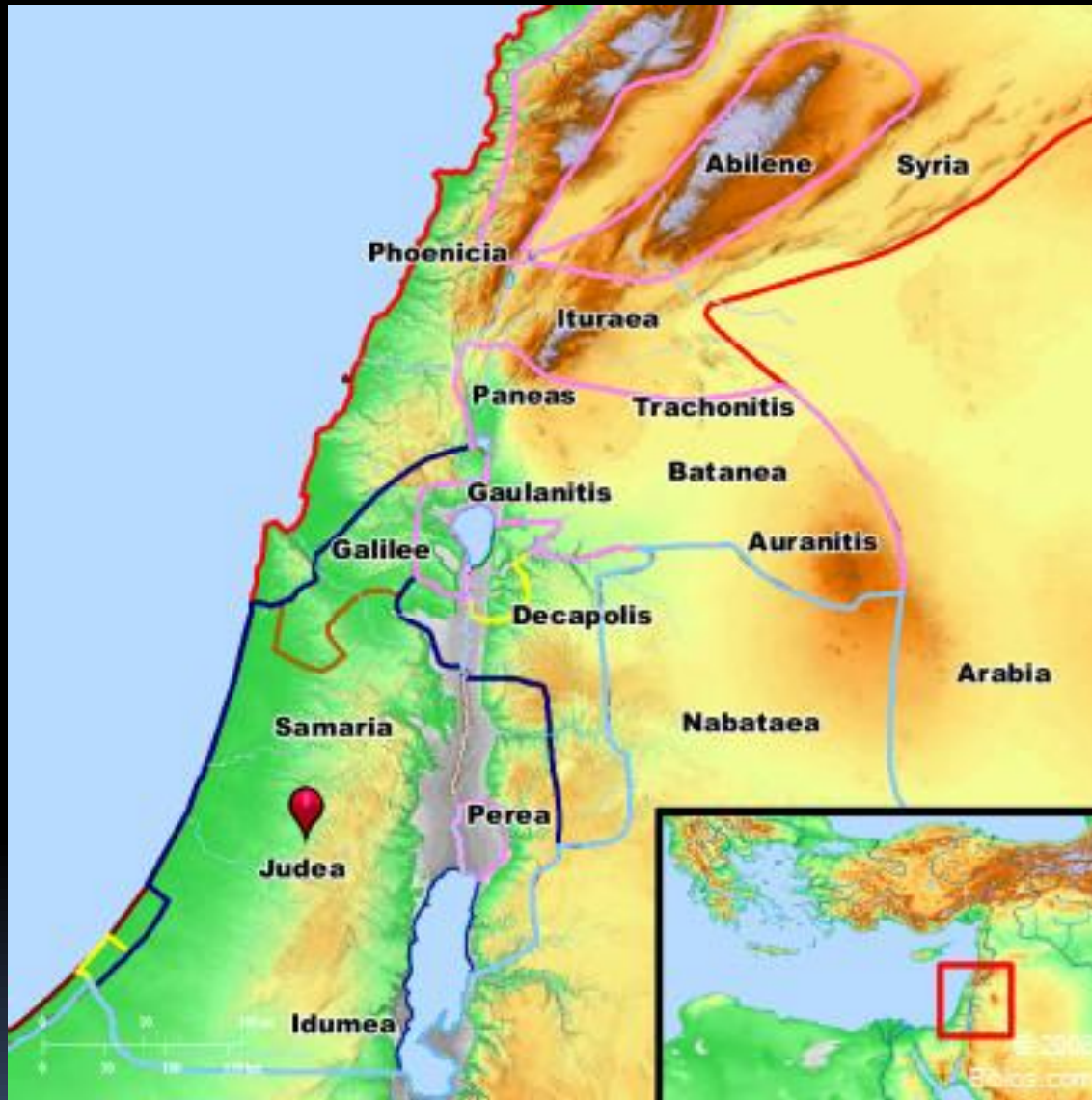
- Announcing of John
 - Announcing of Jesus
 - **Visitation**
 - Birth of John
 - Birth of Jesus
- 

Visitation

- John, Filled with the Holy Spirit: announces
- Elizabeth filled with the Holy Spirit: cries out
- Mary overshadowed by the H/S: Proclaims
- Mag = Divine project, centerpiece
- Mary answering question with Mag.
- Zachariah answering question with *Benedictus*







46 And Mary said,

“My soul **magnifies** the Lord,

47 and my spirit **rejoices** in God my Savior,

48 for he has **looked with favor** on the lowliness of his servant.

Surely, from now on all generations **will call me** blessed; (Shift from rhythmic parallelism)

49 for the Mighty One has **done great things** for me,
and holy is his name.

50 His mercy is for those who **fear him**
from generation to generation.

51 He **has shown strength** with his arm;
he **has scattered** the proud in the thoughts of their hearts.

52 He **has brought down** the powerful from their thrones,
and **lifted up** the lowly;

53 he **has filled** the hungry with good things,
and **sent** the rich away empty.

54 He **has helped** his servant Israel,
in remembrance of his mercy,

55 according to the promise **he made** to our ancestors,
to Abraham and to his descendants forever.”

56 And Mary remained with her about three months and then returned to her home.

- All verbs describe Jesus

attempts to highlight this and other features, preserving the word order of the Greek even when this violates the rules of good English.

46 *Magnifies*/my soul/the Lord

47 And *has found gladness*/my spirit/in God/my Savior

48 For *he has regarded*/the humble state/of his slave girl

For behold henceforth/will call me blessed/all generations

49 For *has done* for me/great things/the mighty one

And holy/his name

50 And his mercy/to generations/and generations/

for those who fear him.

51 *He has done*/ a mighty deed/with his arm

He has scattered/proud people/in thoughts/of their heart

52 *He has put down*/mighty rulers/from thrones

And *has exalted*/humble people

53 Hungry people/*he has filled*/with good things

And rich people/*he has sent out* / empty

54 *He has helped*/Israel/his servant

To remember/mercy

55 As he spoke/to our fathers/to Abraham/and to his seed/

forever.

53 he **has filled** the hungry with good things,
and **sent** the rich away empty.

54 He **has helped** his servant Israel,
in remembrance of his mercy,

Has shown strength with his arm (Someone stronger comes in the house and takes the weapons away)

Has scattered the proud (Laments Jerusalem that they didn't recognize the visitation)

Has brought down the powerful (Parable of the vinyard worker)

Lifted up the lowly (widow, woman with 18 years hunched over)

Has filled the hungry (5000)

Has helped his servant Israel (the rejoicing of the crowds)

My Take

- All verbs in the Mag. Describe Jesus' work
- Everyone who enjoys God's blessings can pray this prayer as is illustrated in the before and after of the Mag.
- My humble opinion: this is an original and pre-existent (Fitzmyer)
- Preach (Eliz, question, Lunch at the rectory)

And Mary said,

“My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has looked with favor on the lowliness of his servant.

Surely, from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.

His mercy is for those who fear him
from generation to generation.

He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts.

He has brought down the powerful from their thrones,
and lifted up the lowly;

He has filled the hungry with good things,
and sent the rich away empty.

He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors,
to Abraham and to his descendants forever.”

And Mary remained with her about three months and then returned to her home.

Birth of John the Baptist

Now the time came for Elizabeth to give birth, and she bore a son. Her neighbors and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. But his mother said, “No; he is to be called John.” They said to her, “None of your relatives has this name.” Then they began motioning to his father to find out what name he wanted to give him. He asked for a writing tablet and wrote, “His name is John.” And all of them were amazed. Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. Fear came over all their neighbors, and all these things were talked about throughout the entire hill country of Judea. All who heard them pondered them and said, “What then will this child become?” For, indeed, the hand of the Lord was with him.

(Two Sentences)

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων,

68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ,
ὅτι **ἐπεσκέψατο** καὶ ἐποίησεν λύτρωσιν **τῷ λαῷ αὐτοῦ**,

69 καὶ ἤγειρεν κέρασ **σωτηρίας** ἡμῖν
ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,

70 καθὼς ἐλάλησεν διὰ στόματος **τῶν ἁγίων ἀπ' αἰῶνος προφητῶν** αὐτοῦ,

71 σωτηρίαν ἐξ **ἐχθρῶν** ἡμῶν καὶ **ἐκ χειρὸς** πάντων τῶν μισούντων ἡμᾶς,

72 ποιῆσαι ἔλεος μετὰ τῶν **πατέρων ἡμῶν**
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

73 ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν **πατέρα ἡμῶν**,
τοῦ δοῦναι ἡμῖν 74 ἀφόβως **ἐκ χειρὸς ἐχθρῶν** ῥυσθέντας
λατρεύειν αὐτῷ

75 ἐν ὁσιότητι καὶ δικαιοσύνῃ

ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.

76 Καὶ σὺ δέ, παιδίον, **προφήτης ὑψίστου** κληθήσῃ·
προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοῦς αὐτοῦ,

77 τοῦ δοῦναι γνῶσιν **σωτηρίας τῷ λαῷ αὐτοῦ**
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,
ἐν οἷς **ἐπισκέπεται** ἡμᾶς ἀνατολὴ ἐξ ὕψους,

79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,
τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

80 Τὸ δὲ παιδίον ἠύξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

He answered the prayer and kept the promise.

67 Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy:

68 “Blessed be the Lord God of Israel,
for he has looked favorably on his people and redeemed them.

69 He has raised up a mighty savior for us
in the house of his servant David,

70 as he spoke through the mouth of his holy prophets from of old,

71 that we would be saved from our enemies and from the hand of all who hate us.

72 Thus he has shown the mercy promised to our ancestors,
and has remembered his holy covenant,

73 the oath that he swore to our ancestor Abraham,
to grant us 74 that we, being rescued from the hands of our enemies,

might serve him without fear, 75 in holiness and righteousness before him all our days.

76 And you, child, will be called the prophet of the Most High;
for you will go before the Lord to prepare his ways,

77 to give knowledge of salvation to his people by the forgiveness of their sins.

78 By the tender mercy of our God,
the dawn from on high will break upon us,

79 to give light to those who sit in darkness and in the shadow of death,

to guide our feet into the way of peace.”

80 The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.

A He **visited** the God of Israel

B His **people**

C horn of **Salvation**

D His **prophets** from of old

E From our **Enemies**

F From the **Hands**

G of our **Fathers**

X **Covenant**

Y. Oath he swore

G our **Father**

F From the **Hands**

E of the **Enemy**

D you too will be called **prophet**

C Knowledge of **Salvation**

B to his **People**

A the rising star will **visit** us.

Salvation, Mercy savior words found in both hymns

Light, peace: words found in *Benedictus* and the *Nunc Dimittis*

41 Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν
ἔκλαυσεν ἐπ' αὐτήν 42 λέγων ὅτι Εἰ
ἔγνωσ ἔν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ
πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ
ὀφθαλμῶν σου. 43 Ὅτι ἤξουσιν
ἡμέραι ἐπὶ σὲ καὶ παρεμβалоῦσιν οἱ
ἐχθροί σου χάρακά σοι καὶ
περικυκλώσουσίν σε καὶ συνέξουσίν
σε πάντοθεν, 44 καὶ ἐδαφιοῦσίν σε
καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ
ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί,
ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς
ἐπισκοπῆς σου.

41 As he came near and saw the city, he wept
over it, 42 saying, "If you, even you, had only
recognized on this day the things that make
for **peace**! But now they are hidden from your
eyes. 43 Indeed, the days will come upon you,
when your **enemies** will set up ramparts
around you and surround you, and hem you in
on every side. 44 They will crush you to the
ground, you and your children within you, and
they will not leave within you one stone upon
another; because you did not recognize the
time of your **visitation** from God."

Birth of Jesus

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

“Glory to God in the highest heaven, and on earth peace among those whom he favors!”

When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Jesus Is Named

After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb.





Presentation

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

Now there was a man in Jerusalem whose name was Simeon this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

"Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel."

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too."

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

Finding in the Temple

Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

And Jesus increased in wisdom and in years, and in divine and human favor.

A Lost three days

B found in the temple

C they were amazed

D teaching and asking questions

E What have you done to us

E We thought...

D Jesus asks questions

C Explains the scriptures

B Found him at the breaking of the bread

A Lost three days

As Jesus dies on a cross, the joy and promise in the rear view mirror are all but lost and forgotten. The gloom of the two disciples on the road to Emmaus only confirms the joyless lost hope of an unfulfilled promise... until the breaking of the bread. The promise and joy that we once experience during the infancy narratives are now back. This time the promise is not a prophetic announcement but a tangible reality.

- Both stories have Jesus asking questions.
- Both stories have two people leaving Jerusalem after the Passover.
- Both stories have two people in distress and disappointment.
- Both stories have two people who are returning to Jerusalem.
- Both stories mention the heart. Mary kept these things in her heart, (καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς 2:51) as not our hearts filled (Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ 24:32)....
- Both stories have a Jesus who questions two people in distress.
- Both stories express a loss of Jesus for three days. Both stories include a Jesus who has knowledge that astounds.
- Both stories use the term ἐξίστημι, a rare word for Luke. (The only other time he uses the term is in 8:56 when, in dramatic fashion, he returns the dead girl to another pair: parents).
- Both stories have Jesus justifying the divine plan with the use of the term δεῖ 2:49 ;24:26.
- Both stories have two traveling people finding Jesus at a temple, the first time in the old temple the second time in the new temple: the community gathered around the broken bread.

**filled with wisdom:
and the grace of
God was upon Him**



Anna

- Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστεύουσα καὶ δεήσασιν λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο (imperfect, continuous voice of hope) τῷ θεῷ καὶ ἐλάλει (imperfect) περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.

36 There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, 37 then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. 38 At that moment she came, and began to praise God and to speak about the child to all who were looking for the **redemption** of Jerusalem.

- Anna has great credentials: age, wife, widow, righteous with an unceasing prayer life. Reid reminds us that redemption is the paying for the freedom of a slave.

- Jewish law was not considered important because previous scholars thought the gospel addressed Gentiles, not a Jewish audience.
- This is not the case. Law is a predominant theme throughout Luke-Acts.
- Six characters all share a common quality of law keeping and righteousness. Zachariah and Elizabeth are described as righteous;
- Joseph and Mary obey the dictates of the law of the lord.
- Anna and Simeon are both righteous.
- All six are also connected to the salvation of the world.
- The problem is that the law is unable to provide such a gift.
- The ancient promise of salvation by the prophets will be available only through Jesus.
- Rejecting Jesus is the same as rejecting the ancient heritage.
- Salvation simply goes beyond the limits of the law.
- Jesus, on one hand, respects the law.
- He tells the lepers to go to the priests (5:12-16; Lev 13).
- He expounds on the greatest commandment Law and prophets at the transfiguration.
- Jesus does not intend to eliminate the Sabbath altogether, but to exercise the ability to perform works of mercy on the Lord's Day. It is a day of healing 13:10-17).
- Jesus cited to the ruler who requested an inheritance for eternal life.
- Jesus is especially strict on some laws (divorce) and very lax on other laws (dietary laws). Which is it? It is very easy for the Jews to accuse the Christians of being lawless

John the Baptist

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness:

‘Prepare the way of the Lord, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.’ ”

Structure of Luke

- 1:1-4 Prologue
- 1:2-2:52 Infancy Narratives
- **3:1-4:13 Mission of John**
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John said to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits worthy of repentance. Do not begin to say to yourselves, ‘**We have Abraham as our ancestor**’; for I tell you, **God is able from these stones to raise up children to Abraham**. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

And the crowds asked him, “**What then should we do?**” In reply he said to them, “Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.” Even tax collectors came to be baptized, and they asked him, “Teacher, what should we do?” He said to them, “Collect no more than the amount prescribed for you.” Soldiers also asked him, “And we, what should we do?” He said to them, “Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.”

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but **the chaff** he will burn with unquenchable fire.”

So, with many other exhortations, he proclaimed the good news to the people. But Herod the ruler, who had been rebuked by him because of Herodias, his brother’s wife, and because of all the evil things that Herod had done, added to them all by shutting up John in prison.

Luke 9 The poorest of the gospel

- 9 Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal. 3 He said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic. 4 Whatever house you enter, stay there, and leave from there. 5 Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them.” 6 They departed and went through the villages, bringing the good news and curing diseases everywhere.
-
- 35 He said to them, “When I sent you out without a purse, bag, or sandals, did you lack anything?” They said, “No, not a thing.” 36 He said to them, “But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. 37 For I tell you, this scripture must be fulfilled in me, ‘And he was counted among the lawless’; and indeed what is written about me is being fulfilled.” 38 They said, “Lord, look, here are two swords.” He replied, “It is enough.”

The Rich Man

“There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried.

In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’

He said, ‘Then, father, I beg you to send him to my father’s house— for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’ ”

- Luke 3:21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ **προσευχομένου** ἀνεωχθῆναι τὸν οὐρανὸν (Mark σχιζομένους τοὺς οὐρανοὺς) 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, **Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα (only verb).**

- 21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, “You are my Son, the Beloved; (Psalm 2:7) with you I am well pleased.” (also Isaiah 42:1 “places my spirit upon you.)

Luke verse Mark

- Luke
 - Jesus receives the Spirit during the prayer
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Father, Son, and Holy Spirit are all working in tandem.

John ends Jesus begins

Spirit: John the Baptist and Zachariah

Only verb is pleased

John 6: version of the temptations

- 15 When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.
- “Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. 27 Do not work for the food that perishes, but for the food that endures for eternal life
- “What sign are you going to give us then, so that we may see it and believe you? What work are you performing?

Approximate Schedule

- Jan 17 Introduction 1:1-4: Prologue. The births of Jesus and John are announced
- Jan 24 No Class
- Jan 31 Visitation and the births of John and Jesus
- Feb 7 John the Baptist, Genealogy Temptation
- **Feb 14 The sermon at Nazareth, Galilean ministry (Luke 4-5)**
- Feb 21 Galilean ministry II (Luke 6-7)
- Feb 28 Galilean ministry III (Luke 8-9)
- March 7 No Class: Spring Break
- March 14 Journey narrative I (Luke 10-12)
- March 21 Journey narrative II (Luke 13-14)
- March 28 No Class Holy Week
- April 4 Journey narrative III (Luke 15-16)
- April 11 Journey IV (Luke 17-19)
- April 18 Jerusalem and Temple
- April 25, Passion Narrative,
- May 2 Passion Narrative II, Resurrection. **Exegetical Paper Due.**
- May 8 **No Class:** Ascension

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Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written,

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." When they had done this, they caught so many fish that their nets were beginning to break. So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." When they had brought their boats to shore, they left everything and followed him.

- Proof of one's repentance is the redistribution of wealth.
- The road to salvation is real, tangible, and visible. Those who want to be saved will have to build it.
- Personal wealth that is moved transforms the community into one social class, which symbolically reflects Isaiah's transformed landscape.
- The rich will lose their stored wealth, and the disciples will abandon careers and possessions.
- Both actions build a visibly saved community where the hungry will eat, sinners will be forgiven, undesirables will be accepted with joy, and the social class known as the πτωχός will be put out of existence.

Chapter 3: The Prophet: The Role of John the Baptist in the Gospel of Luke

- The Isaian Initiative
- Jesus' Year of Favor and John's Inactive Ax (7:18-23)
- Meeting to Magnificat (1:39-45)
- Luke's Material Redistribution (3:7-9)
- The Crowd, Tax Collectors, and Soldiers have a Prophet (3:10-14)
- Opposition Toward the Isaian Initiative (7:31-35)
- Salvation: Moving Mountain Tops and Undershirts



Infancy Narrative

- Filled with the Holy Spirit before birth.
- Zachariah, Elizabeth.
- The only meeting between Jesus and John. John proclaims. Chain reaction.
- Elizabeth praises Mary; Mary praises God.







Crowd

- Crowd is sometimes favorable: JB, Capernaum, return to Gerasenes, Jesus welcomes the crowds 9:11, who do they say the son of man is.
- Being hated by men is blessing, loved by men is a woe.,
- Sometimes unfavorable: Nazareth, Condemns Capernaum, some regard him as the prince of demons that casts out demons, (Pharisees in Matt 2nd time Luke swaps Pharisees with crowd)
- Instructed with parables, cross, follow instructions, Crowd asks Jesus how many will be saved, few will be from the crowd.

The prophet has a deep concern for the poor

- Repentance for the forgiveness of sin.
- Proof of repentance is moving material possessions.
- What should we do (crowd, tax collectors, and soldiers).

Isaian quote “Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God” (Luke 3:5)

- Luke 3:21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ **προσευχομένου** ἀνεωχθῆναι τὸν οὐρανὸν (Mark σχιζομένους τοὺς οὐρανοὺς) 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, **Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα (only verb).**

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Father, Son, and Holy
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John ends Jesus begins

Spirit: John the Baptist
and Zachariah

Only verb is pleased

Genealogy of Jesus

Luke

- Jesus to Adam
- After baptism and before public ministry
- Ancestry through baptism not blood.
- 78 names, 77 generations
- 36 names unknown
- 42 Abraham to Jesus
- List comes before the temptation:
- Adam verses Jesus when tested by the serpent or devil.

Matthew

- Abraham to Jesus
- Different list
- Begins the gospel
- Interrupted sequence (four women)
- 57 Abraham to Jesus
- DNA Abraham verses DNA all humans.

Temptations in the wilderness

4 Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, 2 where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. 3 The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." 4 Jesus answered him, "It is written, 'One does not live by bread alone.' "

5 Then the devil led him up and showed him in an instant all the kingdoms of the world. 6 And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. 7 If you, then, will worship me, it will all be yours." 8 Jesus answered him, "It is written,

'Worship the Lord your God,
and serve only him.' "

9 Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, 10 for it is written,

'He will command his angels concerning you,
to protect you,'

11 and

'On their hands they will bear you up,
so that you will not dash your foot against a stone.' "

12 Jesus answered him, "It is said, 'Do not put the Lord your God to the test.' " 13 When the devil had finished every test, he departed from him until an opportune time.

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'He will command his angels concerning you,
to protect you,'

11 and

'On their hands they will bear you up,
so that you will not dash your foot against a stone.'" "

12 Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'" (Deut 6:16)


13 When the devil had finished every test, he departed from him until an opportune time.



Jesus before and after the temptations

- No food, provider
- Kingdoms of the world, ruler
- Temple, Son, he is the Place of God

Israelites Errors

- Tempting God in the desert: Fleshpots
 - Ark of the covenant into battle
 - Insisted on having a king
- 

Reverse order of the Our Father

“When you pray, say:

Father, hallowed be your name.

Your kingdom come.

3 Give us each day our daily bread.


4 And forgive us our sins, for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.”

1. May you be sanctified
 2. Your kingdom come
 3. Give us this day our daily bread
- Command this stone to become a loaf
 - If you, then, will worship me, it will all be yours
 - “If you are the Son of God, throw yourself down from here, for it is written, ‘He will command his angels concerning you, to protect you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’ ”



John 6: version of the temptations

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- 22:1-24:53 Death and Resurrection

4:14-9:50 The Galilean Ministry

of Jesus

- Rejection at Nazareth
- Man with an Unclean Spirit
- The healing of People
- Call of the first disciples
- The cleansing of a leper
- Paralytic
- Call of Levi
- Question about fasting
- Plucking grain
- Man with a withered hand
- Choosing the Twelve
- Sermon on the plain
- Healing of a Centurion
- Raising the widow's son at Nain
- Messengers from John the Baptist
- Sinful woman forgiven
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- The feeding of the five Thousand
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- The transfiguration of Jesus
- The Healing of a boy with an unclean spirit
- Jesus foretells his death
- Who is the greatest
- Not against you is for you

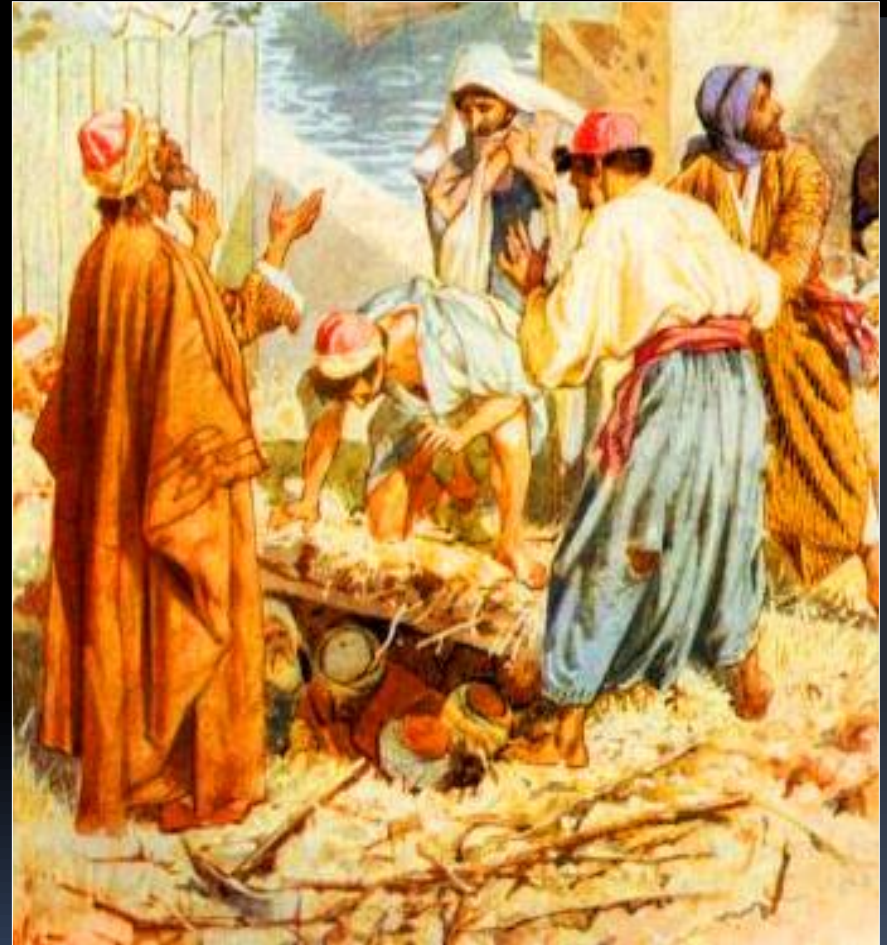
Nazareth

- Mark 6:1-6 and Matthew 13:53-58
- Placement-programmatic
- Isaian quote
- Spirit of the Lord – Baptism
- Sent – Man on the move
- Parallel with Capharneum
- Release: sin, illness, devil
- Forgiveness has social consequences (Jesus)
- Repentance has social consequences (JB)
- Year of favor, ax parable
- Every 15 years, every 7 debt is cancelled
- Elijah 1Kings 17:1-24
- Elisha 2Kings 5:1-19
- Gentiles receive benefits
- Widow and Naaman pairing.
- (X David declined job, Levi)

Men brought on a bed a man that was palsied: and they sought to bring him in, and to lay him before Him.

And not finding a way they might bring him in because of the crowd, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.

And seeing their faith, He said, *Man, thy sins are forgiven thee.*



- How can one define Luke's community as a church or a sect?
- Luke wants to present Christianity as a legitimate and necessary extension of Judaism, rooted in the law and the prophets.
- The church is composed predominately of Jews and God-fearers.
- The necessary growth predicted by the prophets was rejected by synagogue leaders and expulsion of these former attendees was the end result of this internal conflict.
- Luke attributes undeniable disagreements between the Jews and members of Luke's community on the promises of past revelations though the writings.
- The word *promise* is an important concept for Luke (Mary and Zach's canticles). Judaism is a religion that promises from its own tradition, a transformation.
- Luke sees that this prophetic transformation has taken place but it not been universally accepted.
- Rejecting this promised transformation is a failure on the part of those who have expelled Christians from the synagogue. (Jesus was expelled and nearly executed at the announcement of the fulfillment of Isaiah's words – 4:18-19).
- Luke's community is not a new sect, breaking from the core church but the community is the church with the true Jewish roots that has emerged as a result of necessary and predictable growth, a growth that was rejected by those who refuse to accept the promised transformation.

Unclean Spirit

- Luke vs Mark:
- No *Kai Euthus*
- He went down not entered
- Description of demon
- Addition of Ha Greek particle surprise or displeasure
- No harm done after throwing the man down
- Luke:
- Reproach
- (X Auswich, he is a good guy)
- Common feature for an exorcism
 1. Demons struggle
 2. Threat by Jesus
 3. Demon departs
 4. Crowd reaction
 - Four types of Miracles Exorcism, healings resuscitations, nature.

4:14-9:50 The Galilean Ministry

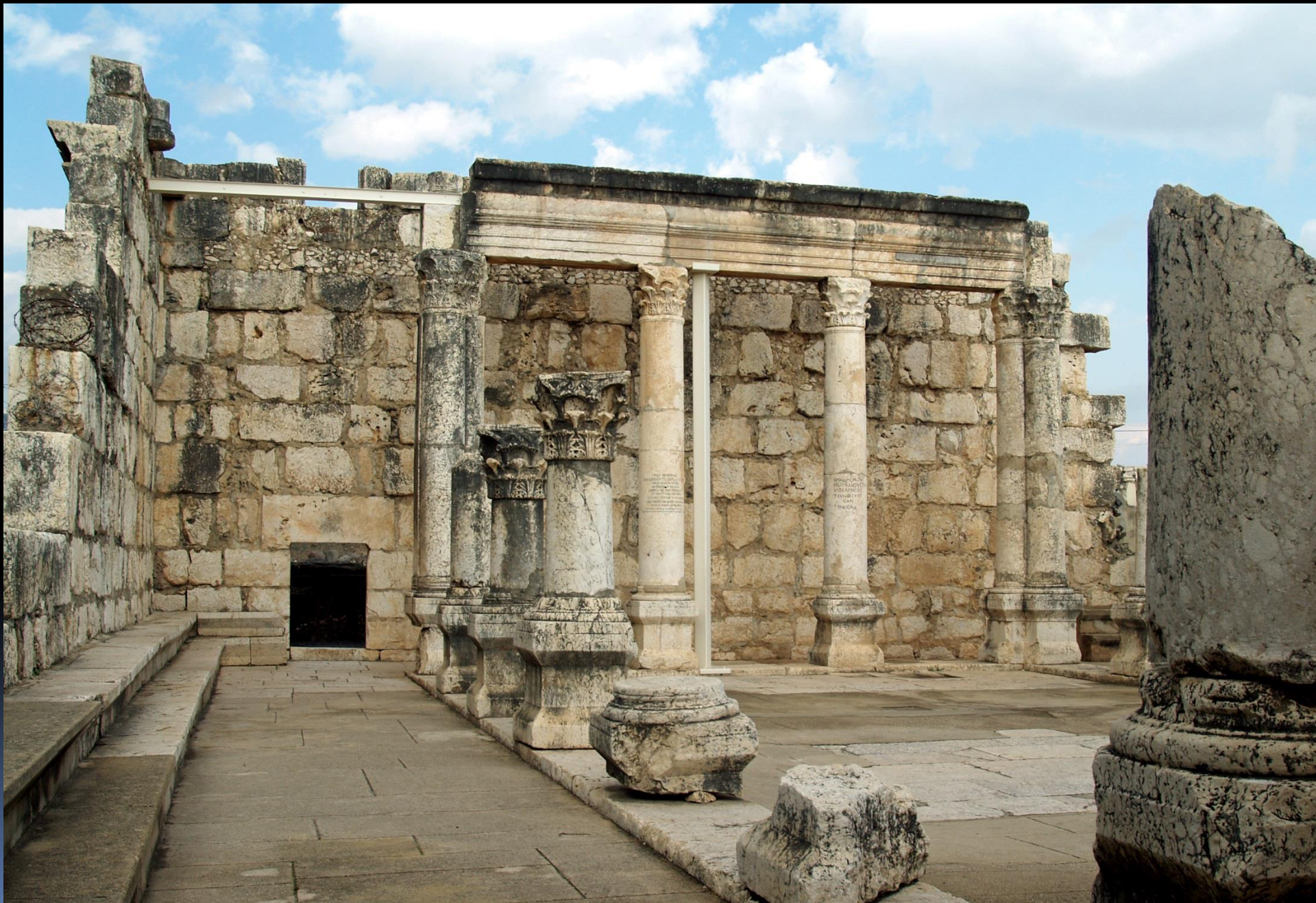
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- Not against you is for you

Both try to oppose the mission

- Nazareth
 - I was sent to proclaim the gospel
 - Rejected
 - Cast out of the town
- Capernaum
 - Healing (what Nazarenes wanted)
 - Accepted
 - Didn't want him to leave

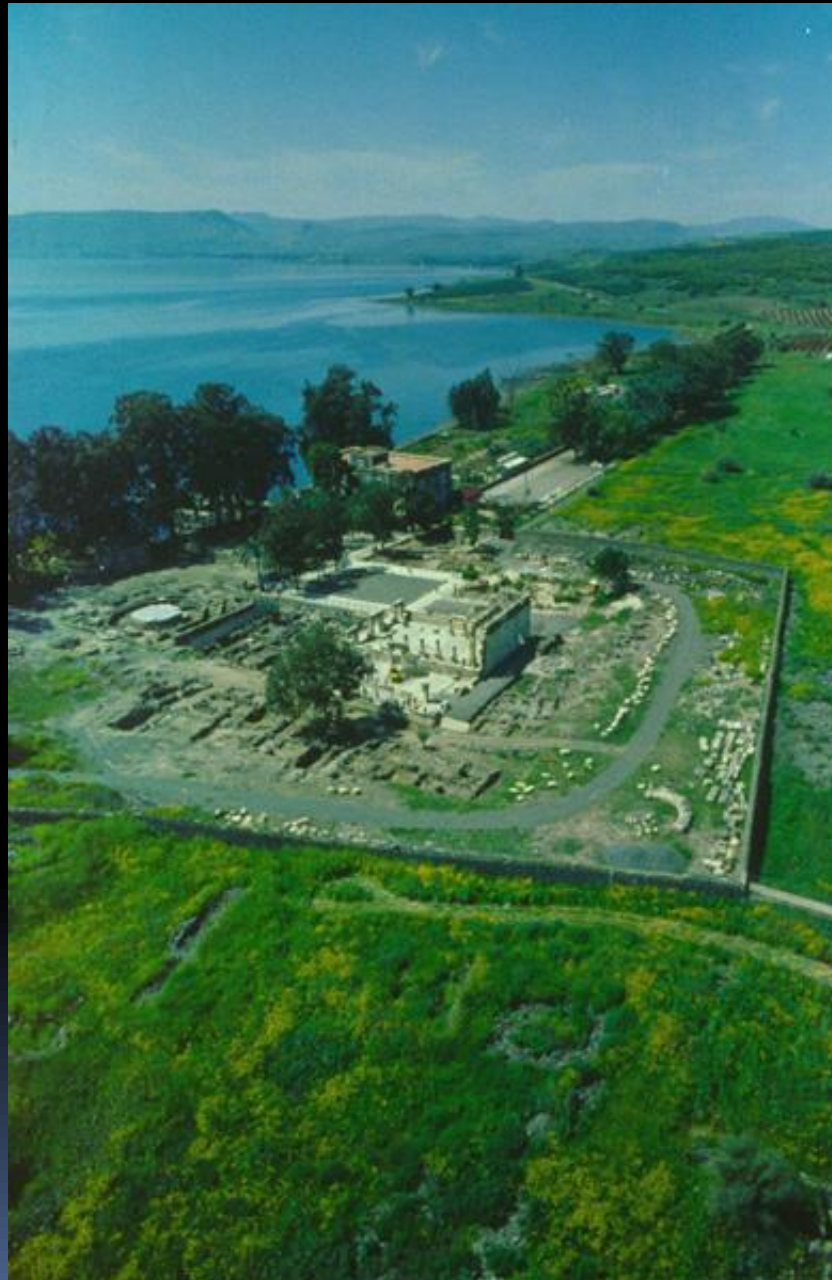
- **16** When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, **17** and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: (both J & J have Isaian mandates)
 - **18** “**The Spirit of the Lord is upon me**, (recalls baptism and desert) (**Isaiah 6:16**)
 - because he has anointed me
 - to bring good news to the poor. (word)
 - He has sent me to proclaim **release** to the captives
 - and recovery of sight to the blind, (could be metaphorical for salvation)
 - to let the oppressed go **free**, (**Isaiah 58:6**)
 - **19** to proclaim the year of the Lord’s favor. (see parable of the fig tree)” (three captives imprisoned by dept, physical ailments, sin)
 - **20** And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. **21** Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” **22** All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is not this Joseph’s son?” (this is not an insult, Jesus is a home boy) **23** He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’(Prophets do not have favorites)” **24** And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown. **25** But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; **26** yet Elijah was sent to none of them except to a **widow** at Zarephath in Sidon. **27** There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except **Naaman** the Syrian.” **28** When they heard this, all in the synagogue were filled with rage. **29** They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. **30** But he passed through the midst of them and went on his way.



THE GALILEE REGION



Capernaum













- Exorcism story is followed by healing of a woman, Simon's mother in law
- Pairing of women and men,
- Zachariah and Elizabeth,
- Anna and Simeon
- Joseph and Mary
- Mark, was suffering (**πυρέσσω**), Luke was seized or held captive (**συνέχω**) by the fever. Rebuked the fever just as he rebuked the demon.
- Power of relative will cost Peter later, social dimension to grace
- Woman served, theme of the gospel 8:1-3; 49:55
- 38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν **συνεχομένη πυρετῶ μεγάλῳ** καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῶ καὶ **ἀφῆκεν** αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

Jesus in Luke

- Jesus' role in the gospel is defined by categories with numerous citations.
- Jesus was non-violent,
- spent time in prayer,
- taught in Synagogues and the temple,
- was approachable to children,
- heals ear of the slave.
- His Father tells the people to listen to him.
- The second passion prediction follows with the words let the words sink in your ears.

Jesus departs Capernaum

No mention of prayer interesting

Crowds not Simon

Attempts people hinder him from moving on

Mention of the kingdom of God Isaian initiative

Contrasts time day and night time activity

Contrasts Capernaum and Nazareth

Contrasts synagogue, ecclesia

Jesus is a kingdom preacher, a prophet, teacher, exorcist, healer, sent, Messiah

J the B was a kingdom preacher

(X, hospital, sign)

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- 5 Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, 2 he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. 3 He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. 4 When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." 5 Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." 6 When they had done this, they caught so many fish that their nets were beginning to break. 7 So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. 8 But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" 9 For he and all who were with him were amazed at the catch of fish that they had taken; 10 and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." 11 When they had brought their boats to shore, they left everything and followed him.

- 5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρὲτ 2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάαντες ἔπλυνον τὰ δίκτυα. 3 ἔμβας δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. 4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. 5 καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. 9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ὧν συνέλαβον, 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν **ἀφέντες πάντα ἠκολούθησαν αὐτῷ.**

- (X Mayflies)

Luke verses John

- Parallels
- All night
- Jesus' directive to cast
- Extraordinary haul
- Net almost rips
- Peter reacts to the haul
- Jesus is addressed as lord
- Other fishermen help with the haul
- Differences
- John: Jesus is not recognized
- Jesus is on shore
- Peter rushes to the lord
verses Peter asks Jesus to depart
- Call of Peter/Peter as shepherd

- 
- Do not be afraid is a theophany
 - Peter with Jesus will gather numbers like the fish
 - From now on you will be taking them alive
 - Rejection of home town yields to a genuine following
 - Luke is favorable toward Peter: omits rebuke, no running to the tomb, sleeping Peter
 - Lets Jesus rent his fishing boat to catch people
 - Theme of *metanoia*, leaving all, family for new family

Levi

- 27 After this he went out and saw a tax collector named Levi, sitting at the tax booth; and he said to him, "Follow me." 28 And he got up, left everything, and followed him.
- 29 Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table with them. 30 The Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" 31 Jesus answered, "Those who are well have no need of a physician, but those who are sick; 32 I have come to call not the righteous but sinners to repentance."

Luke and Mark

- 12 Once, when he was in one of the cities, there was a man covered with leprosy. When he saw Jesus, he bowed **with his face to the ground** and begged him, "Lord, if you choose, you can make me clean." 13 Then Jesus stretched out his hand, touched him, and said, "I do choose. Be made clean." Immediately the leprosy left him. 14 And **he ordered him** to tell no one. "Go," he said, "and show yourself to the priest, and, as Moses commanded, make an offering for your cleansing, for a testimony to them." 15 But now more than ever the word about Jesus spread abroad; **many crowds would gather to hear him and to be cured of their diseases.** 16 **But he would withdraw to deserted places and pray.**
- Going to deserted places Jesus can find the social outcasts, like lepers
- (X Leper gets a job)
- 40 And a leper came to him beseeching him, and **kneeling** said to him, "If you will, you can make me clean." 41 **Moved with pity**, he stretched out his hand and touched him, and said to him, "I will; be clean." 42 And immediately the leprosy left him, and he was made clean. 43 And **he sternly charged him**, and sent him away at once, 44 and said to him, "See that you say nothing to any one; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a proof to the people." 45 But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in the country; and people came to him from every quarter.

Cleansing of the leper 5:12-16

- Drops two strong emotions from Mark
- Places less emphasis to Jesus' command to speak to no one
- Omits the leper's disobedience of this command
- Goes to the desert to pray
- Priestly ritual to rejoin the community
- So far Jesus releases: sin (Peter) Demon, and illness, while on the mover.

Three Challenges from Scribes and Pharisees 5:17-6:11

1. Authority to forgive

- Mark dirt and stick roof you dig **ἐξορύσσω**, Luke is a tile roof **δῶμα διὰ τῶν κεράμων** indicating a city. (another clue)
- Mark a cot **κράβαττος**, Luke a bed **κλίνη**.
- Two obstacles for cure: crowd and the Pharisees.
- Two perks: forgiveness and healing.
- Which is easier: Curing, note: salvation does not have to wait until the cross, Simeon sees salvation in seeing the child.

Levi

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28 And he got up, left everything, and followed him.

29 Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table with them. 30 The Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" 31 Jesus answered, "Those who are well have no need of a physician, but those who are sick; 32 I have come to call not the righteous but sinners to repentance." (X Jesus picks good jobs Peter and Levi have good jobs, Vocation ads)

Calling of the Twelve

- 12 Now during those days he went out to the mountain to pray; and he spent the night in prayer to God. 13 And when day came, he called his disciples and chose twelve of them, whom he also named apostles: 14 Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, 15 and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, 16 and Judas son of James, and Judas Iscariot, who became a traitor.
- Matt 10 Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Cananaean, and Judas Iscariot, who betrayed him.

Eating and drinking in Luke

- John will not drink wine or strong drink (1:15)
- Mary's magnificent: hungry will be filled with good things (1:53).
- Jesus is placed in a feeding dish(2:7, 12, 16). God feeds the hungry
- Anna fasts in the temple waiting (preparing)
- John urges to share food as a sign of repentance.
- Jesus in the desert assures that we live on more than bread. What kind of Son. It is God who satisfies the hungry. Jesus solidarity with sinners, takes the role of sinful Israel. Repentance is shared food.
- Simon's mother in law serves food after cure.

- How was the practice of Jewish-Gentile table fellowship viewed by Jew's of that period?
- Jews who ate with Gentiles at the Eucharistic table, severed from their faith,
- The great majority of the community's Gentile membership had come from the God-fearers
- The community also consisted of a significant number of Jews. The Jewish and Gentile members were in the habit of sharing the Eucharistic meal, even though such table –fellowship represented a serious assault on the Jewish customs.
- The behavior had consequences and the Jews of Luke's community would have been expelled from local synagogues. Perhaps the pressure was too intense for some and in retrospect, would have joined Peter and James.
- Jew's didn't want to deny their faith and there must have made up a significant number in Luke's community for this issue to be so strongly present in his gospel and Acts.
- Perhaps the outside criticism and opposition of the Christian Jews abandoning their Jewish identify, threatened the unity and the existence of Luke's community.
- The conflict was recorded in Gal 2 a reaction against table fellowship with Peter and James promoting it in Antioch. Peter felt this pressure according to the letter to the Galatians. The movement seemed to spread to Paul's Galatians' churches. Those who opposed table-fellowship could cite Peter and James as defenders of the movement to revoke such fellowship.

- Given that the council in Acts 15 was not historical - because Paul does not cite it in his letters to bolster his case - the conflict in Jerusalem was never resolved. Luke, however saw that the table-fellowship with Gentiles triumphed
- Luke rewrites history in order to legitimate Jewish-Gentile table-fellowship against the opposition from the Jerusalem church.
- Paul and Barnabas never parted ways according to Luke. It was other Christians with Pharisaical links who caused the trouble in Antioch Acts 15:1, 5). According to Acts, Barnabas split came over a disagreement caused by differing opinions about taking John Mark along on the missionary journey. Perhaps at the time of Luke the opposition toward Gentile-Jewish table-fellowship was citing Peter and James as authoritative defenders of their cause.

Man with the withered hand

Luke

- Right hand
- Omits Jesus' anger and grief
- Luke softens ending
- Stand in the middle (most visibility)
- To do good... opportunity should not be lost
- Only stretches out hand does not touch, avoid work on sabbath.
- (X father's hand, worker hands)

Mark

- Not specified
- Anger and grief μετ' ὀργῆς, συλλυπούμενος
- Pharisees Plot his death

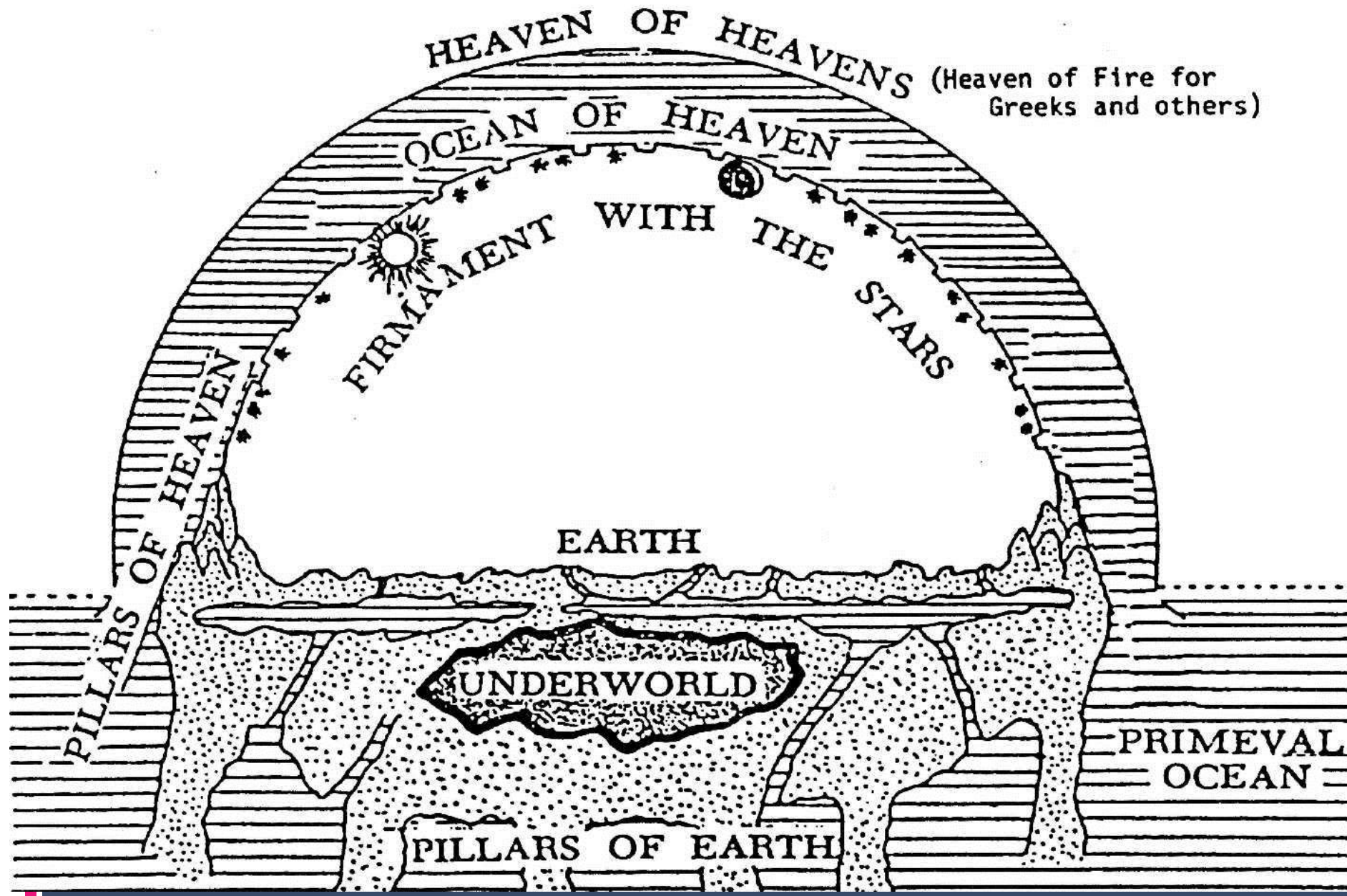


Luke

- 6 On another sabbath he entered the synagogue and taught, and there was a man there whose right hand was withered. 7 The scribes and the Pharisees watched him to see whether he would cure on the sabbath, so that they might find an accusation against him. 8 Even though he knew what they were thinking, he said to the man who had the withered hand, "Come and stand here." He got up and stood there. 9 Then Jesus said to them, "I ask you, is it lawful to do good or to do harm on the sabbath, to save life or to destroy it?" 10 After looking around at all of them, he said to him, "Stretch out your hand." He did so, and his hand was restored. 11 But they were filled with fury and discussed with one another what they might do to Jesus.

Mark

- 1 Again he entered the synagogue, and a man was there who had a withered hand. 2 And they watched him, to see whether he would heal him on the sabbath, so that they might accuse him. 3 And he said to the man who had the withered hand, "Come here." 4 And he said to them, "Is it lawful on the sabbath to do good or to do harm, to save life or to kill?" But they were silent. 5 And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. 6 The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him.



HEAVEN OF HEAVENS (Heaven of Fire for Greeks and others)

OCEAN OF HEAVEN

FIRMAMENT WITH THE STARS

EARTH

UNDERWORLD

PILLARS OF EARTH

PRIMEVAL OCEAN

PILLARS OF HEAVEN

Urban Poor

Luke was probably written in a Greco-Roman city so it would be helpful to know how city life affected both the rich and the poor.

The physical layout of buildings, public places as well as the social relationship between various classes,

There were real divides and lines in the sand that should not be crossed.

All these boundaries converged and are blurred when the Christian community gathered at meal time.

No government programs

Drought raises prices, basic food not affordable by the poor.

This would have been a break with city ideals.

The group would have been the object of criticism from the outside.

The gospel addresses this difficulty and support unity among a mixed group of

Social tensions in the gospel are addressed as: Meals, women, God-fearers mixing with Jews at table, rich and the poor

Twelve 6:12-16

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον 15 καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.


Five conflicts follow the forming of the family. Similar to the conflict at Nazareth, gave way to Simon's *metanoia*.

12 Now during those days he went out to the mountain to pray; and he spent the night in prayer to God. (X doctor before important surgery) 13 And when day came, he called his disciples and chose twelve of them, whom he also named apostles: 14 Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, 15 and Matthew, and Thomas, and James son of Alphaeus, and **Simon, who was called the Zealot**, 16 and Judas son of James, and Judas Iscariot, who became a traitor.

- Mark: Simon whom he surnamed Peter; 17 James the son of Zebedee and John the brother of James, whom he surnamed Boanerges, that is, sons of thunder; 18 Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and **Simon the Cananaean**, 19 and Judas Iscariot, who betrayed him.



Luke verses Mark

- Luke skips the story of the curing at the sea of Galilee. Mark adds about the great crowds from everywhere and to have a boat ready.
- 

Sermon on the Plain

Luke

20 Then he looked up at his disciples and said:

"Blessed are you who are poor,
for yours is the kingdom of God.

21 "Blessed are you who are hungry now,
for you will be filled.

"Blessed are you who weep now,
for you will laugh.

22 "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. 23 Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

24 "But woe to you who are rich,
for you have received your consolation.

25 "Woe to you who are full now,
for you will be hungry.

"Woe to you who are laughing now,
for you will mourn and weep.

26 "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

Notes

- Luke now leaves Mark and follows Q.
- 1/3 less than Matthew's beatitudes.
- 4 and 4
- Same reversal situation as seen in the magnificat.
- Looked at his disciples addressing words to them because they left everything, they are the poorest in the gospel, Matthew the words are addressed to the crowds.



- 27 "But I say to you that listen, Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who abuse you. 29 If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. 30 Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. 31 Do to others as you would have them do to you.
- 32 "If you love those who love you, what credit is that to you? For even sinners love those who love them. 33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. 35 But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. 36 Be merciful, just as your Father is merciful.



Beatitudes

- Goes against conventional tradition of the blessing. World is turned upside down.
- Love rules of conduct when dealing with people on the outside. Principles: Examples in extreme conditions
- Motivation: Why would you do this? Because God does this.

Structure


- Four imperative verbs, Love ἀγαπάω, do good ποιέω, bless εὐλογεῖτε, pray προσεύχεσθε
- Four examples: Cheek, σιαγών χιτών, Coat ἱμάτιον, Goods τὰ, Wish θέλω
- Not meek and mild stuff

*Sirach 4:10 Be a father to orphans,
and be like a husband to their mother;
you will then be like a son of the Most High,
and he will love you more than does your mother.*

- Three "if" clauses are: Love ἀγαπάω, Do good ἀγαθοποιέω, Lend δανείζω
- Four Commands (2 negative, 2 positive) Don't Judge, Don't condemn, forgive, give.
- Why? God does it. Measure μέτρον = οἰκτίρμων (Matthew has Be perfect)



Beam and the Plank


- Minimize one's own faults and maximize others' faults. Exaggerated contrast makes the example forceful. Easy lesson to remember.
 - (X ministers take it out ourselves, Healing hospital 23)
- 

Centurion and the Widow

- The next three scenes relate to 4:16-30 The blind receive their sight, the poor have the good news brought to them. Remember Elijah and the a widow and Elisha and Naaman the Syrian (a rich man and a poor widow). One difference, the centurion comes off much better than Naaman who at first doubted.
- Luke originals here.
- Centurion based on Matt and John with a lot of Luken originality.
- Luke
- Sends delegates
- Quest story (success or failure of a person who seeks a benefit from Jesus, Rich man etc.)
- Lots of background info about the Centurion.
- Friend of Jews and he sends his friends to Jesus. Very unusual. (Can Roman employees be compatible to Christianity).
- Sends a second time a delegation: So Jesus, the holy man will not be defiled by entering a pagan household. (Acts 10 Peter enters Cornelius the centurion's house)
- Faith: Trust the authority of Jesus' words. A faith that defies the barriers between Jews and pagans.
- Lack of contact Samaria and gentile territory in 8:26-39 Jesus both times will be rebuffed.
- Taking members that represent all the social classes and uniting them into one group not only undermined Greco-Roman values; it also caused serious internal struggles within Luke's community of believers. Management of possessions within a community that was made up of both the rich and the poor was the focus of Luke's narratives and not just the condemnation of the rich.



Tannehill, R. C. “Cornelius; and Tabitha’ Encounter Luke’s Jesus,” Int 48 (1994): 347-56.

- **Summary:** Two diverse and imaginary figures, a Roman soldier and a Jewish woman, and how these two representatives of different social classes would understand Luke’s presentation of Jesus.
 - The Roman soldier may not relate to Jesus as a Jewish king or that he is from the house of Jacob.
 - The woman may relate to Mary and her humble status. The magnificat would not be well received by the soldier.
 - Simeon’s words that Jesus is the light of all nations would be on a Roman soldier’s spiritual diet.
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- 11 Καὶ ἐγένετο ἐν τῷ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναϊν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς. 12 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενῆς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῇ καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. 14 καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν καὶ ὅτι Ἐπεσκέψατο (verb used twice in Zachariah's hymn and will come up again Jesus weeps, the other rare moment of emotion) ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.


- 11 Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. 12 As he approached the gate of the town, a man who had died was being carried out. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town. 13 When the Lord saw her, he had compassion for her and said to her, “Do not weep.” 14 Then he came forward and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, rise!” 15 The dead man sat up and began to speak, and Jesus gave him to his mother. 16 Fear seized all of them; and they glorified God, saying, “A great prophet has risen among us!” and “God has looked favorably on his people!” 17 This word about him spread throughout Judea and all the surrounding country.

2 Kings 17:10-17

- 8 Then the word of the Lord came to him, saying, 9 "Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you." 10 So he set out and went to Zarephath. When he came to the **gate** of the town, a widow was there gathering sticks; he called to her and said, "Bring me a little water in a vessel, so that I may drink." ...17 After this the son of the woman, the mistress of the house, became ill; his illness was so severe that there was no breath left in him. 18 She then said to Elijah, "What have you against me, O man of God? You have come to me to bring my sin to remembrance, and to cause the death of my son!" 19 But he said to her, "**Give me your son.**" He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed. 20 He cried out to the Lord, "O Lord my God, have you brought calamity even upon the widow with whom I am staying, by killing her son?" 21 Then he stretched himself upon the child three times, and cried out to the Lord, "O Lord my God, let this child's life come into him again." 22 The Lord listened to the voice of Elijah; **the life of the child came into him again**, and he revived. 23 Elijah took the child, brought him down from the upper chamber into the house, **and gave him to his mother**; then Elijah said, "See, your son is alive." 2



Love

- 27 “But I say to you that listen, Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who abuse you. 29 If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. 30 Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. 31 Do to others as you would have them do to you.
 - 32 “If you love those who love you, what credit is that to you? For even sinners love those who love them. 33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. 35 But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. 36 Be merciful, just as your Father is merciful.
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Isaiah's Job description

- εὐαγγελίσασθαι πτωχοῖς,
- ἄπεσταλκέν με,
κηρύξαι αἰχμαλώτοις
- ἄφεσινκαὶ τυφλοῖς
ἀνάβλεψιν,
- ἀποστεῖλαι
τεθραυσμένους ἐν ἀφέσει,
- κηρύξαι ἑνιαυτὸν κυρίου
δεκτόν.
- to bring good news to the
poor.
- He has sent me to proclaim
release to the captives
- and recovery of sight to the
blind,
- to let the oppressed go
free,
- 19 to proclaim the year of
the Lord's favor."

Luke and Matthew

24 When John's messengers had gone, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? 25 What then did you go out to see? Someone dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. 26 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is the one about whom it is written,


'See, I am sending my messenger ahead of you, who will prepare your way before you.'

28 I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he." 29 (And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John's baptism. 30 But by refusing to be baptized by him, the Pharisees and the lawyers rejected God's purpose for themselves.)

7 As they went away, Jesus began to speak to the crowds concerning John: "What did you go out into the wilderness to behold? A reed shaken by the wind? 8 Why then did you go out? To see a man clothed in soft raiment? Behold, those who wear soft raiment are in kings' houses. 9 Why then did you go out? To see a prophet? Yes, I tell you, and more than a prophet. 10 This is he of whom it is written, 'Behold, I send my messenger before thy face, who shall prepare thy way before thee.' 11 Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. **12 From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John; 14 and if you are willing to accept it, he is Elijah who is to come. 15 He who has ears to hear, let him hear.**



Luke 7:28-30

- 28 I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he.”
29 (And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John’s baptism. 30 But by refusing to be baptized by him, the Pharisees and the lawyers rejected God’s purpose for themselves.)
- 

By adding a sentence the job description is complete

- the poor have good news brought to them.
- Jesus had just then cured many people of diseases
- blind receive their sight
- plagues, and evil spirits
- John's Ax
- to bring good news to the poor.
- He has sent me to proclaim release to the captives
- and recovery of sight to the blind,
- to let the oppressed go free,
- 19 to proclaim the year of the Lord's favor."

31 Τίτι οὖν ὁμοιώσω τοὺς
ἄνθρώπους τῆς γενεᾶς
ταύτης καὶ τίτι εἰσὶν ὅμοιοι;
32 Ὅμοιοί εἰσὶν παιδίοις τοῖς
ἐν ἀγορᾷ καθημένοις καὶ
προσφωνοῦσιν ἀλλήλοισ ἀ
λέγει,

Ἡὐλήσαμεν ὑμῖν καὶ
οὐκ ὠρχήσασθε,
ἐθρηνήσαμεν καὶ οὐκ
ἐκλαύσατε.

31 "To what then will I
compare the people of this
generation, and what are
they like? 32 They are like
children sitting in the
marketplace and calling to
one another,

'We played the flute for
you, and you did not dance;
we wailed, and you did
not weep.'

Luke


- 1:80; 2:40 The child grew and became strong.
- The people of this generation are like children calling to one another. We played the flute...
- Children of this generation accuse J and J of not joining in.
- John does not join the party because his is always fasting
- Jesus never fasts because of the bridegroom is with them.

- Jesus' dinner engagements constitute a large part of his work environment. By eating with sinners and tax collectors, Jesus brings about the work of salvation during meals as was seen with both Levi and Zacchaeus (5:32; 19:10). Opponents are also exposed and appropriately confronted with parables and instructions while dining with Jesus (5:30-32; 11:39-52).
- John's eating habits are also connected with his vocation. John abstains from wine because he is a Nazirite, a visible sign that he is set apart from others for a divine project.
- The vocation of John and Jesus, to bring salvation to sinners, is related to their eating habits. Thus the eating habits are attacked.



Nice transition

It is no coincidence that the narrative that comes immediately after the parable of the Children in the Marketplace is none other than another dinner party; this time both sinner and opponent are present (7:36-50).



4:14-9:50 The Galilean Ministry of Jesus

- Rejection at Nazareth
 - Man with an Unclean Spirit
 - The healing of People
 - Call of the first disciples
 - The cleansing of a leper
 - Paralytic
 - Call of Levi
 - Question about fasting
 - Plucking grain
 - Man with a withered hand
 - Choosing the Twelve

 - Sermon on the plain
 - Healing of a Centurion
 - Raising the widow's son at Nain
 - Messengers from John the Baptist
 - Sinful woman forgiven
 - Women who accompany Jesus
- Parables
 - Mother and Brothers of Jesus
 - Jesus' Garment
 - The calming of the sea
 - Healing the Gerasene Demoniac

 - Jarius Daughter and the Woman who touched
 - The Mission of the Twelve
 - Herod's Anxiety
 - The feeding of the five Thousand
 - Peter's declaration about Jesus
 - Jesus foretells his death and resurrection
 - The transfiguration of Jesus
 - The Healing of a boy with an unclean spirit
 - Jesus foretells his death
 - Who is the greatest
 - Not against you is for you

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. 37 And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. 38 She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. 39 Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." 40 Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "speak." 41 "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. 42 When they could not pay, he canceled the debts for both of them. Now which of them will love him more?" 43 Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly." 44 Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. 45 You gave me no kiss, but from the time I came in she has not stopped kissing my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." 48 Then he said to her, "Your sins are forgiven." 49 But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" 50 And he said to the woman, "Your faith has saved you; go in peace."

What comes first Love or Forgiveness

- Perhaps anticipatory forgiveness is a call to action. If one can hope to be forgiven, then one will act. Without the hope of forgiveness there will be no action of love. Forgiveness comes first which complements the phrase “little forgiveness leads to little love” (7:47).

- The scene of the sinful woman joining Jesus at his luncheon serves as a follow-up example of what actually takes place when Jesus eats and drinks, and when John abstains.
- This meal becomes another occasion of salvation by the forgiveness of sin.
- John the Baptist's requirement of redistributed wealth – by way of the alabaster jar of ointment – is fulfilled. The act of generosity plays an important role in the woman's forgiveness ("her sins, which were many, have been forgiven because she has shown great love" – 7:47).
- The policy behind John's vocation is obviously present in this scene.
- Jesus takes the scene to a higher level by including his own policy. He welcomes and celebrates the salvation of the repentant woman. Jesus' work at this meal, however, is not over.
- The opponents are equally addressed. Jesus successfully exposes and confronts the opponents' hypocrisy in both the parable and the story of the sinful woman.
- There is more than one sinner in need of salvation at this meal. The same policy is required. The opponents are likewise challenged to make a contribution to the Isaian road to salvation: "You gave me no water for my feet... You gave me no kiss... You did not anoint my head with oil" (7:44-46).
- One recalls Jesus' instructions to his opponents at a similar meal (11:37). The antidote he offered at that meal for all hypocrisy was none other than almsgiving: "So give for alms those things that are within; and see, everything will be clean for you" (11:41). For Luke, the invitation to participate in the Isaian initiative is even extended to Jesus' opponents. No one is left out of the divine plan of salvation.

Centurion

- 7 After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum. 2 A centurion there had a slave whom he valued highly, and who was ill and close to death. 3 When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. 4 When they came to Jesus, they appealed to him earnestly, saying, "He is worthy of having you do this for him, 5 for he loves our people, and it is he who built our synagogue for us." 6 And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; 7 therefore I did not presume to come to you. But only speak the word, and let my servant be healed. 8 For I also am a man set under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it." 9 When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, "I tell you, not even in Israel have I found such faith." 10 When those who had been sent returned to the house, they found the slave in good health.

Pairing

Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. As he approached the gate of the town, a man who had died was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town. When the Lord saw her, he had compassion for her and said to her, "Do not weep." Then he came forward and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, rise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favorably on his people!" This word about him spread throughout Judea and all the surrounding country.

John the Baptist


- 18 The disciples of John reported all these things to him. So John summoned two of his disciples 19 and sent them to the Lord to ask, "Are you the one who is to come, or are we to wait for another?" 20 When the men had come to him, they said, "John the Baptist has sent us to you to ask, 'Are you the one who is to come, or are we to wait for another?'" 21 Jesus had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. 22 And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. 23 And blessed is anyone who takes no offense at me."



Pairing (John the Baptist)

- 36 One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. 37 And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. 38 She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. 39 Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." 40 Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "speak." 41 "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. 42 When they could not pay, he canceled the debts for both of them. Now which of them will love him more?" 43 Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly." 44 Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. 45 You gave me no kiss, but from the time I came in she has not stopped kissing my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." 48 Then he said to her, "Your sins are forgiven." 49 But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" 50 And he said to the woman, "Your faith has saved you; go in peace."



Serving Women

- 8 Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, 2 as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.
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- 
- 19 Then his mother and his brothers came to him, but they could not reach him because of the crowd. 20 And he was told, “Your mother and your brothers are standing outside, wanting to see you.” 21 But he said to them, “My mother and my brothers are those who hear the word of God and do it.”

Journey Narratives Begin

- 9:51 When the days drew near for him to be taken up, he set his face to go to Jerusalem. 52 And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; 53 but they did not receive him, because his face was set toward Jerusalem. 54 When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" 55 But he turned and rebuked them. 56 Then they went on to another village.

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 - Not against you is for you

Multiplication of the Loaves

- Six versions 2/mark 2/Matthew. 1 /Luke 1/John
- Moves right into Peter's confession, Similarity with meal with the disciples at the Last Super and of Emmaus. λαβῶν δὲ τοῦς πέντε ἄρτους καὶ τοῦς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς
- 8:40 the crowd welcomed Jesus, here Jesus welcomes the crowd. Reciprocal hospitality
- 12 after their mission have an important role in feeding the crowd. Work is not over.
- You give them something to eat. Δότε αὐτοῖς ὑμεῖς φαγεῖν
- 12 baskets filled, note the last Greek word to end the pericope: καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφιοι δώδεκα.
- Peter is put in charge: leaders to care others.
- God feeds the hungry: Magnificat and Sermon on the Plan.
- Disciples of Emmaus recognized Jesus in the breaking of the bread. Peter also recognizes who Jesus is in the next pericope.
- Food was often in short supply for the poor. Here it is in abundance in the Church.
- Part of the Isaian initiative.
- Disciples have been transformed from dismissing the crowd to agents of hospitality.
- Insufficient amount of food, prayer, recalls sermon on the plan 6:21 (χορτασθήσεσθε) shall be satisfied ἐχορτάσθησαν (passive). Overabundance
- Elijah multiplied food for only a widow and her son 1 Kgs 17: 7-16. Elisha fed a hundred men with twenty loaves 2 Kgs 4:42-44).

Multiplication

- 10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδᾶ. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἴατο. 12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὡδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας [ῶσει] ἀνὰ πεντήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. 16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου (Last Supper words) τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα 12 (baskets left over represent 12 tribes, last supper they will be instructed as sitting on the 12 tribes and do this in memory of me, Jesus supplies the bread.)
- Disciples are guests before they are transformed into hosts.
- We saw before the uninvited woman took over as the host to Jesus. Jesus reciprocates with forgiveness.
- Apostles reciprocate their hosts.
- Jesus teaches his guests and empowers them to graciously reciprocate.
- No mention of compassion or hunger

The Great Omission

- Luke leaves out Mark 6:45- 8:26 after the 1st multiplication of the loaves. He rejoins Mark at Peter's declaration
- *2nd storm at sea and walking on the water*
- *Healing the Sick in Gennesaret*
- *The Tradition of the Elders*
- *The Syrophenician Woman's Faith*
- *Jesus Cures a Deaf Man*
- *Feeding the Four Thousand*
- *The Demand for a Sign*
- *The Yeast of the Pharisees and of Herod*
- *Jesus Cures a Blind Man at Bethsaida (Mark begins his "On the Way.")*
- ***Peter's Declaration about Jesus***

Structure of Luke

- 1:1-4 Prologue
- 1:2-2:52 Infancy Narratives
- 3:1-4:13 Mission of John
- 4:14-9:50 The Galilean Ministry of Jesus
- **9: 51-19:27 Journey to Jerusalem**
- 19: 28-21:38 The Jerusalem Ministry of Jesus
- 22:1-24:53 Death and Resurrection

9: 51-19:27 Journey to Jerusalem

- **Samaritan refusal**
- Would be followers
- Mission of the 70
- **Good Samaritan**
- **Visiting Martha and Mary**
- Teaching about prayer
- Jesus and Beelzebul
- Demand for a sign
- Light of the body
- Dinner with Pharisees and Lawyers
- Who to fear
- Confessing Christ before men
- **Rich fool parable**
- Care and anxiety
- Watchful servants
- Jesus the cause of division
- Parable of barren fig tree
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- Entry into Jerusalem

The Good Samaritan

- 25 Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” 26 He said to him, “What is written in the law? What do you read there?” 27 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” 28 And he said to him, “You have given the right answer; do this, and you will live.”
- 29 But wanting to justify himself, he asked Jesus, “And who is my neighbor?” 30 Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ 36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” 37 He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”









- 38 Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. 39 She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. 40 But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." 41 But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; 42 there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

Luke 8

- 19 Then his mother and his brothers came to him, but they could not reach him because of the crowd. 20 And he was told, “Your mother and your brothers are standing outside, wanting to see you.” 21 But he said to them, “My mother and my brothers are those who hear the word of God and do it.”
- 11 “Now the parable is this: The seed is the word of God. 12 The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. 14 As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. 15 But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.

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- 13 Someone in the crowd said to him, “Teacher, tell my brother to divide the family inheritance with me.” 14 But he said to him, “Friend, who set me to be a judge or arbitrator over you?” 15 And he said to them, “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.” 16 Then he told them a parable: “The land of a rich man produced abundantly. 17 And he thought to himself, ‘What should I do, for I have no place to store my crops?’ 18 Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. 19 And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ 20 But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’ 21 So it is with those who store up treasures for themselves but are not rich toward God.”


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- 34 "Salt is good; but if salt has lost its taste, how can its saltiness be restored? 35 It is fit neither for the soil nor for the manure pile; they throw it away. Let anyone with ears to hear listen!"
- 15 Now all the tax collectors and sinners were coming near to listen to him. 2 And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."
- 3 So he told them this parable: 4 "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? 5 When he has found it, he lays it on his shoulders and rejoices. 6 And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' 7 Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.



“Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”



Then Jesus said, "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living.

When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father.

But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

“Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’ ”

The Dishonest Steward

Then Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

"Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."


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On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."


Ten Lepers

- **11 On the way to Jerusalem Jesus was going through the region between Samaria and Galilee.** 12 As he entered a village, ten lepers approached him. Keeping their distance, 13 they called out, saying, "Jesus, Master, have mercy on us!" 14 When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. 15 Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. 16 He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. 17 Then Jesus asked, "Were not ten made clean? But the other nine, where are they? 18 Was none of them found to return and give praise to God except this foreigner?" 19 Then he said to him, "Get up and go on your way; your faith has made you well."

- 
- 7 chapters ago in 9:51. Has made no progress southward whatsoever.



Structure for Matthew: 5 Discourses

- Infancy of Jesus
 - John the Baptist
 - **First Discourse** Sermon on the Mount
 - Mighty acts of Jesus
 - **Second Discourse:** Missionary discourse
 - Accepting and Rejecting Jesus
 - **Third Discourse:** Parables about the Kingdom of Heaven
 - Jesus and Peter
 - **Fourth Discourse:** Community Discourse
 - Controversies entrance into Jerusalem
 - **Fifth Discourse:** eschatological Discourse
 - Passion and Death
 - Empty Tomb and Appearances of the Risen Jesus
- 

Beginning of the Journey

- 51 When the days drew near for him to be taken up, **he set his face** to go to Jerusalem. 52 And he sent messengers ahead of him. On their way they entered a village of the **Samaritans** to make ready for him; 53 but they did not receive him, because his face was set toward Jerusalem. 54 When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" 55 But he turned and rebuked them. 56 Then they went on to another village.
- Mount Gerizim verses Mount Zion



Sea of Galilee

Megiddo

Caesarea

Sharon Plain

Hill Country of Manasseh

Samaria

Mediterranean Sea

Mt. Gerizim

Sychar

Joppa

Shiloh

Jordan River

Bethel

Philistine Plain

Jericho

Jerusalem



15.057. P. X. - NAPROUSE ET LE MONT GARIZIM

Mount Gerizim

Construction of the temple 400-200 BCE Josephus Ant. 11.7.2-11.8.6

During the time of Alexander the Great 331.

Construction on the mount was do to their exclusion of accesses to the temple in the second temple period.

2 Macc 6:2-3 Antiochus IV confused Samaritans and Jews

Temple in Jerusalem was dedicated to Olympian Zeus and Mount Gerizim to Zeus the Hospitable.

The Samariatans did not join forces in the Maccabean revolt. Why? John Hyrcanus destroyed the sanctuary on Gerizim in 128 BCE

Luke uses Samaritans 3X in the Gospel

The place Samaria 1X gospel; 7X Acts

11 On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. 12 As he entered a village, ten lepers approached him. Keeping their distance, 13 they called out, saying, "Jesus, Master, have mercy on us!" 14 When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. 15 Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. 16 He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. 17 Then Jesus asked, "Were not ten made clean? But the other nine, where are they? 18 Was none of them found to return and give praise to God except this foreigner?" 19 Then he said to him, "Get up and go on your way; your faith has made you well."

- The journey has made no progress
- Samaria recalls the beginning of the journey with Samaritan and Jesus turns his face toward Jerusalem. Not allowed to prevent the pilgrim from worshiping in the wrong place.
- Lepers cry from a distance: Lev 13:45-46:
- "The person who has the leprous disease shall wear torn clothes and let the hair of his head be disheveled; and he shall cover his upper lip and cry out, "Unclean, unclean." 46 He shall remain unclean as long as he has the disease; he is unclean. He shall live alone; his dwelling shall be outside the camp."

Three references to lepers

- 4:23-27 Naaman the Syrian, Prophets are not accepted in his native place
- 5:12-14 Healing of the leper
- 7:22 Answer to John the Baptist's question: "are you the who is to come or do we wait for another"

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- Lev 13:2-13 Luke 2:20 *The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.*
- Luke 5:25 *Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God. 26 Amazement seized all of them, and they glorified God and were filled with awe, saying, "We have seen strange things today.*
- 7:16 *Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favorably on his people!" 17 This word about him spread throughout Judea and all the surrounding country.*
- 13:13 *Woman, you are set free from your ailment." 13 When he laid his hands on her, immediately she stood up straight and began praising God. 14 But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.*

Fall on one's face = worship

Mount Gerizim verse Mount Zion is solved

The word "Thanksgiving" (εὐχαριστῶν αὐτῷ) in Luke is always used to give thanks to God

The Samaritan was on the northern edge of Samaria told to show himself to the priests would be caught in a dilemma:

1. To follow his pathological peers to the heretic temple in Jerusalem or
2. To seek his own priests at the foot of Mount Gerizim.

Confronted with the old question of worship, he comes to a fresh insight: the proper place to worship God is in the presence of Jesus of Nazareth.

11 On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. 12 As he entered a village, ten lepers approached him. Keeping their distance, 13 they called out, saying, "Jesus, Master, have mercy on us!" 14 When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. 15 Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. 16 He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. 17 Then Jesus asked, "Were not ten made clean? But the other nine, where are they? 18 Was none of them found to return and **give praise to God except this foreigner?**" (ὁ ἄλλογενῆς οὗτος) 19 Then he said to him, "Get up and go on your way; **your faith has saved you.**"

- ὁ ἄλλογενῆς *Harax legomenon* for the NT
 - See next slide
 - Root means genealogy not nationality.
 - For Jesus to refer to this Samaritan at his feet as a this ἄλλογενῆς (foreigner) is to suggest that this person, who belongs to the group included among those officially excluded from the worship space in Jerusalem has, ironically, found the right place to glorify God (a true child of Abraham).
-
- 3 or 4X "faith has saved you."
 1. 7:50 sinful woman
 2. 8:48 Hemorrhage
 3. 18:42 man healed from blindness

This fragment of an inscription brings us as close to Herod's Temple as any archaeological remnant thus far uncovered. It is part of a "keep-off" sign, one of several that were posted on a stone screen surrounding the Temple courts and which warned Gentiles that they proceeded beyond this point at the risk of their lives. The notices were written in Greek and Latin, but the Latin has been lost.



High Christology

1. God has visited his people A great prophet has arisen among us at Nain
2. Jesus tells the demoniac to return to his home and declare how much God has done for him.
3. Final verses of the Luke show the disciples moving easily from worship of the risen Jesus outside Bethany to the worship of God in the temple: and they worshiped him an returned to Jerusalem with great joy, and were continually in the temple blessing God When Stephen prays before his martyrdom, he addresses, Jesus, seen in a vision as the son of man , standing at the right hand of God, Lord Jesus receive my spirits.
4. New place of worship will replace the mountains, as Jesus appears on the mount

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Unjust Judge

Then Jesus told them a parable about their need to pray always and not to lose heart. He said,

“In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, ‘Grant me justice against my opponent.’ For a while he refused; but later he said to himself, ‘Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’ ” And the Lord said, “Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?”

- The debate whether Luke was favorable or unfavorable to woman takes another interesting turn.
- There is plenty of evidence to support both camps so it could appear that Luke presents a mixed message.
- The key to this article is an exegetical presentation of the unjust judge and the widow (18:1-8). IF one reads this story in the light of the fact that the Old Testament often portrays God with feminine qualities of love citing a number of passages (Isa 42:14; Psa 131:2, 66:9; Job 38:28-29).
- One can then draw a conclusion that the widow can emulate the feminine side of God and go on to explain how a defenseless widow, out of the Greco-Roman world, can stand up to Judge that does not fear God, (just as anyone would not want to stand in front of an ax murderer that doesn't fear God.)
- The judge is also in violation of a code that Jews fear God (2 Chr 19:6-7).
- The encounter of the two is bizarre because they both break the stereotype-mold.
- The outcome is also not predictable.
- The weaker one defeats the stronger; something that is not supposed to happen in the Greco-Roman world.
- One recalls the lesson of the angel, nothing is impossible with God, especially those who are armed with prayer.
- The fearless judge in the end fears a blow from a widow which could only happen if the widow had divine assistance in her corner.

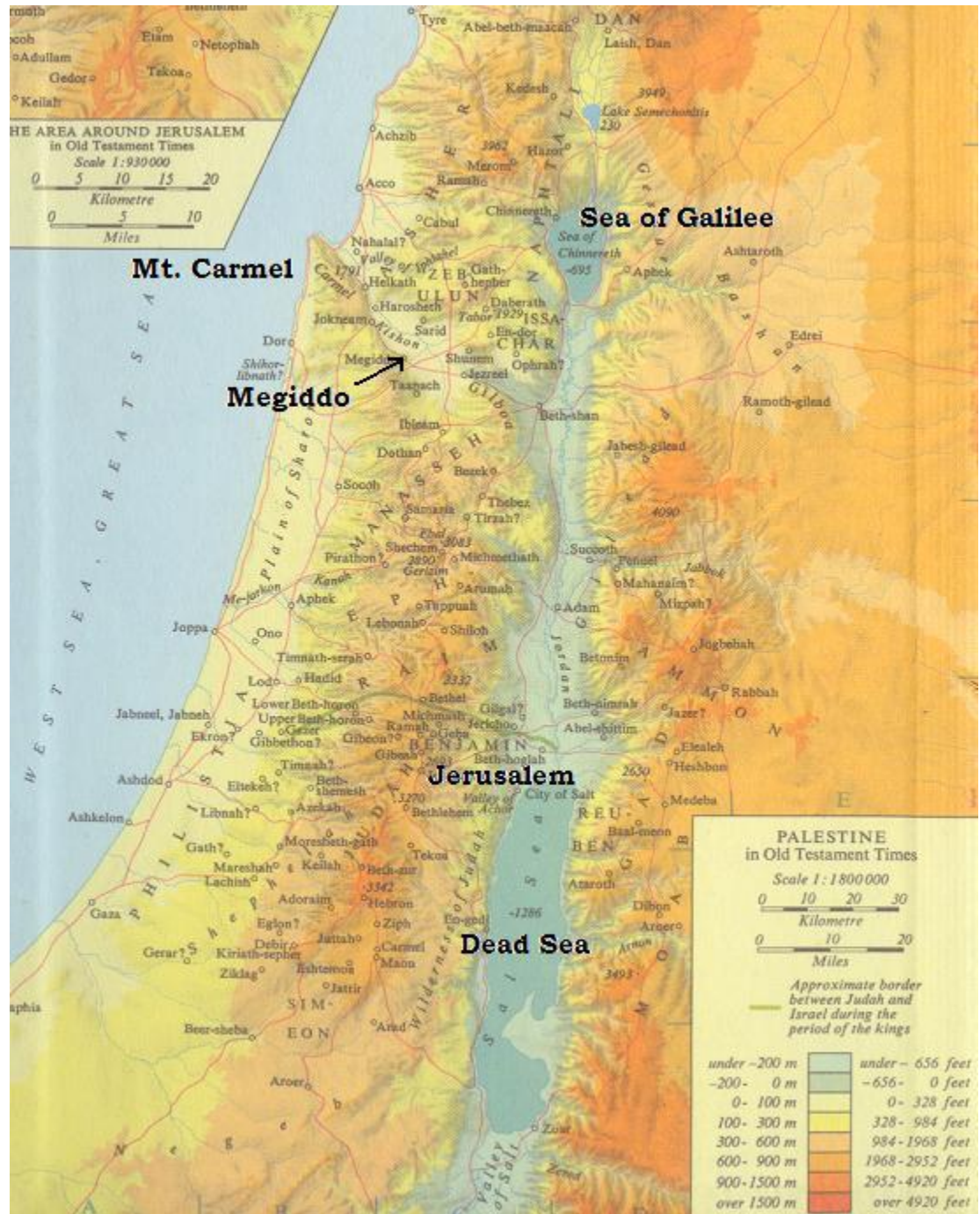
9: 51-19:27 Journey to Jerusalem

- **Samaritan refusal**
- Would be followers
- Mission of the 70
- **Good Samaritan**
- **Visiting Martha and Mary**
- Teaching about prayer
- Jesus and Beelzebul
- Demand for a sign
- Light of the body
- Dinner with Pharisees and Lawyers
- Who to fear
- Confessing Christ before men
- **Rich fool parable**
- Care and anxiety
- Watchful servants
- Jesus the cause of division
- Parable of barren fig tree
- Healing of a crippled woman
- Parable of the mustard seed
- Narrow door
- Lament over Jerusalem
- Healing of the man with dropsy
- second dinner with and parable of great banquet
- Cost of discipleship
- **Parables of the lost sheep ,coin, and son**
- **Parable of the dishonest steward**
- Rich man and Lazarus
- Sayings of Jesus
- **Ten lepers**
- Coming of the kingdom
- **Parable of the widow and judge**
- Parable of Pharisee and tax collector
- **Rich ruler**
- Third prediction of Jesus' death
- **Blind man and Zacchaeus**
- Parable of ten pounds
- Entry into Jerusalem

18 A certain ruler asked him, "Good Teacher, what must I do to inherit eternal life?"
19 Jesus said to him, "Why do you call me good? No one is good but God alone. 20 You know the commandments: 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not bear false witness; Honor your father and mother.' " 21 He replied, "I have kept all these since my youth." 22 When Jesus heard this, he said to him, "There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me." 23 But when he heard this, he became sad; for he was very rich. 24 Jesus looked at him and said, "How hard it is for those who have wealth to enter the kingdom of God! 25 Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

26 Those who heard it said, "Then who can be saved?" 27 He replied, "What is impossible for mortals is possible for God."

28 Then Peter said, "Look, we have left our homes and followed you." 29 And he said to them, "Truly I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, 30 who will not get back very much more in this age, and in the age to come eternal life."



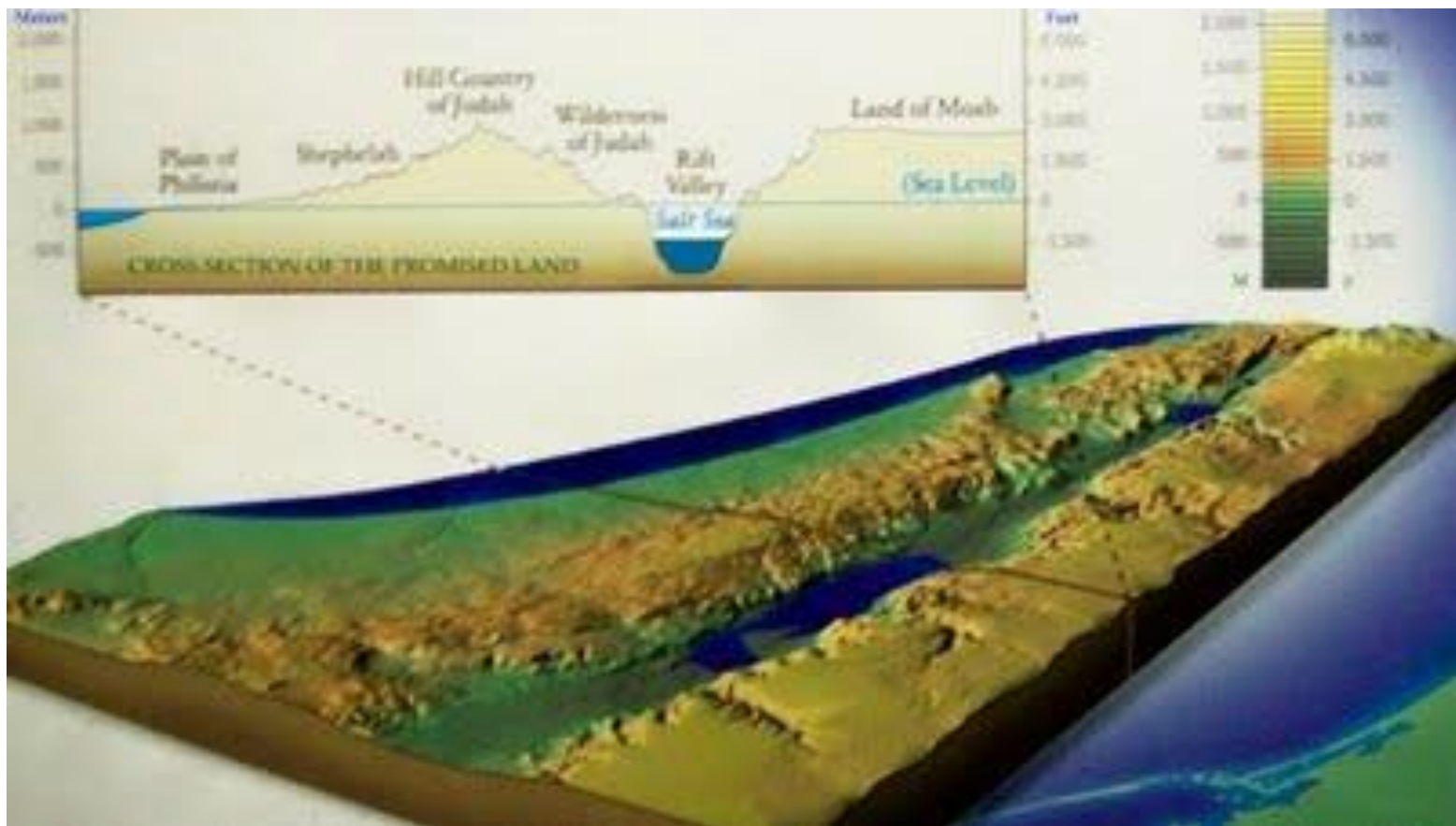
Mt. Carmel

Megiddo

Jerusalem

Dead Sea

Sea of Galilee













Mark 10

- 46 Καὶ ἔρχονται εἰς Ἱεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κράζειν καὶ λέγειν, Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαυὶδ, ἐλέησόν με. 49 καὶ στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγριρε, φωνεῖ σε. 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ραββουνι, ἵνα ἀναβλέψω. 52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὑπάγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

Matthew 20

- 29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ ἠκολούθησεν αὐτῷ ὄχλος πολὺς. 30 καὶ **ἰδοὺ δύο τυφλοὶ** καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυὶδ. 31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ. 32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί θέτετε ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

Two Blind Men

29 As they were leaving Jericho, a large crowd followed him. 30 There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!” 31 The crowd sternly ordered them to be quiet; but they shouted even more loudly, “Have mercy on us, Lord, Son of David!” 32 Jesus stood still and called them, saying, “What do you want me to do for you?” 33 They said to him, “Lord, let our eyes be opened.” 34 Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

Jesus Heals Two Blind Men

20 Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. 21 And he said to her, **“What do you want?”** She said to him, **“Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.”** 22 But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” 23 He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.”

24 When the ten heard it, they were angry with the two brothers. 25 But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. 26 It will not be so among you; but whoever wishes to be great among you must be your servant, 27 and whoever wishes to be first among you must be your slave; 28 just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

29 As they were leaving Jericho, a large crowd followed him. 30 There were **two blind** men sitting by the roadside. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!” 31 The crowd sternly ordered them to be quiet; but they shouted even more loudly, “Have mercy on us, Lord, Son of David!” 32 Jesus stood still and called them, saying, **“What do you want me to do for you?”** 33 They said to him, **“Lord, let our eyes be opened.”** 34 Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

- 17 While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, 18 “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; 19 then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.”
- 20 Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. 21 And he said to her, “What do you want?” She said to him, “Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.” 22 But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” 23 He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.”

38 Then two bandits were crucified with him, one on his right and one on his left.

Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

55 Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. 56 Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Luke

18:35 As he approached Jericho, a blind man was sitting by the roadside begging. 36 When he heard a crowd going by, he asked what was happening. 37 They told him, "Jesus of Nazareth is passing by." 38 Then he shouted, "Jesus, Son of David, have mercy on me!" 39 Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, "Son of David, have mercy on me!" 40 Jesus stood still and ordered the man to be brought to him; and when he came near, he asked him, 41 "What do you want me to do for you?" He said, "Lord, let me see again." 42 Jesus said to him, "Receive your sight; your faith has saved you." 43 Immediately he regained his sight and followed him, glorifying God; and all the people, when they saw it, praised God.

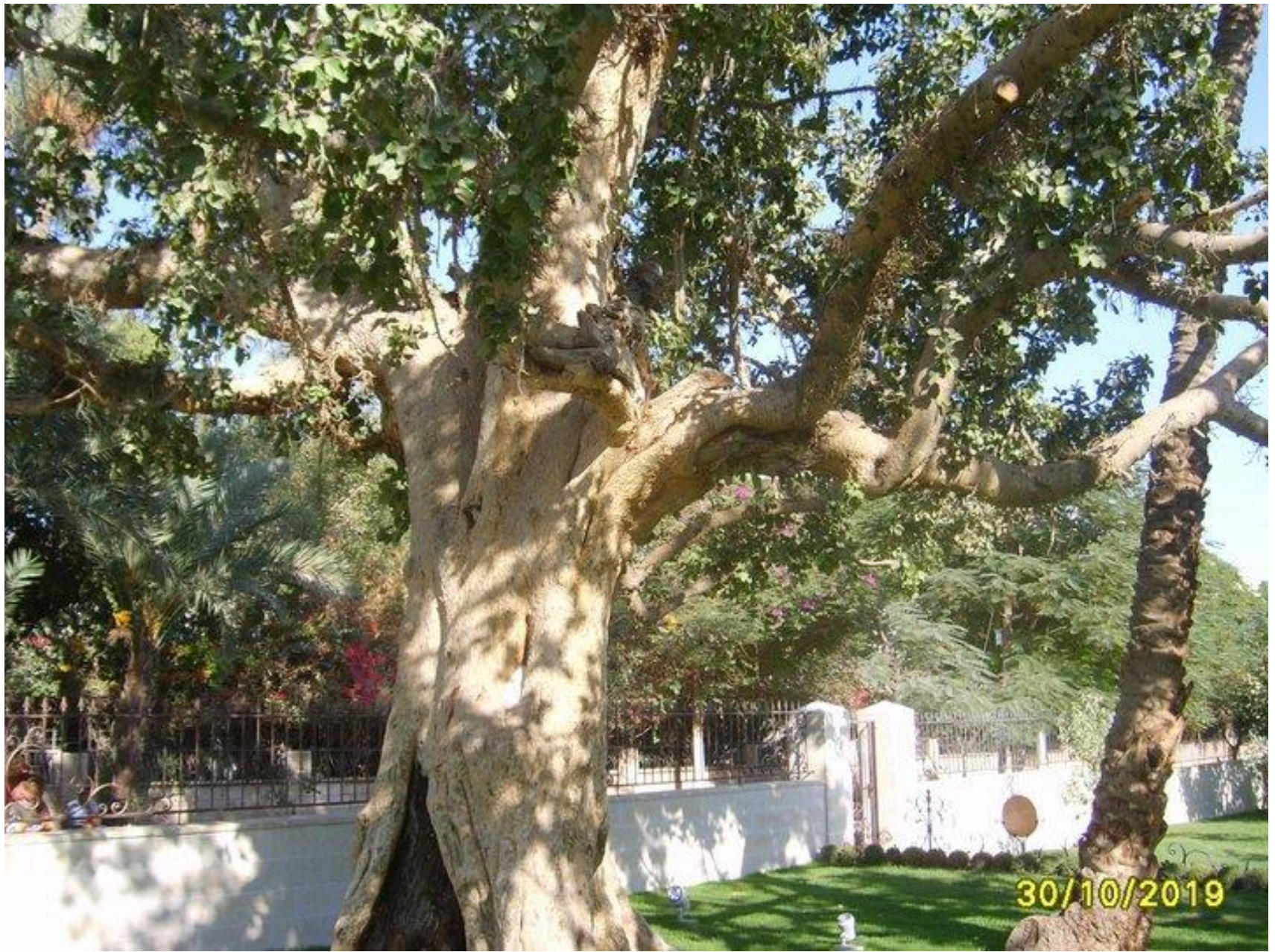
In the next section, Matthew replaces the blind man named Bartimaeus in Mark 10:46-52 with two unnamed blind men . Matthew likes to edit, shortening the miracle stories as he does here. By trimming away unnecessary details, the focus is more defined. Although Matthew has a reputation for approaching Mark's miracle stories with editing scissors, it seems a bit unusual here to find the subplot of the crowd's hostility untouched . The contrast between the hostile crowd and the compassionate and helpful Jesus is one that we will find again on the day Jesus dies. The servant who dies as a ransom for many will be highlighted against the backdrop of an opposing and judgmental crowd at the foot of the cross.

The favorable treatment of two blind, unnamed, social outcasts seems to match well with the social outcasts who gather around the Lord at the cross, such as the women, the unnamed mother, and the new figure arriving at the last hour of the day (Joseph of Arimathea). Those who are considered socially marginalized hold a very high place at the cross. Perhaps this is the insight of the disciple with eyes to see. There is now a new position in the kingdom of God to covet. The place at the right and the left of Lord's side is the place to be when the walking on the path comes to an end.

The disciple who has the gift of sight, who can see the true prize of solidarity with the suffering servant, will now look at the death of Christ and see what the litigating disciples did not see. As the darkness takes over at noon-time, Matthew's readers will view a skyline that will reveal, not one, but three crosses. Jesus is not alone in his suffering and death. In light of the cross, perhaps the mother's request was not such a bad one when the true implications are understood. A community united and bound together in a social solidarity, a bit lower than the category of a slave, gives the readership of Matthew some confirmation of their own precarious situation in the Greco-Roman world. Living on death row, like Matthew's suffering servant, is not only the power behind the miraculous deeds; it is also the glue that unites disciples who are not in a power struggle for higher ground. There will be no unity at the top, only division; unity and power is in the descent. Discipleship is clearly defined as a partnership with Christ on the cross. Matthew does not see Jesus' death on the cross in terms of an isolated act but in terms of social strata (on my right and on my left): a community has been born.

Jesus and Zacchaeus

- 19 Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ. 2 καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· 3 καὶ **ἐζήτει** ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῆ ἡλικία μικρὸς ἦν (blind to Jesus, The crowd twice acts as a blocking force to Zac. Negative reaction and not willing to make room for him at the front the crowd as a physical barrier,). 4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν (symbol of his isolation with the community) ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἡμέλλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι (same word that Jesus commanded his disciples to stay in what ever house they enter 9:1-10; 10:1-10). 6 καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι. 8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἴδου τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι (present tense could indicate regular practice or a new policy that begins at this time, we recall the rich leader who went away sad), καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι (present tense) τετραπλοῦν. 9 εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι **Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο**, (answers “who can be saved?) καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστίν (Here we find the match to the daughter of Abraham who was released of 18 years)· 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου **ζητῆσαι** (note verse 3) καὶ σῶσαι τὸ ἀπολωλός. (Looks like a story that Zacchaeus seeks Jesus but it is Jesus seeking Zacchaeus.
- If he regularly practiced generosity to the poor, why is the crowd against him. And why does Jesus state that today salvation comes to his house. Story does not seem to be directed at the sin against falsely judging others but rather a story of salvation through being released. Seems to recall the lost sheep, coin and son.



30/10/2019

The distinguishing feature of this tree is its bark. It has patches of creamy white and reddish-brown color all over its surface. The dark-colored bark is the part of the old tree and the light color is the fresh bark. It is believed that the tree has got its name "Sycamore" because of these peeling flakes of its bark which make it look 'sick' all the time!









Doubts: Some Christians gave up careers and personal possessions, making them totally dependent on others for support. Others lived day to day because of their poverty; some had no chance of survival. Greco-Roman gift giving was done to secure “pay-back” (16:4-7), such ways excluded the poor. Could social classes sit together unchanged at the “table”?

Assurance: Luke promotes a policy that will abolish the poverty strata by the sharing of wealth (3:11). Those who do will be rewarded (18:29-30). Those who do not will suffer consequences (16:19-31, 18:23).

Ten Pounds

- Three pericopes of king rejection: pounds, Jerusalem lament, Vineyard tenets
- Two parables, the beginning and end form one of a king going off, his authority is challenged by some in his kingdom. They will be destroyed when his kingship is confirmed and on his return. The slaughter is realistic in the ancient world. Such was the fate of the enemies of Herod (Josephus Ant. 15 5-6). Also this was true case Archelaus, Herod's son. A delegation sent to oppose him Josephus Ant. 17 299-314.
- The focus is on the third, calls his master a harsh man. He is very generous to the productive slaves, only harsh when they fail. The master does not deny harshness, but does not accept it as an excuse.




Weeping over Jerusalem

As he came near and saw the city, he wept over it, saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God."

Note: Jesus shows little emotion in this gospel which is a stoic strength.

Also the term visitation was used in the infancy narratives

- 
- 21 He looked up and saw rich people putting their gifts into the treasury; 2 he also saw a poor widow put in two small copper coins. 3 He said, “Truly I tell you, this poor widow has put in more than all of them; 4 for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on.”

Less violence against Jesus

- 63 Now the men who were holding Jesus began to mock him and beat him; 64 they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" 65 They kept heaping many other insults on him.

- 6 When Pilate heard this, he asked whether the man was a Galilean. 7 And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. 8 When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. 9 He questioned him at some length, but Jesus gave him no answer. 10 The chief priests and the scribes stood by, vehemently accusing him. 11 Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. 12 That same day Herod and Pilate became friends with each other; before this they had been enemies.
- 13 Pilate then called together the chief priests, the leaders, and the people, 14 and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. 15 Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. 16 I will therefore have him flogged and release him."
- 18 Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" 19 (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) 20 Pilate, wanting to release Jesus, addressed them again; 21 but they kept shouting, "Crucify, crucify him!" 22 A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." 23 But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. 24 So Pilate gave his verdict that their demand should be granted. 25 He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

Jesus' Death

- 44 It was now about noon, and darkness came over the whole land until three in the afternoon, 45 while the sun's light failed; and the curtain of the temple was torn in two. 46 Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. 47 When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." 48 And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. 49 But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Resurrection

- 24 But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. 2 They found the stone rolled away from the tomb, 3 but when they went in, they did not find the body. 4 While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. 5 The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. 6 Remember how he told you, while he was still in Galilee, 7 that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." 8 Then they remembered his words, 9 and returning from the tomb, they told all this to the eleven and to all the rest. 10 Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. 11 But these words seemed to them an idle tale, and they did not believe them. 12 But 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.

Emmaus

- 13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 17 And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. 18 Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" 19 He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and leaders handed him over to be condemned to death and crucified him. 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." 25 Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah should suffer these things and then enter into his glory?" 27 Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.
- 28 As they came near the village to which they were going, he walked ahead as if he were going on. 29 But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. 30 When he was at the table with them, he took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened, and they recognized him; and he vanished from their sight. 32 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?" 33 That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. 34 They were saying, "The Lord has risen indeed, and he has appeared to Simon!" 35 Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.