

FIVE PIVOTAL TEXTS

REALITY SEARCH

VERSION FOUR

a.



Michelle Nailon CSB

**PROJECT EMPLOYMENT INC.
MELBOURNE 3020
Fax (03) 352 6763**

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Note re text paraphrase

The paraphrase of text in Version Four of *Reality Search* is based on a reading of the interlinear text of the RSV Interlinear Greek-English New Testament published by Nestle-Marshall RSV. Translator was Alfred Marshall. However reference has also been made to the original Greek text as well as other translations of the New Testament.

The actual interlinear text as mentioned above is in Version Five of *Reality Search*.

3. GIVE DIRECTION TO ORDER

as in the Gospel of Luke

©

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Section A

INTRO TO FIRST COMMUNITY

Acts 1:1-4:30

Paragraph "Hooks" are place names c/f Jesus & disciples

-1-2:52.....Infancy
- 2.....3:1-3:38.....Baptism of John
- 3.....4:1-4:15.....Wilderness
- 4.....4:16-30.....Nazareth

1. . . . Infancy	Ch 1-2:52	
<p>1.1 Many people have taken on the task of drawing up a narrative concerning matters that have been fully carried out amongst us. This was delivered to us by those who were eyewitnesses and attendants from the beginning of the coming of the Word. It therefore seemed good to me as well, to do this after having investigated from their source everything accurately, in order to write to you most excellent Theophilus. This was so you may know about the reliability of the things about which you have been instructed.</p> <p>So to begin. There was in the days of Herod the king of Judea, a certain priest by the name of Zacharias of the division of Abia. His wife came from the daughters of</p>	<p>Aaron and her name was Elisabeth. They were both righteous before God. In all their observance of the commandments and ordinances of the Lord they were blameless. They had not had a child because Elizabeth was barren and both were advanced in age. Now it came to pass when his division was on duty it fell to him (Zacharias) to burn incense upon entering into the shrine of the Lord. All the multitude of people were praying outside at the time of the burning. And there appeared to him an angel of the Lord standing on the right of the altar of incense. Zacharias was troubled on seeing him and fear fell upon him. But the angel said to him. "Do not be afraid Zacharias. Your request has been heard and your wife Elizabeth will bear you a son and you will</p>	<p>call him John. You will have great joy and gladness and many will rejoice over his birth. For he will be great in the eyes of the Lord. He is not to drink wine and strong drink. He will be filled with the Holy spirit even from the womb of his mother. He will turn many of the sons of Israel to the Lord their God. He will go before Him in the spirit and power of Elias to turn the hearts of fathers to that of children and those who are disobedient to the understanding of the just. He will prepare people for the coming of the Lord."</p> <p>Zacharias said to the angel "How can this be for I am old and my wife is past child-bearing."</p> <p><i>continued over</i></p> <p><small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>

As previously discussed in *Reality Search*, Luke is writing for people of a Greek (or of 'the nations') philosophical background, that is, people who are described by the Jews of the day as being Gentiles or pagans. Scholars generally consider Luke's gospel was written in a somewhat affluent community somewhere in the Roman Empire. One can already note a few things. Luke tells a corporate individual (with a Greek name) that he has carefully researched his facts. He says the sources he uses have been based on eyewitness accounts. Scholars generally accept that both Luke and Matthew use Mark's gospel as their major narrative though they also share material which is not in Mark (called the Q source). Luke suggests that a number of people have been involved in the drawing up of a narrative (c/f Mark). A reader knows from the story of *Acts* that the early church became active in giving leadership from the beginning. It is not surprising therefore that church leadership may have drawn up a framework in which an authenticated narrative would be presented. For Luke, technical accuracy in such a narrative is important. Luke knows his readers are less likely to accept embellishments such as to be found in some Jewish midrash. His readers would want to know whether or not his material is factually accurate. Also Luke acknowledges that they would want to know that what they had been instructed in was theologically sound as well. That is, that it would lead to a reliable way of living. It appears that Luke's readers would expect his material to be presented in a logical way as far as possible. Recall that these people were capable of building extraordinary roads, bridges, buildings etc. They loved order even though at times they could slip into the 'chaos' of imposed cruelty. They would want to be basing their lives on solid foundations with a morality that the Roman civilisation had failed to offer.

It is interesting to note that in the message of the angel he (/she) talks about turning the hearts of fathers 'to' or 'upon' or 'into' children, This is a central theme as presented in *Reality Search*. The disposition of one's heart appears especially relevant in relation to the type of society that the 'Gentiles' represent. Consider for example when Mark appears to deal with a society based upon place and its need for a sense of direction. The central point in Mark's Section B makes a criticism of people who cannot pick up what is happening because of their "hardness of heart."

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1. . . . Infancy	Ch 1-2:52	
<p>1:19 Answering this the angel said to him. "I am Gabriel, the one standing before God and I was sent to speak to you and to announce these things to you. Behold you will be silent and unable to speak until that day when these things happen, because you did not believe what I was saying." The people were expecting Zacharias and they wondered why he was delayed in the shrine. On going</p>	<p>out he was unable to speak to them. They knew that he had seen a vision in the shrine. He was beckoning to them yet remained dumb. It happened that when his days of service were completed he went away to his house. After this Elisabeth his wife conceived and hid herself for five months saying. "The Lord has done this for me in order to take away my</p>	<p>reproach from amongst people." Now when she was in her sixth month the angel Gabriel was sent by God to a city of Galilee called Nazareth to a virgin who was betrothed to a man called Joseph. He was of the house of David. The name of the virgin was Mary. Upon entering he (Gabriel) said to her. "Hail favoured one. The Lord is with you." She was</p>

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1. . . . Infancy

Ch 1-2:52

greatly disturbed at this address and wondered what sort of greeting this might be. The angel said to her. "Do not be afraid Mary for you have found favour with God. Behold you will conceive in our womb and bear a son. You will call him Jesus. This son will be great and will be called Son of the Most high. The Lord God will give him the throne of David his Father. He will reign over the house of Jacob for all ages. There will not be an end of his kingdom. Mary said to the angel "How will this be since I have no husband?" Answering the angel said to her "The Holy Spirit will come upon you. The power of the Most High will overshadow you. Wherefore what is born to you will be called the holy Son of God. And behold your relative Elizabeth has also conceived a son in her old age and despite being called barren is now in her sixth month because nothing is impossible with God." Mary said "Behold the handmaid of the Lord. May it be done to me as you have said". The angel went away from her. Then getting up around this time she went to the mountain country with haste to a city of Judah She went into the house of Zacharias and greeted Elizabeth. It came to pass when Elizabeth heard the greeting of Mary, the babe in her womb suddenly jumped. Elizabeth was filled with the Holy Spirit. She called out with a great cry of joy and said "Blessed are you amongst women. Blessed is the fruit of your womb. Whence is it that the mother of my Lord should come to visit me. For behold when the sound of your greeting came to my ears, the babe in my womb leaped with joy. Blessed is the one who believes because there will be a completion of the things which have been spoken to her by the Lord."

Mary said to her "My soul magnifies the Lord. My spirit exults in God my Saviour. He has looked upon the low estate of his handmaid. Behold from now on all generations will consider me blessed because the Mighty one has done great things to me. Holy is his name. His mercy is to generations and generations of those who fear him. He has done mighty things with his arm. He has scattered those who are haughty in the understanding of their hearts. He has pulled down potentates from thrones and had exalted people who are humble. He has filled those who hunger with good things and he has sent away the rich empty handed. He has helped Israel his servant in remembrance of his mercy as he spoke to our fathers, to Abraham and to his posterity for ever." Mary remained with her (Elizabeth) for about three months then returned to her home.

Now for Elizabeth the time came for her to give birth and she gave birth to a son. The neighbours and her relatives heard about this and they shared in her joy that the mercy of the Lord had been shown to her. It happened that on the eighth day they came to circumcise the child. They were calling him by his father's name Zacharias. But answering them his mother said. "No. He is to be called John." They said to her "There are no relatives of yours who are called by this name. They nodded to his father as to what he wanted him called. Asking for a tablet he wrote saying. "His name is John." They all marvelled about this.

Then from that moment his (Zacharias) mouth was opened and he spoke blessing God. Then a fear came on all those who were living around them. In all the mountain country of Judea around people were talking about this. On hearing about it they reflected in their hearts saying "What then will this child become? For the hand of the Lord is with him." Zacharias, his father, was filled with the Holy Spirit and prophesied saying. "Blessed be the Lord the God of Israel. He has visited and has brought about redemption for his people. He has raised a horn of salvation for us in the house of David his servant. This is as he had spoken through the mouth of the holy ones in the age of the prophets. There is salvation from our enemies and from the hand of those who hate us. (The Most High) has shown mercy with our fathers and remembers his holy covenant (agreement) which he swore to Abraham our father. This was a promise to deliver us from the hands of our enemies. So that we could serve him in holiness and righteousness before him all the days of our lives. And you also, child will be called a prophet of the Most High. You will go before the Lord to prepare his way. You will give knowledge of salvation to his people by the forgiveness of sins. Because of the depths of the mercy of our God, a rising sun will visit us from on high. It will appear to those who are in darkness and who sit in a shadow of death. It will guide our feet into a way of peace."

And so the child grew and became strong in spirit. He was in the deserts until he began to appear to Israel.

CONTINUED FROM PREVIOUS PAGE

<p>1. . . . Infancy</p>	<p>Ch 2:1-52</p>	
<p>2:1 Now it happened at that time that a decree from Caesar Augustus was issued that everyone in the known world was to be registered. This registration was first ordered when Cyrenius governed Syria. And so everyone went to be registered, each man to his original city. So Joseph also went from a city in Galilee called Nazareth to a city of David in Judea. This was called Bethlehem. He went there because he was of the house and family of David. He took Mary who had been betrothed to him. She was pregnant. And it happened that while they were there her time of pregnancy was completed and she was to give birth. She bore her son who was the firstborn. She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn. There were shepherds there in the same countryside. They were in the fields keeping guard over their flock during the night. Suddenly an angel of the Lord came upon them and the glory of the Lord shone around them. They were very afraid. The angel said to them. "Do not be afraid. I am announcing to you something which will be a great joy to all people because to-day a Saviour has been born to you. He is Christ the Lord in a city of David. This is a sign for you. You will find a baby</p>	<p>who had been wrapped in swaddling clothes, lying in a manger." Then suddenly there was with the angel a big army of heavenly beings praising God and saying "Glory to God in the highest places and on earth peace amongst people of good will." When the angels went away from them into heaven the shepherds said to one another. "Let us go then to Bethlehem and let us see this thing that has happened and which the Lord has made known to us." So they came quickly and found both Mary and Joseph with the baby lying in the manger. On seeing this they told others about what had been spoken to them about this child. Everyone on hearing about it marvelled. But Mary kept all these things in her heart pondering on them. The shepherds returned (to the fields) glorifying and praising God about all the things which had been spoken to them and which they had heard and saw.</p> <p>When eight days were completed and it was time to circumcise him (the child) he was called Jesus. This was the name given by the angel before he was conceived in the womb. When, as was the custom according to the law of Moses, the days of their cleansing were completed, they took him (the</p>	<p>child) up to Jerusalem to present to the Lord. It has been written in the law of the Lord that every male opening a womb will be called holy to the Lord. Therefore a sacrifice according to the law is required. This is a pair of turtledoves or two nestlings of doves. Now behold there was a man in Jerusalem whose name was Simeon. He was a just and devout man who was waiting for the consolation of Israel. The Holy Spirit was upon him. It had been communicated to him by the Holy Spirit that he would not see death until he should see the Christ of the Lord. So he came by the Spirit into the temple when the parents of the child Jesus brought him in according to the custom of the law. He (Simeon) received him in his arms and blessed God and said. "Now you can release this servant of yours Master, according to your will. My eyes have seen your salvation which you have prepared for the face of all the people. This is a light of revelation for the nations and a glory of the people of Israel." The father (of the child) and his mother were marvelling at the things being said concerning him. Simeon blessed them and said to Mary his mother. "Behold this child is set for the fall and rising again of many in Israel and will be a sign that is spoken against. And as for yourself a sword will pierce through your soul so that the hearts and thoughts of many may be revealed."</p>

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Note how Simeon tells Mary and Joseph that Jesus will be a light 'for the nations'. 'The nations' were understood by the Jews as meaning the Gentiles. So Mary knew through the childhood of Jesus that ultimately his message would reach beyond Judaism to the whole world. As mentioned before, even so, this would entail a lot of grief for her. Also, why did Mary and Joseph have such trouble finding 12 year-old Jesus? Was he in study areas where visitors did not frequent? How did he get there? Was it with the help of a young, new-found friend with priestly contacts?

As well, there was Anna a prophetess, a daughter of Phanuel of the tribe of Asher. She was well on in years, having lived with a husband for seven years from girlhood and now she had been a widow until eighty-four years old. She did not withdraw from the temple but with fastings and petitionings she served there day and night. At the very hour when they (Jesus and his parents) were there she came upon them and gave thanks to God. She then spoke about (the child) to all those who were expecting redemption in Jerusalem. When they (the parents of Jesus) had finished everything according to the law of the Lord they returned to their own city of Nazareth. The child grew and became strong. He was filled

with wisdom and the grace of God was upon him.

Now every year his parents used to go up to Jerusalem at the feast of the Passover. When he became twelve years of age he also went up with him according to the custom of the feast. On completing the days there and when they were returning, Jesus the boy stayed on in Jerusalem. But his parents did not know he did this. They supposed that he was in the company of the people they went with. They had completed a day's journey and sought him amongst their relatives and acquaintances. But when they did not find him they returned to Jerusalem looking for him. It happened that after three days they found him in the temple. He was sitting in the midst of the

teachers, both hearing them and asking them questions. All those hearing him were astonished at his intelligence and his answers. On seeing this, his parents were amazed. His mother said to him. "Child why did you do this to us? Look, your father and I have been greatly upset looking for you." (But) He said to them "Why did you search for me? Did you not know that I should be about my Father's business." They did not understand the words he was saying to them. He then went down to Nazareth with them and was obedient to them. His mother carefully kept all these matters in her heart. Meanwhile Jesus grew in wisdom and age and favour before God and people



3

2. . . . Baptism of John

Ch 3:1-3:38

Ch 3:1 In the fifteenth year of the government of Caesar Tiberius, Pontius Pilate was governor of Judea, Herod was ruling as tetrarch of Gailiee, and Philip his brother was ruling as Tetrarch of the Iturea and of the Trachonitia country. Lysanias was ruling as tetrarch of Abilene. In the time of the high priest Annas and Caiaphas, a word of God came to John the son of Zacharias in the desert. He then came into all the neighbourhood of the Jordan, proclaiming a baptism of repentance and the forgiveness of sins. This was as it has been written in the roll of the words of Isaiah the prophet." There is a voice of one who is crying in the desert. Prepare the way of the Lord. Make straight his paths. Every valley shall be filled up. Every mountain and hill will be laid low. The crooked places will be made straight. The rough places will be made smooth. All flesh will see the salvation of God."

He (John the Baptist) addressed the crowds of people going out to be baptized by him. "Offspring of vipers. Who warned you to flee from the coming wrath? Produce fruits worthy of repentance. Do not say amongst yourselves "We have Abraham as our Father." I tell you that God can raise up children of Abraham out of these stones. Already the axe has been laid at the root of the trees. Every tree therefore not producing good fruit is being cut down and cast into the fire."

And so the crowds asked him saying "What therefore will we do?" Answering he told them "The one amongst you who has two tunics, let him give to the one who has none. And the one who has extra food let him do likewise." Then came the tax-collectors as well to be baptized. They said to him. "Teacher what may we do?" And he said to them. "Do nothing more than has been commanded to you." The men serving in the army also asked him saying "What may we do also?" He told them "Do not intimidate anyone nor accuse them falsely. Be

satisfied with your pay." Now while this was going on the people were all debating within their hearts concerning John. Perhaps he may be the Christ. But John answered them all saying "I do indeed baptize you with water. But there is someone coming who is stronger than me. He will baptize you with the Holy Spirit and fire. It is within his hand to thoroughly clean his threshing floor and to gather the wheat into his barn. But the chaff he will burn up with unquenchable fire." (John) did many things and gave different exhortations as he evangelised the people. But Herod the tetrarch was reproved by him (John) concerning Herodias the wife of his brother and especially concerning the evil deeds he did. Because of this (Herod) shut John in prison.

Now it happened that when the people were being baptized Jesus was also being baptized and was praying. While he was doing so heaven opened and the Holy Spirit came down in the bodily form of a dove upon him. There was a voice coming out of heaven saying "You are my beloved Son. In you I have been well pleased." At this time of starting out Jesus was thirty years of age.

(Re his lineage) It was supposed he was the son of Joseph, of Heli, of Matthat, of Levi of Jannai, of Joseph, of Mattahias, of Amos, of Naum, of Hresli, of Naggal, of Maath of Mattahias, of Semein, of Joseph, of Jodah, of Joanan, of Rhesa, of Zorbabel, of Salathiel, o Neri, of Melchi, of Addi, of Kosam, of Elmadam, of Er, of Jesus., of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonam, of Eliakim, of Melea, of Menna, of Mattatha, of Natham, of David, of Jesse, of Jobed, of Boos, of Sala, of Jobed of Boos of Sala of Naason 33 of Aminadab of Admin of Arni of Hearom of Phares of Juda 34 of Jacob of Isaac of Abraham of Thara of Nachor 35 of Seruch of Rhagau of Phalek of Eber of Sela 36 of Cainam of Arphaxad of Sem of Noe of Lamech 37 of Mathusala of Henoah of Jaret of Maleleel of Cainam 38 of Enos of Seth of Adam of God.

As one reads the introductory chapters to this gospel, one is conscious that Luke (whether as a corporate group or an individual editor etc) is addressing Theophilus a Greek. Luke has control over what is being selected out to be re-told and has control over how it is presented. So when the opening starts with an angel addressing Zacharias, a Jewish priest, the reader is conscious of another address going on in the background. Also, it is generally understood that Luke produced the *Acts of the Apostles* so this is an opening to the second book as well. Throughout the two books Luke is developing key concepts or understandings which will form a theological basis for the gospel of John written some decades later. A reader is told that the angel says that because Zacharias does not believe his words he will be dumb until what the angel has predicted comes about. This may seem 'a bit heavy'. But Luke the writer is pointing out something here to his Gentile readers. They do not have the Jewish cultural background in which one's whole life is steeped in religious practice - c/f food, clothing, customs etc. So they are challenged to make a 'leap of faith' in the words addressed to them. Even to the present-time, philosophers such as Kierkegaard point out the imperative of a 'leap of faith' on the part of the individual if modern life is to have meaning.

3. . . . Wilderness

Ch 4:1-4:15

Ch 4:1 Jesus was full of the Holy Spirit and returned from the Jordan river. He was then led by the Spirit into the desert and for forty days was tempted by the devil. He did not eat anything during those days and when they were ended he was hungry. The devil said to him. "If you are the Son of God tell these stones to become loaves of bread." Jesus answered him. "It has been written that 'man shall not live on bread alone.'" Then leading him up to higher ground he (the devil) showed him all the kingdoms of the inhabited earth in a moment of time. The devil said to him "I will give you authority over all of this and over its glory because it has been delivered to me to give it to whomsoever I wish." Therefore if you worship before me all of this will be yours."

Answering Jesus this said to him. "It has been written 'You shall worship the Lord your God and him only will you serve.'" And he (the devil) led him to Jerusalem and set him on the gable of the temple and said to him. "If you are the Son of God, throw yourself down. For it has been written 'He will command his angels to preserve you. They will bear you up on their hands in case you dash your foot against a stone.'" Answering Jesus said to him (the devil). It has been said "You shall not tempt the Lord your God." And having finished putting forward every type of temptation the devil went away from him until an opportune time. So Jesus returned in the power of the Spirit to Galilee. A report concerning him went out throughout the neighbourhood. He taught in their synagogues and was praised by all.



4. . . . Nazareth

Ch 4:16-30

He (Jesus) came to Nazareth where he had been brought up. He entered into the synagogue as was the custom on the day of the Sabbath and he stood up to read. A roll of the prophet Isaiah was handed to him. He opened the roll and found the place where it has been written "The Spirit of the Lord is upon me and he anointed me to evangelize the poor. He has sent me to proclaim release to captives and sight to the blind, to release those who have been crushed (oppressed) and to proclaim a year which is acceptable to the Lord." On closing the roll and returning it to the attendant he sat down. All the eyes in the synagogue were upon him. He began to say to them. "Today this Scripture has been fulfilled in your hearing." All bore witness to him and marvelled at the gracious words coming out of him. They said. "Is this man not the son of

Joseph?" He said to them "To be sure you will say this parable to me "Physician heal yourself. We have heard what has happened in Capernaum. Do the same here in your native place." He said "Truly I tell you that no prophet is acceptable in his native place. In truth in the days of Elias there were many widows when there was a drought over the land for three and half years and there was a great famine. But Elias was not sent to them but to Sarepta of Sidon who was a widow. Also there were many lepers in Israel during the time of Elisha the prophet. But not one of them were cleansed except for Naaman the Syrian." On hearing these things everyone in the synagogue was filled with anger and rising up they cast him out of the city. They then led him to the brow of the hill on which their city was built so as to throw him down. But he went away, passing through the midst of them.

This must have been a dramatic scene. It was like the explosion of an underlying tension. Why did Jesus broach the subject of inclusion and why does Luke report on the incident? Again one hears Luke addressing Theophilus the Gentile. Through recalling the incident Luke reminds his reader that even before the time of Jesus an outreach into the wider world was being made by God through his prophets. Jesus was conscious of this and pointed it out to his fellows in Nazareth. Obviously they were not happy about it. There is the presentation of a theme of tension which existed (and exists!) amongst those of a Jewish or time-based background. They have found it difficult to accept that God can choose outsiders. The attempt to deal with this tension is central to the development of Luke's theology. It was a major factor to be dealt with in the life of the early church for example in pressure for all converts to be circumcised. *C/f Reality Search* it is central to the structure of Luke's book of *Acts*.



Section B

ACQUIRE QUALITIES FOR ORDERED COMMUNITY

Luke 4:31-9:51

Paragraph "Hooks" are place names c/f Jesus & disciples

Quality	1st Ref	Place and Event	2nd Ref	Place and Event	V.4 Page	V.5 Page
1. . Authority	4:31-32	Capernaum with authority	7:1-10	Capernaum, centurion/ authority	127	109
2. .Compassionate Power	4:33-37	Synagogue/city demons ..all astonished	7:11-35	City Nain - widow & son ...all fear	129	110
3. . Bodily care.	4:38-41	House of Simon mother-in-law	7:36-50	House Simon the Pharisee - ointment woman	130	111
4. . Proclamation	4:42-44	Desert/cities/ synagogues preaching kingdom of God	8:1-21	Cities & villages preaching kingdom of God	131	112
5. . Power in nature	5:1-11	Boats, big catch	8:22-25	Boat, stills storm	132	113
6. . V Disease & V spirits	5:12-15	City, leper	8:26-39	Gerasenes/city - demonised man	133	114
7. . Prayer	5:16	Deserts, prayers	8:40-48	Journey woman touching him	134	115
8. . Forgiveness	5:17-26	(House) forgives paralytic	8:49-56	House - raises Jairus' daughter,	134	115
9. . Proclamation	5:27-39	House of Levi disciple .. new wineskins	9:1-10	Villages/houses disciples.."who is this?:"	135	116
10. . Nurturing	6:1-5	Cornfield - eating on Sabbath	9:10-17	Bethsaida - retreat, feeds 5,000	136	117
11. . Union with God	6:6-11	Hostile Synagogue, they might do to him	9:18-27	Alone - things to suffer	137	118
12. . Invitation	6:12-16	Mountains to pray - picks 12	9:28-36	Mountain to pray - picks 3	138	119
13. . Solid foundation	6:17-49	Coming down, foundation laid	9:37-51	Down mountain, lay foundation re sayings	139	120

"Go to Jerusalem"....9:51

SECTION B

ACQUIRE QUALITIES FOR ORDERED COMMUNITY

4:31-9:50

Paragraph "Hooks" are place names c/f Jesus & disciples

1. A sense of authority

4:31-32	Capernaum with authority <i>with authority was the word of him</i>	7:1-10	Capernaum, centurion/authority <i>I tell this one to go and he goes</i>
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4:31-32 He (then) went down to **Capernaum**, a city of Galilee. He was teaching them there on the Sabbath days. They were astounded at his teaching because there was *authority* in his word.

7:1-10 After he had ended all his words in the hearing of the people he entered **Capernaum**. Now there was a slave of a certain centurion there who was ill and who was about to die. He was dear to the Centurion. Hearing about Jesus he sent a message to him through the elders of the Jews, asking that he may come and cure his slave. And so they came to Jesus and asked him earnestly saying "He is worthy of this favour from you, for he loves our nation and he has built the synagogue for us. So Jesus went with them. But he was not far away from the house when friends of the centurion came saying to him. "Lord do not trouble yourself. I am not worthy that you should enter under my roof. I not come to you myself because I do not consider myself worthy. Only say a word that my servant may be cured. I also am a man under *authority* and there are soldiers under me in turn. I say to this one "Go" and he goes. I tell another "Come" and he comes. I say to my slave "Do this" and he does it." On hearing all this Jesus marvelled at him. He turned to the crowd that was following him and said "I tell you I have not found faith such as this in Israel." And so, on their return to the house the people who had been sent (to him) found the slave well.

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)



As a re-cap. In this gospel Jesus starts out as a member of a Jewish community. But his genealogy also shows he is a child of Adam - a child of the world. By the end of Section A he has been thrown out (literally) of his family/time-based community at Nazareth. It has been pointed out that already Luke is sketching out the wider framework in which to develop his theology. He points out the importance of belief in 'the word' of the angel. Indirectly this is a reminder to his gentile reader(s) to believe and to accept authority. At the end of Section A there is a warning about the importance of flexibility and openness. In terms of the overall framework, this warning is especially relevant to people of a Jewish background. Luke now shows how Jesus sets about the construction of a society which is inclusive and which can be based upon the Gentile world. The first quality (as above) to be considered, is authority. The reader knows from Mark's Section A (c/f *Reality Search* analysis) that clarification of what authority is based upon is the major crux of a time-based or law-based society. By its placement at the start of Luke's picture of a place-based society, he demonstrates that first of all a place-based society should be based upon a time-based society. That is, it rests upon the first type of society. The first based society is primary - like the vertical beam of the cross. One finds right through the gospels (as pointed out in Version Two) that the time or law-based society is mentioned first, both in the structure and in the detail.

One could query that if that is the case, then why are the Gentiles indirectly addressed, with the interaction between angel and Zechariah? Also why are the Jews indirectly addressed at the end of the first section with the drama in the Nazareth synagogue? This is because (c/f *Reality Search*) the gospel structures appear to focus on the elements of the two societies presented. In the first incident in Luke there is the element of authority being presented (c/f time-based societies). In the last incident of the section there is the element of openness and flexibility (c/f the place-based society). Later, when John comes to write his gospel around the turn of the first century he structures his Sections B and C on a pattern that is similar to this one. That is, John also appears to address Gentile Christians first, but this is about the subject of Living Authority or law. Then he appears to address Jewish Christians secondly, but this is about the subject of a Living Word. So the time/place sequence is retained



2. Compassionate Power

4:33-37	Synagogue (in city) demons came astonishment on all"	7:11-35	City Nain - widow & son "took fear all"
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4:33-37 In the **synagogue** (of the **city** of Capernaum) there was a man who had an unclean spirit. He shouted out with a great voice. "What are you to us and yourself Jesus Nazarene (community builder)? Have you come to destroy us? I know who you are, the holy one of God." And Jesus rebuked him saying. "Be quiet and come out from him." Throwing him (the man) into the middle of them the demon came out without injuring him. Astonishment came on all and they spoke to one another saying. "What is this word (of Jesus)? It is with authority and power that he commands the unclean spirits and they come out." And a rumour about him went out into every place of the neighbourhood.

7:11-35 It happened that on the next day he (Jesus) went into a **city** called Nain and the disciples and a great crowd went with him. As he drew near to the gate of the city, behold there was someone who had just died, being carried out for burial. He was the only born son to his mother who was a widow. There was a considerable crowd of the city with her. On seeing her the Lord felt compassion for her and said to her. "Do not weep" Then approaching he touched the bier and those who were carrying it stood still. He said "Young man I say to you. Get up." Then the dead man sat up and began to speak and He gave him to his mother. Fear took over all and they glorified God saying "A great prophet has risen amongst us. God has visited his people. Word about this and about Him went out into all the neighbourhood and Judea. The disciples of John went and reported to (John) about all these things. So calling to himself two certain disciples John sent a message to the Lord saying "Are you the Coming One or may we expect someone else?" Coming to (Jesus) the men said "John the Baptist sent us to you asking "Are you the coming one or may we expect another?" At that time (He) was healing many people from diseases and plagues and evil spirits. He also enabled many blind persons to see. On answering (John's disciples) (Jesus) said to them. "Go back and report to John the things that you have seen and heard. Blind men see again. Lame people walk. Lepers are being cleansed and deaf people hear. Dead people are raised. Poor people are evangelized. And blessed is whoever is not offended in me." As the messengers from John were going away (Jesus) began to talk to the crowds concerning John. "What did you go out into the desert to see? Was it a reed shaken by the wind? But what did you go out to see? Was it a man in soft garments. Behold those in soft and splendid clothing and in luxury are in royal palaces. But what did you go to see? Was it a prophet? Yes I tell you and more than a prophet. This is he concerning whom it has been written. 'Behold I send my messenger before your face who will prepare your way before you.' I tell you there has not been a greater one born of women than John. Yet the least in the kingdom of God is greater than he is. All the people hearing and the tax-collectors were justified before God on being baptized with John's baptism. But the Pharisees and the lawyers rejected the counsel of God for their own (counsel) and were not being baptized by (John). To what then may I liken the men of this generation? They are like children in a marketplace sitting and calling to one another. They say "We piped to you and you did not dance. We mourned and you did not weep." For John the Baptist came not eating bread and not drinking wine. And you say "He has a demon." But the Son of man has come eating and drinking and you say "Behold a glutton and a drunkard a friend of tax-collectors and of sinners." Yet wisdom was justified by her children."

There is an echo re the above two paragraphs with the repetition of news about Jesus going out amongst all the neighbourhood. Regarding the comment about the 'least in the kingdom of heaven' being greater than John the Baptist. This fits in with the idea that the least person spoken of here is building community or basing their lives from a more balanced base. John the Baptist had to base his position on that of Judaism only. At the same time, like wayward children, the Pharisees are trying to operate from their own sense of reality.

3. Bodily care

4:38-41	House of Simon- mother-in-law . . <i>"rebuked the fever / demons"</i>	7:36-50	House Simon the Pharisee - ointment woman <i>".. head of me thou didst not anoint"</i>
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4:38-41 Rising up from the synagogue he (Jesus) entered into **the house of Simon**. As it was, Simon's mother-in-law had been seized with a big fever and they ask him about her. Standing over her (He) rebuked the fever and it left her. At once she got up and served them. Then as the sun was setting everyone who had people sick with various diseases brought them to him. He put his hands on each one of them and healed them. There were many demons who came out crying out and saying "You are the Son of God." Rebuking them he did not allow them to speak because they knew him to be the Christ.

7:36-50 A certain Pharisee asked (Jesus) if he would eat with him. So on entering into **the house of the Pharisee** he reclined. Then behold a woman known as a sinner who was in the city and who knew he was reclining in the Pharisee's house brought in an alabaster box of ointment. Standing behind him at his feet she was weeping. With her tears she began to wet his feet and with her hair she was wiping his feet. She fervently kissed his feet and anointed them with ointment. But on seeing this, the Pharisee who invited him thought within himself saying. "If this man were the prophet he would have known who and what sort of woman is touching him because she is a sinner. And answering him Jesus said "**Simon**. I have something to say." He replied "Teacher say it." Jesus said "A certain creditor had two debtors. One of them owed five hundred denarii and the other fifty. Now neither could repay and he freely forgave them. Which of them would love him more?" Answering Simon said "I supposed the one to whom he freely forgave more." And he said to him. "You have judged rightly." And turning to the woman and to Simon he said. "Do you see this woman? I came into your house and you did not give me any water for my feet. But this woman with her tears has wet my feet and has wiped them with her hair. You did not give me a kiss. But this woman has not ceased to fervently kiss my feet since I entered. You did not anoint my head with oil. But this woman has anointed my feet with ointment. Because of this, I tell you her many sins have been forgiven her because she has loved much. But the one to whom little is forgiven, he loves little." And He said to her "Your sins are forgiven." So those who reclining with him began to say amongst themselves. "Who is this who even forgives sins." But he said to the woman. "Your faith has saved you. Go in peace."

If the incident in Luke about the ointment woman stood on its own as a separate account it would cause minimal problems. But John says later the 'ointment woman' is the sister of the 'disciple whom Jesus loved', that is, Lazarus, whom Jesus raised from the dead. It appears there is a story behind the story here. On the one hand Luke promises his Gentile reader that the stories he presents are factual. In this scene one is told the woman comes from the city (that is, Jerusalem) while the reader knows Lazarus and his sisters were supposed to live in Bethany, an outskirts village. Also one must wonder was the sister of Lazarus (whom some suggest was a Jewish priest) a public sinner as Simon reflects? For example did she have a liaison with a non-Jew? Was she even, for example the woman taken in adultery in a story that John later adds to his gospel? Whatever about the background story to this, Luke is showing that 'outsiders' can understand Jesus and what he means and Christianity is not simply confined to the Jews. It appears there is a 'reminder' here about this to Simon (Peter), leader of the Church and his successors.

4. Proclamation everywhere

4:42-44	desert/cities & synagogues <i>preaching - the kingdom of God</i>	8:1-21	every city and village <i>proclaiming & preaching - the kingdom of God</i>
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4:42-44
When day came he went out to a **desert place** and the crowds looked for him. They came to him and detained him so he could not leave them. He said to them. It behooves me to go to other **cities** to preach the kingdom of God because that was why I was sent. And he was proclaiming in the **synagogues** of Judea

8:1-21 It came to pass that he afterwards journeyed through **every city and village** proclaiming and preaching the kingdom of God. The twelve (disciples) were with him. There were also certain women with them who had been healed from evil spirits and from infirmities. There was Mary called Magdalene from whom seven demons had gone out. There was Joanna wife of Chuza the steward of Herod. There was Susanna and many others who ministered to them out of their possessions. And when a great crowd came together and people in each city were going to him, he spoke a parable. "There was a person who went out to sow seed. As he sowed some fell by the wayside and was trodden underfoot. The birds of the air devoured it. Other seed fell on the rock and once it was grown it withered because it did not have moisture. Other seed fell into thorns and on growing up with the thorns it was choked. Other (seed) fell into good soil. It grew up and produced fruit a hundredfold. "On saying these things he called out. "Whoever has ears, let him hear." His disciples questioned him about what this parable may mean. He said. "To you it has been given to know the mysteries of the kingdom of God. But the rest are given parables so that seeing they may not see and hearing they may not understand. Now this is the parable. The seed is the word of God and the ones by the wayside are those who hear it. Then the devil comes and takes the word from their heart lest believing they may be saved. And the ones on the rock are those who when they hear receive the word with joy. But they do not have roots. They believe for a time but when in a time of trial they withdraw. There are the ones who are like the seed falling into the thorns. These are the ones who hear. But they are choked by the cares and riches and pleasures of life. They do not bear fruit to maturity. And there the ones who are like the good soil. These are those who have a good and worthy heart. On hearing the word they hold fast to it and bear fruit in patience. Now no one on having lit a lamp hides it with a vessel. Nor do they put it under a couch. But they put it on a lamp stand so that those who come in may see the light. There is nothing hidden which will not become manifest. There is nothing secret which will not be known and be manifest in time to come. Take note therefore how you listen. For whoever has, more will be given to him (her). Whoever does not have, even what he appears to have will be taken away. And it happened his mother and his brothers were unable to come up to him because of the crowd. This was reported to him. Your mother and your brothers are standing outside and wish to see you. But he, answering said to them. The people hearing and doing the word of God are my mother and my brothers.

As Luke moves into the development or 'construction' of a society based upon place one finds he is repeating material from Mark and this is also found in Matthew. The ointment woman pops up here towards the start of the gospel whereas in Mark and Matthew it is the incident with an ointment woman that triggers the betrayal of Jesus before his crucifixion. Why does Luke put her here? He is showing his readers that 'Christianity' is not simply a movement amongst Jews and only for those of a Jewish background. Rather from the very start of the ministry of Jesus people who were 'outsiders' were made welcome. Indeed they were providing hospitality. One is told here that there were 'certain women' who had backgrounds of varying acceptability. They not only accompanied Jesus and his disciples but they were actually supporting them. Later on in *Acts* it is well-to-do women who opened their houses for the emerging church and were crucial to its formation.

A secondary incident which is added here is the arrival of the mother and brothers of Jesus. In Mark's gospel these arrive to take control of Jesus as it was thought that he had lost his mind. (Strong language). Matthew's gospel which sets out a family based society avoids mention of this incident apparently because it could be seen as a negative comment on family. On the other hand Luke includes it but tones down their purpose in coming. Another thing going on here is the gradual introduction of 'the word' of God as having an existence of its own.

5. Power in nature

5:1-11	boats, big catch <i>astonishment ...Fear thou not</i>	8:22-25	boat, stills storm <i>And fearing they marvelled</i>
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5:1-11 Now it happened that as the crowd pressed upon him when listening to him to hear the word of God, he was standing by the lake of Gennesaret. He saw two boats standing by the lake. The fishermen from them had gone away and were washing their nets. Getting into **one of the boats** which belonged to Simon, he asked him to put out a little from the land. Then sitting in the boat he taught the crowds from there. When he had finished speaking he said to Simon. "Put out into the deep and let down your nets for a catch." Answering him Simon said. "Master we laboured through the whole night and we caught nothing. But at your word I will let down the nets." On doing this they caught a great multitude of fish. Their nets were being torn. They signalled to their partners in the other boat to come and help them. They did so and both the boats were fill almost to the stage of sinking. On seeing this Simon Peter then fell at the knees of Jesus saying. "Depart from me because I am a sinful man Lord. He did this because *astonishment had seized him* and all those with him at the size of the catch of fish they had made. Likewise astonished were both James and John, sons of Zebedee who were with Simon as his partners. Jesus said to Simon. "Do not be afraid for from now on you will be catching people." So on bringing the boats onto the land, they left everything and they followed him.

8:22-25 It happened that on one of those days he got into a **boat** with his disciples and he said to them. "Let us go over to the other side of the lake." They put out to sea. Now as they sailed he fell asleep. Then a storm of wind came down onto the lake and they were filling up with water and were in danger. Approaching him they woke him up saying "Master Master we're perishing." But he, on being woken up rebuked the wind and the waves. They stopped moving and there was calm. Then he said to them (the disciples) "Where is your faith?" *With fear they marvelled* saying to one another "Who is this man that he can even command the winds and the water and they obey him?"

In the calling of the disciples there is a little twist to the story by Luke. In Matthew the same incident appears to stress the family connection between two sets of brothers and the father of one pair. But here in Luke there is a business connection between all of them. Thus in this setting the core of Jesus' support group has come from the one business and work place.

6. V Disease & V bad spirits

5:12-15	City, leper <i>the leprosy departed.</i> <i>into the desert . .</i>	8:26-39	Gerasenes/city - demonised man <i>" that not he order them into the abyss</i> <i>into the desert</i>
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5:12-15 It came to pass as he was going into **one of the cities** there was a man full of leprosy. On seeing Jesus he fell on his face and begged him saying. "Lord if you will, you can make be clean." And stretching out his hand he (Jesus) touched him saying. "I am willing. Be clean." Immediately the leprosy left the man. (Jesus) charged him that he should tell nobody. He said "Go show yourself to the priest and offer a cleansing ritual as required by Moses as a testimony to them (the priests etc)." (Jesus) moved on. But so too did the word concerning him. Many crowds accompanied him to hear and be healed from their infirmities.

8:26-39 And so they sailed down to the country of the Gerasenes which is opposite Galilee. As he (Jesus) went onto the land a certain man who had been **from the city** and who was possessed by demons, met him. (The man) did not live in a house but amongst the tombs. On seeing Jesus he cried out and fell prostrate before him. In a great voice he cried "What are you to me and to yourself Jesus Son of God the Most High? I beg you do not torment me." This was because Jesus was meanwhile ordering the unclean spirit to come out of the man. This spirit had seized the man many times (before). He had been bound with chains and fetters and had been guarded. But he tore the bonds asunder and was driven by the demon *into the desert*. Jesus questioned him (the demon). "What is your name?" He said "Legion". This was because many demons had entered into him. They besought him that he would not order them away into the abyss. Now there was a herd of many pigs feeding in the mountain. They besought him that he would allow them to enter into them (instead) and he allowed it. So on coming out of the man the demons entered into the pigs. The herd rushed down the precipice into the lake and were drowned. On seeing what happened, those who were feeding (the pigs) fled and reported on all this in the city and on the farms. People went out to see what had happened. They came to Jesus. They found the man from whom the demons had been driven, sitting down. He was clothed and in his senses by the feet of Jesus. The people were afraid. Those who had seen all this reported to the people how the demon possessed man had been healed. Then all the crowd of the neighbourhood of the Gerasenes asked (Jesus) to go away from them because they were seized with a great fear. So (Jesus), embarking in a boat began to return (to Galilee). The man from whom the demons had gone begged him to let him go with him. But He dismissed him saying. "Return to your house and tell others what God has done for you. So (the man) went away throughout the city and told people what things Jesus had done to him.

There are obvious parallels here re the leper and the demonised man, both on the outskirts of a city. Gradually one finds 'the word' relating to Jesus taking on a life of its own. And, those who are carrying it are far from the technical purity of Judaism.

7. Prayer

5:16	Deserts, praying	8:40-48	Journey - woman touching Power having gone forth from me
<p>5:16 but he was withdrawing into the deserts and <i>praying</i>.</p>	<p>8:40-48 Now when Jesus returned the crowd welcomed him for they were all expecting him. Then a man came whose name was Jairus. This man was a ruler of the synagogue. He fell at the feet of Jesus and begged him to come to his house because his daughter who was an only child and about twelve years of age was dying. Now as he went the crowds pressed upon him. As it happened, there was a woman who had had a flow of blood (menstrating) for twelve years. Nobody had been able to heal her. Approaching (Jesus) from behind she touched the fringe of his garment. At once the flow of blood was stopped. Jesus said "Who is the one touching me?" When all denied it Peter said. "Master the crowds are pressing upon you and jostling." But Jesus said "Someone touched me for I felt power going out of me." And seeing that she was found out, the woman came forward trembling. She prostrated before him and declared before everyone why she had touched him and how she had been cured at once. He said to her "Daughter your faith has healed you. "Go in peace."</p>		

8 .Forgiveness into new life

5:17-26	(House) forgives paralytic To thee I say, rise	8:49-56	House - raises Jairus' daughter He called saying "Maid arise"
<p>5:17-26 It happened that on one of the days he was teaching (in a house), there were present Pharisees and law-teachers who had come out of every village of Galilee and Judea and Jerusalem. The power of the Lord to cure was in him (Jesus). Then behold there were some men carrying a man on a stretcher. He had been paralysed. They sought to carry the man in and to lay him before (Jesus). But not being able to do so because of the crowd they went up onto the roof. They removed the tiles and they led him down with the stretcher into the middle of people and in front of Jesus. On seeing their faith He said. "Man you have been forgiven your sins." The scribes and the Pharisees began to reason amongst themselves. "Who is this man who is speaking blasphemy. Who can forgive sins except God?" But knowing their reasonings and answering them he said. "Why do you reason in your hearts? Which is easier to say 'Your sins have been forgiven' or to say 'Rise and walk?' But that you may know that the Son of man has authority on earth to forgive sins---" he said to the paralysed one. "To you I say. Rise and take up your bed and go to your house." And at once, rising up before them and taking the bed on which he was lying, he went away to his house, glorifying God. Bewilderment took hold of all. They glorified God and were filled with fear saying. "We saw wonderful things today."</p>		<p>8:49-56 While he was still speaking someone came who was connected with the synagogue ruler. He was saying "Your daughter has died. Do not trouble the teacher any more." But Jesus on hearing answered him. "Do not be afraid. Only believe and she will be healed." On coming into the house he did not allow anyone to enter with him except Peter and James and John, and also the father and mother of the girl. Everyone was weeping and grieving for her. But he said "Do not cry. She did not die but is sleeping." They ridiculed him knowing that she had died. But he on holding her hand called to her saying "Young girl get up." And her spirit returned. She rose up at once. Then he ordered that she be given something to eat. The parents were amazed. But he enjoined them not to talk about what had happened.</p>	

In Mark's gospel the cure of Jairus' daughter is paired up with cure of the Syrophoenician's daughter (c/f *Reality Search*). In Mark both are finally cured . On the one hand Jesus appears keen to help Jairus but he is loath to help the Syrophoenician woman (a non-Jew). Here (above) in Luke, Jairus' daughter is (c/f *Reality Search* analysis) paired up with the paralysed man. Why the difference? In both of the latter paragraphs major leaders within local Judaism are present. By pairing off these two stories Luke demonstrates that really, Jesus is out of the 'League' of Jewish leaders! Also, in terms of the woman with the menstruation problem. A pious Jew was not to touch a menstruating woman. Even if Jesus cured her without touching her there was a 'touch of power' incurred. So, within the boundaries of Judaic law what should he do?

9. Proclamation by fellows

<p>5:27-39</p>	<p>House of Levi (c/f disciple) <i>wine new into wineskins new</i></p>	<p>9:1-10</p>	<p>whatever house (c/f disciples) <i>who is this?</i></p>
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5:27-39 After these things he went out and saw a tax-collector named Levi sitting in the custom house. He said to him "Follow me." And leaving everything and getting up he followed him. He (Levi, also called Matthew) made a great feast **in his house**. Now there was a big crowd of tax-collectors and others with them reclining there. The Pharisees and scribes grumbled about His disciples. They were saying "Why do you eat and drink with tax-collectors and sinners?" Answering them Jesus said " The healthy people do not need a physician but rather those who are ill. I have not come to call righteous persons but the sinners to repentance." They said to him "The disciples of John often fast and make prayers. Likewise also do those of the Pharisees." But your disciples eat and drink." Jesus said to them. The sons of the bride-chamber cannot fast while the bride groom is with them. But the days will come when the bridegroom is taken away and then at that time they will fast. He also told them a parable. No one patches a garment with new material because the new material tears away from the old. And no one puts new wine into old wineskins. Otherwise the new wine will burst the wineskins. It will pour out and the wineskins will be ruined. But *new wine is put into new wineskins*. No one having drunk the old wine wants new wine. He says the old is good (enough)."

9:1-10 Having called together the twelve he gave them power and authority over all the demons and power to heal diseases. He sent them to proclaim the kingdom of God and to cure and He said to them. "Take nothing for the journey, neither staff nor wallet nor bread nor silver nor two tunics each. Into **whatever house** you may enter remain there and then go on. As many people who may not receive you, go out from that city and shake the dust off your feet as a testimony against them." So going forth they went throughout the villages evangelizing and healing everywhere. Now Herod the tetrarch heard about all the things that were happening and was in perplexity about it as some said that John had been raised from the dead. Some said that Elias had appeared and others that one of the ancient prophets had risen again. But Herod said "I beheaded John. So who is this about whom I am hearing such things?" He sought to see him. When the apostles returned (to Jesus) they narrated to him the things they had done.

10. Nurturing

6:1-5	<p>through cornfields- eating on Sabbath <i>ate the ears</i></p>	9:10-17	<p>(on way to) Bethsaida - feeds 5,000 <i>they ate and were satisfied all</i></p>
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6:1-5 It happened that on a Sabbath day he was going **through some cornfields**. As they went his disciples plucked some corn and ate the ears, rubbing them with their hands. Some of the Pharisees said "Why do you do something which is not lawful to do on the Sabbath day?" Replying to them Jesus said "Did you not read about how David, when he was hungry, he and those with him, went into the house of God where the (sacred) loaves were set out. Then taking these he ate some and also gave them to those who were with them. Yet it is not lawful for anyone except the priests to eat this (bread). He said to them "The Son of Man is Lord of the Sabbath."

9:10-17 (After their mission) Jesus took the disciples **privately to a city called Bethsaida**. But the crowds knew about this and followed him. He welcomed them and spoke to them about the kingdom of God and he cured those who needed healing. The day began to decline. The twelve approached and said to him. "Send the crowd away so that they can go to the villages and farms around to stay there and hopefully find provisions. We are in a desert place here." He said to them "You give them something to eat." But they said "We have no more with us than five loaves and two fish. (We can't feed them) unless we go and buy food for all these people." In fact there were about five thousand men He said to his disciples. "Make them sit in groups of about fifty. They did so and then everyone was sitting down. Then taking the five loaves and two fish and looking up to heaven he blessed them and broke them and gave them to the disciples to set before the crowd. They ate and all were satisfied. Later on they (the disciples) took up the excess and filled twelve baskets with the fragments.

It would seem that there must have been some sort of retreat at Bethsaida. Peter Phillip and Andrew came from there. In Mark a reference to Bethsaida is paired off with a paragraph about Jesus being alone with his disciples. Also in Mark the story of the five loaves and two fish occur on the way to a 'desert place', which in Luke is named as Bethsaida.

In Mark this multiplication of the loaves is paired off with a reprimand by the Pharisees about the disciples eating with unwashed hands. In Luke this is paired off with a reprimand by the Pharisees about 'doing work' on the Sabbath. Luke also pairs off the multiplication of loaves with a reference to David eating the sacred bread. At the present time some people claim that this multiplication did not really take place but the miracle was in fact the readiness with which people were prepared to search into their pockets for food and share this. But is this as likely as it sounds? If you are out on the street do you have a loaf of bread in your pocket? Recall that people left in a hurry to follow Jesus and the disciples. As Jesus himself pointed out to the disciples when they were in a boat and had forgotten the loaf of bread on another occasion that he had done this sort of miracle twice before, why should they doubt his ability to do it again.

11. Union with God

6:6-11	(hostile) Synagogue, <i>what they might do to Jesus</i>	9:18-27	praying alone, <i>Son of man many things to suffer</i>
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6:6-11 It happened that on another Sabbath he went into the **synagogue** to teach. There was a man there whose right hand was withered. The scribes and Pharisees carefully watched (Jesus) to see if he would heal on the Sabbath so they may find a reason to accuse him. But he knew what they were thinking. He said to the man with the withered hand. "Get up and stand here in the middle." Rising up he stood there. Jesus said to them "I ask you whether it is lawful to do good on the Sabbath or to do evil, to save life or to destroy it?" Looking around at all of them he said to the man "Stretch out your hand." He did so and hand his was restored. They (the scribes and Pharisees) were **filled with anger** and they talked to one another as to *what they could do to Jesus*.

9:18-27 It happened when he was **alone with his disciples** praying he questioned them saying "Who do the crowds say me to be?" They answering said "John the Baptist. Others say Elias. Others that a certain ancient prophet has risen again." He said to them "But whom do you say me to be?" Peter answering said "The Christ of God." Then He warned them to tell this to nobody. He was saying that it behooves the Son of man to suffer many things and to be *rejected by the elders and chief priests and scribes*. He (the Son of man) would be killed and on the third day he would be raised. He said to them all. "If anyone wants to come after me, let him deny himself and take up his cross daily. Then let him follow me. Whoever wishes to save his life will lose it. Whoever loses his life for my sake, that one will save it. What does it profit a man who gains the whole world but loses it (his soul). Whoever is ashamed of me and of my words, so the Son of man will be ashamed of him when he comes in his glory and in the glory of the Father and the holy angels. I tell you truly there are some standing here who by no means may taste death until they see the kingdom of God.



In Mark the paragraph about the man with the withered hand is put beside (c/f the analysis of *Reality Search*) an incident with an unclean spirit. Both these incidents take place within a synagogue. In Mark the unclean spirit confronting Jesus is associated with the critical spirit with which the Pharisees accepted Jesus' cure of the man's withered hand. In the pair of paragraphs presented here by Luke on the other hand "the withered hand" incident is put beside Jesus at prayer with his disciples. However what is obviously common to both paragraphs here is that Jesus is now rejected by those who run the synagogue system. There appears to be a connection made in both gospels that the withered hand of the man recalls a 'withering' of the synagogue system for Jesus and his followers.

12. Invitation

<p>6:12-16</p>	<p>to the mountain to pray - picks 12 <i>he called to him the disciples of him</i></p>	<p>9:28-36</p>	<p>into the mountain to pray - picks 3 <i>taking Peter and John and James</i></p>
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6:12-16 Now it happened in those days that he went out to **the mountain** to pray. He was spending the whole night in the prayer of God. When it became day he called his disciples to him and chose twelve of them. He thereby named as apostles, Simon whom he re-named Peter. Then there was Andrew his brother and James and John. There was Philip and Bartholomew and Matthew and Thomas. There was James son of Alphaeus and Simon who was also called a Zealot. There was Judas (son) of James and Judas Iscariot who became the betrayer.

9:28-36 It happened that after about eight days after these sayings (to his disciples when they were alone at prayer) he (Jesus) took Peter and John and James and went up **into the mountain** to pray. As he prayed his face took on a different appearance and his clothes were gleaming white. Then behold there were two men conversing with him. They were Moses and Elias. They were appearing in glory and spoke of his exodus which he was about to accomplish in Jerusalem. Peter and those with him had been weary and slept. They awoke with a start to see his glory and the two men standing there with him. It happened that when the two departed Peter said to Jesus. "Master it is good for us to be here. Let us make three tents, one for you and one for Moses and one for Elias." Basically he did not know what he was saying. While he was still talking a cloud came and overshadowed them. They were afraid as the cloud enveloped them. Then a voice came out of the cloud saying "This is my Son. He is my chosen one. Hear him." And after the voice had gone they found Jesus alone. They were silent about this and did not speak about what they had seen to anyone in the days to follow.



13 Solid foundations

6:17-49	<p>coming down . on level place , laid a foundation on the rock;</p>	9:37-51	<p>coming down from mountain <i>Lay ye in the ears of you sayings these</i></p>
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6:17-49 And **coming down (from the mountain)** with them he stood on a level place. There was a crowd of his disciples with him and a big multitude of people from all of Judea and Jerusalem and the coast country of Tyre and Sidon. They had come to hear him and to be cured from their diseases. Also those being tormented by unclean spirits were healed. All the crowd sought to touch him because power went out from him and cured all. He lifted up his eyes to his disciples and said. "Blessed are the poor because the kingdom of heaven is yours. Blessed are those who hunger now because you will be satisfied. Blessed are those who weep now because you will laugh. Blessed are you when men hate you and when they separate you out and reproach you and cast out your name as being evil because of the Son of Man (Jesus). Rejoice in that day and leap for joy for behold your reward in heaven will be great. For they did the same things to the prophets of their fathers.

But woe to you - rich ones, because you have your consolation. Woe to you who are filled up now because you will hunger. Woe to those who laugh now because you will mourn and lament. Woe to you when all speak well of you for their fathers did the same to the false prophets. But I tell you who are prepared to listen. Love your enemies. Do well to those who hate you. Bless those who curse you. Pray about those who insult you. For the one who strikes you on the cheek, turn the other one also. And regarding the one taking your garment. Do not prevent them from taking your tunic as well. Give to everyone who asks you for something. Do not ask for things back from those who take your things. As you would like people to do to you, do you to them likewise. If you love those who love you, then what thanks is there for that. Even sinners love those who love them. If you do good to those who do good to you, what thanks is there for that? Even the sinners do the same thing. If you lend to those from whom you hope to receive back, what thanks is there for that? Even sinners lend to sinners when they will receive back something that's equal. But love your enemies and do good and lend without despairing about getting something back. Your reward will be great. You will be sons of the Most High because he (the Most High) is kind to the unthankful and to those who are evil. Be compassionate as your Father is compassionate. Do not judge so you will not be judged. Do not condemn so you many not be condemned. Forgive and you will be forgiven. Give and it will be given back to you measured out well, with the measure pressed down, shaken and running over. It will be put into your lap. For in whatever measure you measure out, so it will be measured out for you in return.

Continued

9:37-51 And it came to pass that on **coming down from the mountain** they were met by a great crowd. And behold a man from the crowd called aloud saying "Teacher I beg you to look at my son because he is my only born. Behold a spirit takes hold of him and crying out suddenly it throws him down with the boy foaming at the mouth. It scarcely ever departs from him without bruising him. I begged your disciples to expel it but they were not able." Answering Jesus said "Unbelieving and perverted generation until when shall I be with you and have to put up with you? Bring your son here." Yet while approaching him the demon tore at him and threw him violently. Jesus rebuked the unclean spirit. He cured the boy and restored him to his father. All were astounded at the majesty of God.

And while all marvelled at the things which he did he said to his disciples. "Take note of what is being said. The Son of man is about to be betrayed into the hands of men." But they did not know what this meant. It had been veiled from them lest they should perceive it. They feared to ask him about what was said. A debate arose *Continued*

Continued He told them also a parable. A blind man cannot guide a blind man or else both of them will fall into a ditch. So also a disciple is not above the teacher. But everyone who is fully taught will be as his teacher. Why do you see the speck in your brother's eye but you do not consider the beam in your own eye? How can you say to your brother. "Brother let me take out the speck in your eye" when you do not see the beam in your own eye. Hypocrite. Take out the beam from your own eye. Then you will see clearly the speck in your brother's eye in order to take it out. For there is no good tree producing bad fruit. Nor again does a bad tree produce good fruit. Each tree is known by its fruit. For they do not gather figs from thorns. Nor do they pick a grape from a thorn bush. The good man brings forth good from the treasure of his heart. The evil man brings out evil from what is evil. For it is *out of the abundance of the heart* that one's speaks. And also, why do you call me "Lord Lord" yet you do not do what I say? As for everyone coming to me and hearing my words and doing them. I will show you what he is like. He is like to a man who is building a house. He dug the ground and deepened it and laid a foundation on the rock. A flood occurred and the river dashed against that house and was not able to shake it because it was well built. But as for those who hear and do not follow advice, they are like a man who has built a house on the earth without a foundation and against which the river breaks. Immediately it collapsed and great is the ruin of that house.

Continued

amongst them as to who might be the greatest of them. Jesus, knowing about *the debate in their hearts* took a child and stood it beside him. He said to them. "Whoever receives this child in my name receives me. Whoever receives me receives the one who sent me. For the one who is lesser amongst you, that one is great." Answering him John said "Master we saw someone expelling demons in your name and we stopped him because he does not follow with us." And Jesus said to him "Do not prevent him. For whoever is not against you is with you." And it came to pass, as the time for him came to be delivered up, he set his face to go to Jerusalem.

"he set his face to go to Jerusalem" (9:51)

Both the above paragraphs have an emphasis on the dispositions of one's heart. Also note this point is given priority as it is at the end of the list about qualities required. for the building of an order-based society. Recall that for those in a society that is based upon Order, people need to be wary of a tendency in such a society to be hard of heart. In the first case stress is placed heavily on the need for a kind heart, almost to the point of the practicality of this being questionable. In the second paragraph the disposition of one's heart relates to effectiveness. One may think that the boy referred to in the second paragraph was having some sort of epileptic fit. But for Luke the first century writer, this kind of illness could have been more closely associated with spirit possession than at present. At the same time the gospel writers deliberately connect the apparent possession of a person by a demon with the situation of someone else who clearly has a 'bad spirit' re their approach to religion and people in general. Being able to improve the 'spirit' of a situation requires a child-like heart.



Section C

IMPROVE ON DEMOCRACY

9:52-13:22

Paragraph "Hooks" are Parties Addressed

Summary Point	Ref	Parties	Key Quote	V4 Page	V5 Page
1. . Stay peaceful	9:52-55	James & John	"He rebuked them (re fire to destroy)	142	123
2. . Be detached	9:56-58	said one	"Foxes have holes"	142	123
3. . Look to future	9:59-60	to another	Leave the dead to bury the dead	142	123
4. . Keep moving	9:61-62	another	"looking behind not fit for kingdom"	143	124
5. . Reach out	10:1-24	seventy-two	"Two by two . . . sandals"	143	124
6. . Make love basic	10:25-37	certain lawyer	"Love Lord the God of Thee"	144	125
7. . Prioritise reflection	10:38-42	Martha	"(Mary has) better place	144	125
8. . Ask	11:1-13	certain disciple	"Our Father"	145	126
9. . Use spiritual power	11:14-26	the crowds	"The one not being with me against me is"	145	126
10. . Listen	11:27-28	woman in crowd	"Blessed the womb"	146	127
11. . Seek wisdom	11:29-36	this generation	"Queen of the South"	146	127
12. . Prioritise integrity	11:37-44	Pharisee	"Outside clean, inside robbery"	147	127
13. . Accept outsiders	11:45-54	Lawyer	"build tombs of prophets"	147	128
14. . Prioritise truthful speech	12:1-12	Disciples	"what said in private proclaimed"	148	128
15. . Direction not treasure	12:13-31	someone	"re inheritance"	148	129
16. . Focus on direction	12:32-40	Little flock	"seek kingdom & things added"	149	129
17. . Internalise honesty	12:41-53	Peter	"blessed slave . . faithful steward"	150	130
18. . Discern	12:54-59	Crowds	"face of earth you discern, this no"	150	130
19. . Nurture nature	13:1-9	some	"Leave fig tree until I dig around it"	151	131
20. . Dignify woman	13:10-13	bent woman	"woman was bending double"	151	131
21. . Loosen bonds	13:14-17	Synagogue ruler	"Loosen bonds"	151	131
22. . Start from small	13:18-22	throughout cities	"mustard seed"	152	132

"to Jerusalem" 13:22

9:51 *And it happened when it was time for him to be received up (c/f end of his life and assumption into heaven) he set his face to go to Jerusalem*

Paragraph "Hooks" are Parties addressed

Summary Point	Ref	Parties addressed	Key Quote
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1. . Stay peaceful	9:51-55	James & John	"He rebuked them (re fire to destroy)
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9:51-55 He sent messengers before him to prepare for him in a Samaritan village they were entering	But the people there would not receive him because he was going to Jerusalem. Seeing this the disciples James and John said "Lord allow us to call down fire from heaven to destroy them for this." But turning <i>he rebuked them.</i> (Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)
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2. . Be detached	9:56-58	said one	"Foxes have holes"
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9:56-58 They went on to another village. As they went along someone said to hm. "I will follow you wherever you go."	Jesus said to him. " <i>The foxes have holes and the birds of heaven have nests. But the Son of man has nowhere to lay his head.</i> "
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3. . Look to future	9:59-60	to another	Leave the dead to bury the dead
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9:59-60 He said to another "Follow me" But this one replied "Allow me first to go away and bury my father. But He answered	<i>Leave the dead to bury the dead. Rather you should go and announce the kingdom of God.</i>
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This probably meant the person wanted to wait until his father had died.

<p>4. . Keep moving</p>	<p>9:61-62</p>	<p>another</p>	<p>"looking behind not fit for kingdom"</p>
<p>9:61-62 Another person said "I will follow you Lord. But first let me say farewell to those in my house. But Jesus said to him.</p>		<p>Nobody putting their hand on a plough and looking back is fit for the kingdom of God.</p>	
<p>5. . Reach out</p>	<p>10:1-24</p>	<p>seventy-two</p>	<p>"Two by two . . . sandals"</p>
<p>10:1-24 Now after these things the Lord appointed seventy-two others (as followers). He sent them <i>two by two</i> before his face into every city and place where he was about to come. He said to them. "The harvest indeed is great. But the workers are few. Therefore beg the Lord of the harvest to send workers into the harvest. Go. Behold I send you as lambs into the midst of wolves. Do not carry a purse, nor a wallet, <i>nor sandals</i>. Do not greet anyone along the way. Into whatever house you enter say first "Peace be to this house." And if there is a son of peace there your peace also shall rest upon him. Otherwise it shall return to you. And stay in the house, eating and drinking with them. For the worker is worthy of his pay. Do not move from house to house. And into whatever city you may enter and they receive you, eat what is set before you. Heal the sick in it and tell them "The kingdom of God is near."</p>	<p>Into whatever city you enter and they do not receive you, go out into its streets and say "We shake off the very dust of your city which is sticking on our feet. Nevertheless know you this. The kingdom of God has drawn near." I tell you that it will be more endurable for the city of Sodom in that day (of judgement) than it will be for this city. Woe to you Chorazin. Woe to you Bethsaida. Because if in Tyre and Sidon the powerful deeds happening in you had happened there they would have repented and sat in sackcloth and ashes. Nevertheless it will be more endurable for Tyre and Sidon at the time of judgement than for you. And as for you Capernaum. Were you not lifted up to heaven. You shall come down to Hades. The one who hears you (the seventy-two followers), hears me. The one who rejects you rejects me. And the one rejecting me rejects the one who has sent me." And so the seventy-two returned with joy saying. "Lord even the demons submitted to us in your name." And he said to them</p>	<p>"I have seen Satan falling out of heaven like lightning. Behold I have given you the authority to tread on serpents and scorpions and on all the power of the enemy. Nothing will hurt you. Nevertheless do not rejoice that the spirits submit to you. Rather rejoice that your names have been listed in the heavens." In that same time he (Jesus) exulted in the Holy Spirit and said "I praise you Father, Lord of heaven and of earth, because you hid these things from the wise and intelligent people. Instead you have revealed them to infants. Yes Father because this was your good pleasure." (He continued) "All things were delivered to me by my Father. No one knows who the Son is except the Father. No one knows who the Father is except the Son and he to whomever the Son wishes to reveal him." And turning to the disciples privately he said "Blessed are the eyes that see what you see. For I tell you that many prophets and kings desired to see what you see and did not see it. They desired to hear the things that you hear and did not hear."</p>	

The private aside to the disciples is part of the general address. But it could also be considered as a separate paragraph in which disciples are invited to "be blessed". Regarding what Jesus said. To say the extremely obvious, if anybody knew how exciting the setting up of Christianity was for civilisation, then surely Jesus realised this. At the same time, one is given the impression of a huge spiritual force of positivity being behind the push for the 'coming of the Kingdom.'

<p>6. . Make love basic</p>	<p>10:25-37</p>	<p>certain lawyer</p>	<p>"Love Lord the God of Thee"</p>
<p>10:25-37 Behold there was a certain lawyer who stood up tempting him. He said "Teacher what should I do in order to inherit eternal life?" He (Jesus) said to him. "What has been written in the law? How do you read this?" (The lawyer) said "You shall love the Lord your God from all your heart and with all your soul and with all your strength and with all your mind and your neighbour as yourself." He said to him. "You have answered rightly. Do this and you shall live." But the lawyer wanted to justify his question and said to Jesus. "And who is my neighbour?" Taking him up on this Jesus said "A certain man was going down from Jerusalem to Jericho and robbers fell in with him. They stripped him and beat him. Then they went away leaving him half dead." By coincidence there was a certain priest going down that same</p>		<p>way. On seeing him he passed by on the opposite side of the road. Likewise also a Levite came to the place and seeing him passed by on the opposite side. Then a certain Samaritan who was journeying came upon him. On seeing him he was filled with pity. He came up and bound up his wounds, pouring on them oil and wine. Then placing him on his own beast he brought him to an inn and cared for him. On the next day he took out two denarii and gave it to the innkeeper and said. "Care for him and whatever you spend over and above this I will pay you when I return." Now which of these three was the neighbour to the one who had fallen amongst the robbers." He (the lawyer) said. "The one who acted towards him with mercy." Jesus said to him. "Go and do likewise."</p>	

How would the lawyer have been "tempting" Jesus with his question in the paragraph above? Was he expecting Jesus to say something which was outside the laws of Judaism? On the contrary Jesus points out that it is possible that people outside the Jewish way of life can in fact keep the spirit of Jewish law better than people who are supposed to be models of it.

<p>7. . Prioritise reflection</p>	<p>10:38-42</p>	<p>Martha</p>	<p>"(Mary has) better place"</p>
<p>10:38-42 As they went along he went into a certain village. A certain woman named Martha received him into the house. She had a sister called Mary who was sitting by the feet of the Lord hearing his word. But Martha was distracted with serving. Coming up to him she</p>		<p>said "Lord does it not matter to you that my sister has left me to serve alone? Tell her to help me." But answering the Lord said to her. "Martha Martha. You are anxious and disturbed about many things. But only a few things or one is needed. Mary has chosen the good part and it shall not be taken from her."</p>	

8. . Ask

11:1-13

(House) certain disciple

"Our Father"

11:1-13 It happened when he was in a certain place praying, as he was finishing, a certain **one of his disciples** said to him. "Lord, teach us to pray, like John taught his disciples." He (Jesus) said to them "When you pray say, 'Father hallowed be your name. Let your kingdom come. Give us the bread we need each day. Forgive us our sins as indeed we forgive everyone who owes something to us. Lead us not into temptation.'" And he said to them "Which of you having a friend will come to him at midnight and say to him 'Friend lend me three loaves of bread. A friend of mine on a journey has arrived and I do not have enough to offer him.'" Then the one inside the house on answering may say. "Do not bother me. The

door has been locked. I and my children are in bed. I cannot get up to give you something." I tell you, even if he does not get up for the sake of friendship, yet on account of the nuisance of the one outside he will get up and give him what he needs. And so I tell you. Ask and it will be given to you. Seek and you will find. Knock and it will be opened to you. For everyone who asks, receives. Whoever seeks, finds. To the one who knocks, it will be opened. And who amongst you who is a father when his son asks for a fish will instead, hand him a serpent? Or if he (the son) asks for an egg, will hand him a scorpion? You, evil as you may be, know what good gifts to give to your children. Therefore how much more will the Father from heaven give the Holy Spirit to those who ask him.

9. . Use spiritual power

11:14-26

the crowds

"The one not being with me against me is"

11:14-26 When he (Jesus) was expelling a demon which was dumb, as it came out, the dumb man spoke. **The crowds** marvelled. But some of them said. "It is by the power of Beelzebub the chief of the demons that he expels demons." Others on tempting Him sought a sign out of heaven from him. But he, knowing what they were thinking said to them "Every kingdom divided against itself is made desolate and when a house(hold) is against a house(hold) it falls. Also, if Satan was divided against himself how will his kingdom stand? You say it is by the power of Beelzebub that I expel demons. But if I expel demons by the power of Beelzebub, by whose power do your sons expel them. Therefore they (your sons) shall be your judges. But if I expel the demons by the power of God

then the kingdom of God has come upon you. When the strong man who is well armed guards his palace his goods are left in peace. But when a stronger one than he comes upon him and overcomes him he takes his armour on which the former had relied and he distributes his arms. The one who is not with me is against me. The one who does not gather with me scatters. When the unclean spirit goes out of a man he goes through dry places seeking rest. But not finding it, (the unclean spirit) says. "I will return to the house that I came out from." On coming back he finds it has been swept and furnished. Then he goes and takes seven other spirits more wicked than himself and entering in, he dwells there. So the last state of that man is worse than the first."

In terms of the overall structure of Luke's gospel and his book *The Acts of the Apostles* which follows, Luke is introducing two key ideas here. Mary is not simply listening to Jesus as he talks. Rather she is listening to "the word" of the Lord. It has been remarked how in Luke's writing "the word" or the Logos gradually takes on a life of its own. In John's gospel this is a fundamental part of his theology. A second thing Luke does here is state that listening to "the word" is 'the good part' of the way of life that Jesus presents. Also, "watch this space" because this Mary is central to the whole story. She turns out to be the "ointment woman" in the Gospel of John and sister to the disciple whom 'Jesus loved.' It also appears (c/f Mark) she is an "adult child" and the writers reveal her significance step by step.

10. . Listen	11:27-28	woman in crowd	"Blessed the womb"
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<p>11:27-28 It happened that as he said these things a certain woman in the crowd raised her voice and said to him</p>	<p><i>Blessed is the womb</i> that bore you and the breasts that suckled you. But he said. "No, rather blessed are those who hear 'the word' of God and keep it.</p>
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In this whole Section C of Luke's gospel he is not pairing off paragraphs as in Section B to make his specific points. Rather he moves from one paragraph to the next in his attempts to introduce and develop theological concepts. In the last few paragraphs he has introduced the sense of 'the logos' or 'the word'. He has also talked of the Heavenly Father giving a 'gift' of the Holy Spirit in the context of talking about a child asking for an egg. He has introduced the idea of the house as a household. Then he has imaged the body of a person as being 'a house'. In the above paragraph he talks of 'the womb' as a container and then the 'keeping' of 'the word'. Luke's society is largely based upon Order is more conscious of 'things' and would tend to be thinking along these lines.

11. . Seek wisdom	11:29-36	this generation	"Queen of the South"
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<p>11:29-36 As the crowds were pressing upon him he began to say "This evil generation seeks a sign. A sign will not be given to it except the sign of Jonas. For even as Jonas became a sign to the Ninevites (swallowed then regurgitated by a whale) so also will the Son of man be a sign to this generation. The <i>queen of the south</i> will be raised in judgement with the men of this generation and will condemn them. She came from the extremities of the earth to hear the wisdom of Solomon. Yet behold a greater one than Solomon is here. The men of the Ninevites will rise up in judgement of this generation and</p>	<p>will condemn it. They at the repented at the proclamation of Jonas. And behold a greater than one than Jonas is here. No one having lit a lamp places it in a secret place nor under a bushel. But they put it on the lampstand so that people coming in may see the light. Your eye is the lamp for your body. When your eye is focussed so also the whole of your body is bright. But when it (the eye) is evil so also your body is dark. Therefore beware that whatever light is in you should be dim. If the whole of your body is bright, not with any part of it dark, then all of you will be lit up as with a lamp.</p>
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<p>12. . Prioritise integrity</p>	<p>11:37-44</p>	<p>Pharisee</p>	<p>“Outside clean, inside robbery”</p>
<p>11: 37-44 Now as he spoke a Pharisee invited him to dine with him. So entering into (the house) he reclined. But the Pharisee marvelled that he (Jesus) did not wash before dinner. But the Lord said to him "Now you Pharisees clean outside the cup and the dish. But your <i>inside is full of robbery and wickedness</i>. Foolish men. If you are making the outside clean, clean the inside as well. Nevertheless give alms from what is</p>		<p>within and behold everything will be clean to you. But woe to you Pharisees because you tithe the mint and the rue and every herb. Yet you pass by the judgment and the love of God. Yet these are the things you are obliged to do and not to pass by. Woe to you Pharisees. You love the chief seat in the synagogues and the greetings in the marketplaces. Woe to you because you are like unseen tombs. And the men walking over these do not know about them.</p>	
<p>13. . Accept outside inspiration</p>	<p>11:45-54</p>	<p>Lawyer</p>	<p>"build tombs of prophets"</p>
<p>11:45-54 Answering (Jesus at the meal) one of the lawyers says to him. "Teacher, by saying these things to us you are insulting us" He said "Woe to your lawyers also because you burden people with burdens too difficult to carry. Yet you would not touch such burdens yourselves. Woe to you because you <i>build tombs for the prophets</i>. But it was your fathers who killed the prophets. Therefore you are witnesses of this and you entirely approve of what they did. They on the one hand killed them. You on the other hand build (tombs) for them. Therefore also the Wisdom of God said "I will send them prophets and apostles. And they will persecute</p>		<p>and kill them." Accountability for the blood of all the prophets that has been shed from the foundation of the world till now, will be required of this generation. From the blood to the blood of Zacharias who was destroyed between the altar and his house. Yes I tell you accountability will be required from this generation. Woe to you lawyers because you took the key of knowledge. You did not enter with it (into another realm) and you prevented others from entering in. When he (Jesus) finally went outside the scribes and the Pharisees were terribly angry with him about a number of things. They lay in wait for him in order to catch him out in something he said.</p>	
<p>If we consider the words of Jesus in the light of the great siege of Jerusalem by the Roman Army in 70AD then the generation that Jesus was addressing did indeed pay for the narrowness of the Judaism of the time. In terms of 'the argument' presented by <i>Reality Search</i> the prophets over time could have guided Judaism towards a more internalised understanding of law. This would have enabled Judaism to co'exist with Rome. But on the contrary those with a vested interest in legalism such as lawyers, prevented the prophets from developing Judaism in this way.</p>			

<p>14. . Prioritise truthful speech</p>	<p>12:1-12</p>	<p>Disciples</p>	<p>"what said in private proclaimed"</p>
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12:1-12 Meanwhile a crowd of thousands of people had assembled so as to tread on one another. He began to say **to his disciples** first of all "Be careful not to take on the leaven of the Pharisees which is hypocrisy. There is nothing which has been completely covered which will not be uncovered. There is nothing hidden which will not be known. Therefore what things you say in darkness will be heard in the light. What you spoke in someone's ear in private rooms *will be proclaimed on the house tops*. I say to you friends. Do not be afraid of those who kill the body. After doing these things they cannot do anything more to you. But I am warning you about who you should fear. Fear the one whom you will meet after you have been killed. They have the authority to cast you into gehenna (hell). Yes I say to you. Fear this one. (At the same

time) are not five sparrows sold off for a couple of farthings? Yet not one of them has been forgotten before God. (In your case) even the very hairs on your head have all been numbered. Then do not fear. You are different (and more important) than many sparrows. I tell you. Everyone who owns up to knowing me before other people, the Son of man will also own up to knowing that person before the angels of God. But the one who denies me before others will be denied before the angels of God. (On the other hand) whoever says a word against the Son of man can be forgiven. But whoever blasphemes against the Holy Spirit. They will not be forgiven. When they bring you before synagogues and rulers and authorities, do not be anxious about how you should answer or what you should say. For the Holy Spirit will teach you in that same hour what things you should say."

Luke is addressing an 'order' or 'place-based' community. He explores what happens in another 'place' when people move on beyond this life. If life beyond death is another realm of existence - without the same structures of time and place that are here and yet it is interconnected with life on this world then what? The things people may hide or say 'in secret' from one day to another in the 'here and now' could indeed have a wider audience!



15. . Value direction not treasure	12:13-21	someone	"re inheritance"
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<p>12:13-31 Someone out of the crowd said to him. "Teacher tell my brother to divide up the <i>inheritance</i> with me." But he said to him "Man, who appointed me to be a judge or a divider (of inheritance) for you?" And he said to them "Beware and guard against all covetousness because a man's life does not exist in the abundance of his possessions." He told them a parable saying. "A certain rich man had plenty of land. He reasoned within himself saying "What will I do as I do not have a place to store what I</p>	<p>reap?" And he said "I will do this. I will pull down my barns and build larger ones. I will gather all the wheat and my goods there." I will say to my soul. "Soul you have many goods laid up for many years. Take rest. Eat, drink and be merry." But God said to him. "Foolish man. This very night I will demand your soul of you." Then what of the things that you have prepared.? Who will own them?" Such is the situation of one taking treasures to himself rather than being rich in the eyes of God."</p>
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16. . Focus on direction	12:22-40	Little flock	"seek kingdom & things added"
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<p>12:22-40 And he (Jesus) said to his disciples "Therefore I tell you. Do not be anxious for life in terms of what you may eat, nor for the body in terms of what you may put on. For life consists of more than food and the body more than its clothing. Consider the ravens. They neither sow nor reap. They do not have a storehouse nor a barn. Yet God feeds them. And how more precious are you than the birds? Who amongst you, on being anxious about it, can add a single cubit to his height? If therefore you cannot do a small thing like this why are you anxious about other things? Consider the lilies. They neither spin nor weave. But I tell you not even Solomon in all his glory was arrayed like one of these. And if the field is clothed in grass today and tomorrow God can throw it into an oven, by how much more will he be able to clothe you, people of little faith. And you. Do not look for what you may eat and drink. Do not be in suspense. For all the nations of the world seek after these things. But for you, the Father knows you need these things. <i>Seek his kingdom</i> and these things will be added to you.</p>	<p>Fear not little flock. Your Father was pleased with you well enough to give you the kingdom. Sell your possessions and give alms. Make for yourselves purses that will not become old - an <i>unfailing treasure</i> in the heavens, where a thief does not approach nor a moth corrupt. For where your treasure is, there also will be your heart. Let your loins be girded and the lamps burning. Be like men awaiting their lord so that when he returns from the wedding festivities and comes home and knocks they immediately open the door to him. Blessed are those slaves whom when the lord comes will find watching Truly I tell you he will gather up his flowing garments and make them sit down and then coming he will wait upon them himself. And if he comes in the second or the third watch of the night and finds them so (ready) blessed are those slaves. But know this also, if the house-master knew what time the thief was coming he would not have allowed a hole to be dug through into his house. Be prepared because at a time when you do not expect, the Son of man comes."</p>
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17. . Internalise honesty	12:41-53	Peter	"blessed slave . . faithful steward"
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<p>12:41-53 Peter said "Lord are you telling this parable just to us, or to everyone?" The Lord said to him "Who then is the faithful servant? It is the prudent person that the Lord will appoint over the attendants of his household to give them their portion of food at the appropriate time. <i>Blessed is that servant</i> who, when his Lord comes find him doing this. Truly I tell you that he will appoint him over all his possessions. But if that slave says in his heart "My Lord is delaying his coming, and he begins to strike the men servants and the maid servants and he both eats and drinks so as to become drunk, then when the lord of that slave comes in a day and at a time when he (the slave) does not expect, then he will be cut adrift (from the household). He will be put outside with the unbelievers. At the same time as for the slave who knows what his lord wants yet has not</p>	<p>prepared things or done according to what (the lord wants), he will be punished. The one who does not know what is to be done and has done unworthy things will be punished but less severely. (In other words) from those to whom much has been given, much will be expected. Those who have been given much (in their care) will be more accountable. I came to cast fire on the earth and how I would like it to be already kindled (ready to go). I have to go through a baptism and how I am pressured until it is accomplished. Do you think I came to cast peace on the earth. No I tell you, but rather division. For there will be from now on, five in the one house. It will be divided into three against two and two against three. Father (will be divided) against son and son against father, mother against daughter and daughter against the mother, mother-in-law against her daughter-in-law and daughter-in-law against the mother-in-law."</p>
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Luke is moving closer to a focus on the accountability expected from the early church leaders. For example obviously they would be wondering about church funds. They are challenged here to trust in Providence. They also need to exercise stewardship over what the church does have. There is a wider application here as well of course. These passages are read in the light of what has gone before, about all behaviour being finally brought out into the open. Regarding the line of logic presented in *Reality Search*. The Christian message tries to encompass a 'hybrid' form of two conflicting types of societies. The co-existence of the two brings an inner vitality but it also brings a degree of tension.

18. . Discern	12:54-59	Crowds	"face of earth you discern, this no"
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<p>12:54-59 He also said to the crowds. "When you see a cloud rising over in the west, you immediately say a storm is coming and it does this. When there is a south wind blowing you say it will be hot and so it is. Hypocrites. You know how to <i>discern the timing of the face of the earth</i> and the sky. But how is it that you do not discern this kind of timing. And why</p>	<p>do you not judge what is the rightful thing even amongst yourselves? For you go with your adversary to a ruler. Rather, along the way make an effort to get rid of him (i.e. settle with him) in case he drags you to a judge and the judge delivers you to the officer and he puts you into prison. I tell you you will not get out of there until you have paid the last penny.</p>
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<p>19. . Nurture nature</p>	<p>13:1-9</p>	<p>some</p>	<p>"Leave fig tree until I dig around it"</p>
<p>13:1-9 And at the same time some people were present who were telling Him about the Galileans whose blood Pilate mixed with their own sacrifices. "Answer," he said to them "Do you think that these Galilaeans were worse snners than other Galilaeans because of these things they have suffered? No I tell you, unless you repent you will all perish in the same way. Or what about those eighteen that the tower at Siloam fell onto and killed? Do you think they owed more than all the men living in Jerusalem? No I tell you, and unless you repent you will</p>		<p>all perish in the same way." (Then) he told (them this parable.) "There was a fig tree that a certain man had planted in his vineyard and he came looking for fruit on it and did not find any. He said to the vinedresser. "Look for the last three years I have come looking for fruit on this fig tree and have not found any. Cut it down . Why it is even spoiling the ground?" But he (the vinedresser) says to him "<i>Lord leave it this year as well, so that I can dig around it</i> and put dung on it to help it bear fruit in the future. If it doesn't then you can cut it down."</p>	
<p>20. . Dignify woman</p>	<p>13:10-13</p>	<p>bent woman</p>	<p>"woman . . . bending double"</p>
<p>13:10-13 And he was teaching in one of the synagogues on a Sabbath day. There was a woman there who had had a spirit of infirmity for eighteen years. She <i>was doubled over</i> and unable to straighten</p>		<p>herself. And seeing her Jesus called to her and said "Woman you have been freed from your infirmity." He put his hands on her and at once she was about to stand up straight and she glorified God.</p>	
<p>21. Loosen bonds</p>	<p>13:14-17</p>	<p>Synagogue ruler</p>	<p>"Loosen bonds"</p>
<p>13:14-17 But the synagogue ruler was angry that Jesus had healed on the Sabbath day. He said to the crowd. "There are six days on which work is done. Therefore, come to be healed on those days and not on the Sabbath day. But the Lord answered him and said "Hypocrites, do not each of you (synagogue rulers) loosen his ox or ass from the manger</p>		<p>and lead it away to give it a drink? And (consider) this woman who is a daughter of Abraham and whom Satan has bound for eighteen years. Is it not right that this bond be loosened on the Sabbath day?" And in saying these (sorts of) things, he put to shame all those who were opposing him. And the crowd celebrated about all the glorious things that he did.</p>	

22. . **Start from small**

13:18-22

throughout cities

"mustard seed"

13:18-22 He therefore said **(to the crowd)** "To what does the kingdom of God compare and to what may I liken it? It is like a grain of mustard which a man took and put into his garden. And it grew and became a tree. And the birds of the sky lodged in its branches."

And again he said "To what may I liken the kingdom of God? It is like leaven which a woman took and hid in a meal of three measures until the whole of this was leavened." And he journeyed throughout cities and villages teaching, as he made his way to Jerusalem.

"journey making to Jerusalem." 13:22



Section D

AVOID OVER-STRESS ON IDEALISM

Luke 13:24 - 18:31

Paragraph "Hooks" are Parties Addressed (V means opposed to:)

Opposition to Totalitarianism	Ref	Parties addressed	Key Quote	V.4 Page	V5 Page
1. . V . "Saved" Leader	13:23-30	Someone	"there are first ones who will be last"	154	134
2. . V . Rejection	13:31-35	Pharisees	"c/f mother hen re Jerusalem"	154	134
3. . V . Hierarchy	14:1-11	Lawyers & Pharisees	"chief places at table"	155	135
4. . V . Payment base	14:12-14	one inviting	"invite poor persons"	155	135
5. . V . Elitism	14:15-24	one reclining	"certain man a great supper"	156	136
6. . V . Ideological foundations	14:25-35	Crowds, many	"lay foundation of house"	156	136
7. . V . exclusion of difference	15:1-32	Pharisees & scribes	"hundred sheep . . prodigal son"	157	137
8. . V . over-absorbing system	16:1-13	Disciples	"render account, shrewd steward"	158	138
9. . V . material obsession	16:14-31	Pharisees	"rich man and Lazarus"	159	138
10. . V . inflexibility	17:1-10	Disciples	"you should forgive"	160	139

Forgive

To Jerusalem (17:11)

11. . V . ingratitude	17:11-19	Ten lepers	"but where the nine?"	160	139
12. . V . alienation of dignity	17:20-21	Pharisees	"Kingdom of God within you"	161	139
13. . V . predictability	17:22-37	Disciples	"2 men on a couch, one taken"	161	140
14. . V . over-formalised justice	18:1-8	them	"pray . . widow & judge"	162	140
15. . V . self-grandisement	18:9-14	Some	"2 men went up to temple to pray"	162	141
16. . V . exclusion of children	18:15-17	Disciples	"allow the children to me"	162	141
17. . V . over-focus on material security	18:18-25	Certain ruler	"all things sell & follow me"	163	141
18. . V . total self-reliance	18:26-27	ones hearing	"things impossible possible with God"	163	142
19. . V . this life only	18:28-30	Peter	22 "left house etc - receives life....."	164	142
20. . V . closure to the new	18:31-33	Twelve	"Jerusalem, Son of men rise again"	164	142

"Behold we are going up to Jerusalem" 18:31

Opposition to Totalitarianism	Ref	Parties addressed	Key Quote
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1. . V . "Saved" Leader (V means Versus!)	13:23-30	Someone	"there are first ones who will be last"
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<p>13:23-30 Someone said to him. "Lord are only a few saved?" And he said to them. "Struggle to enter through the narrow door, because many I tell you will seek to enter and will not be able. For when the house-master is risen and he shuts the door and you are standing outside and begin to knock on the door saying "Lord open to us", he will say to you in answer. "I do know who you are or where you come from." Then you will begin to say "We ate and drank with you before and you taught in our streets." And he will say, telling you "I do not know where you come from. Stand away from me those who are</p>	<p>unrighteousness." There will be weeping and the gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God. But you on the other hand are being thrust outside. And they will come from the east and west and from the north and south and will recline in the kingdom of God. And look, there are those who are last yet who will be first. <i>There are those who are first who will be last.</i>" <small>(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>
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2. . V . Rejection	13:31-35	some Pharisees	"c/f mother hen re Jerusalem"
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<p>13:31-35 At the same time some Pharisees approached saying to him. "Depart from here because Herod wants to kill you." And he said to them "Go and tell that fox "Look I expel demons and accomplish cures to-day and to-morrow. And on the third day I am perfected. Nevertheless it behoves me to-day and to-morrow and on the following day to journey. This is because it is not possible for a prophet to perish outside Jerusalem.""</p>	<p>Jerusalem, Jerusalem, the one who kills the prophets and stones those who have been sent to her. How often I wished to gather your children to myself <i>like a bird gathers her brood under her wings</i>. Yet you did not want this. Behold your house is left to you. And I tell you you will not see me until the time when you say "Blessed is the one coming in the name of the Lord."</p>
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In other words, Jesus is going to turn up in Jerusalem when the time is ripe for a confrontation there.

Note how Luke repeats the concept of containers which was a theme in the previous Section C - from a child wanting an egg, to a man's body pictured as being a house, to mention of a womb and 'keeping' the Word. Here Jerusalem is also imaged as a 'house' destined for destruction (c/f the Roman seige in 70 AD)

3. . V .Hierarchy

14:1-11

Lawyers & Pharisees

"chief places at table"

14:1-11 It happened that he went into the house of one of the leaders of the Pharisees on a Sabbath day to eat bread. They were watching him carefully. And there was a certain man with dropsy who was before him. Jesus responded to this and spoke to the **lawyers and pharisees** saying. "Is it lawful to heal on the Sabbath or not?" They were silent. And taking (the man) he cured him and sent him on his way. He (then) said to them. "Which of you who if you have a son or an ox that falls into a pit would not immediately pull it up even on a Sabbath day?" They were not able to reply to these things. And he spoke a parable to the people who had been invited because he had been noting how they

were *choosing the chief seats* (at the table). "When you are invited by anyone to wedding festivities do not sit in the chief seat in case someone who is more honourable than yourself has been invited. Then the one who invited both yourself and him will say to you "Give this man your place." And then you will begin with shame to take the last place of all. Rather when you are invited go and sit in the last place so that when the one who invited you comes he will say to you. "Friend go up higher. Then you will be honoured before all those who are reclining with you." This is because everyone who exalts himself will be humbled. The one who humbles himself will be exalted."

4. . V . Payment base

14:12-14

one inviting

"invite poor persons"

14:12-14 He also spoke **to the one inviting** him. "When you make a dinner or a supper do not call your friends nor your brothers, nor your relatives, nor rich neighbours, lest they invite you in return and in that sense they repay you.

Rather when you make a party invite the poor, the maimed, the lame and the blind. Then you will be blessed because they cannot repay you. Rather you will be repaid in the resurrection of the just."



5. . V . Elitism	14:15-24	one reclining	"certain man a great supper"
<p>14:15-24 One of those who were reclining there on hearing these things said to him (Jesus). "Blessed is the one that eats bread in the kingdom of God." And He said to him "A certain man made a great supper and invited many people. When the time for the supper came he sent his slave to say to those who had been invited. Come because it is now prepared. And they all began with the same frame of mind to make excuses. One said "I have bought a farm and I have to go out to see it. I ask that you excuse me." Another said "I have bought a yoke of oxen and I am going to test them out. I</p>		<p>ask that you excuse me." Another said "I have married a wife and therefore cannot come." So coming up to the lord the slave reported these things to him. Then the house-master was angry. He told his slave. "Go out quickly into the streets and lanes of the city to the poor and the maimed and the blind and lame. Bring them in here." (Later) the slave said "Lord what you commanded has been carried out but there is still room. " So the Lord said to the slave. "Go out into the roads and hedges and compel them to come in so that my home may be filled. For I tell you that not any of those people who had been invited shall taste of my supper. "</p>	
6. . V(versus, i.e. against) Ideological foundations	14:25-35	Crowds, many	"lay foundation of house"
<p>14:25-35 Many crowds came together (around him) Turning he said to them. "If anyone comes to me and does not hate his father and his mother and his wife and children and brothers and sisters and even his own life, he cannot be my disciple. Whoever does not carry his cross and come after me, cannot be my disciple. For who amongst you who wants to build a tower, does not first sit down and count the cost if you want to actually complete it. Otherwise after laying a foundation you cannot finish. Then all those who see such a one will mock him saying "This man began to build and was not able to finish." Or what king,</p>		<p>going out to attack another king in war, would not first sit down and deliberate. Will he be able to meet the other when he has ten thousand (soldiers) and he comes upon the other who has twenty thousand?" In such case while still at a distance he would send a delegation to negotiate for peace. So therefore any one of you who does not say farewell to his possessions cannot be my disciple. Salt is good. But if the salt becomes useless what can it be seasoned with? It is neither any good for soil nor for manure. They take it outside and throw it away. Let the one who has ears to hear this, let him listen."</p>	
<p>Again Luke is developing a line of argument from paragraph to paragraph. He has developed the idea of a 'container'. He has developed the understanding of the sense of the 'word' or 'logos' of the Lord as something which is kept. Listening to the 'logos' is like receiving it c/f in a house at a meal. Now Luke (through his arrangement of what Jesus has taught) shows that the 'kingdom' of the Lord is something quite different to former, familiar social structures. A big break with one's past is needed if one is going to engage in building one's life around the "hybrid" society which is Christianity. Every relationship and connection has to be re-interpreted into it.</p>			

7. . V .Exclusion of difference	15:1-32	Pharisees & scribes	"hundred sheep / prodigal son
<p>15:1-32 Now all the tax-collectors and the sinners were drawing near to hear him. The Pharisees and the scribes murmured about this saying "This man receives sinners and eats with them." And he spoke a parable to them (the latter) saying "What man of you who has a hundred sheep and loses one of them does not leave the nine-nine in the desert and go after the one who was lost until he finds it? And on finding it he places it on his shoulders rejoicing. Then coming into his house he calls together his friends and neighbours saying to them. "Celebrate with me because I found my sheep which had been lost." I tell you that there is joy like that in heaven over one sinner who repents rather than over the nine-nine just ones who have no need of repentance. Or what woman who has ten drachmaes who, if she loses one of them, does not light a lamp and sweep the house and seek carefully until she finds it. And on finding it she calls together her friends and neighbours saying "Celebrate with me because I found the drachma which I had lost." So I tell you there is joy before the angels of God over one sinner who repents." And he also said "There was a certain man who had two sons. The younger of them said to the father. "Father give me my share of the</p>	<p>property." So he divided up the living for them. And after not many days, the younger son, having gathered up all his things, departed to a far away country. There he spent his property by living lavishly. When he had spent all his money there came a severe famine throughout that country and he began to be in want. Going he joined (up with) one of the citizens of that country and he sent him into the fields to feed pigs. And he (the son) longed to feed his stomach with the very husks that the pigs ate but nobody gave any to him. So he thought to himself. "How many of the hired servants of my father have an abundance of bread. But I am perishing here with the famine. Rising up I will go (back) 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. Make me rather as one of your hired servants." And so rising up (the son) came to the father himself. Yet while he was still far away his father saw him and was moved with pity. (The father) ran and fell on the neck of (the son) and fervently kissed him. And the son said to him. "Father I have sinned against heaven and before you. I am not</p>	<p>worthy to be called your son." But the father said to his slaves. "Go quickly and bring out the best robe and clothe him. Give him a ring on his hand and sandals to his feet. Bring in the fattened calf to kill it and on eating it let us celebrate and be merry." But meanwhile the (father's) older son was in a field and as he came near the house he heard music and dancing. So calling one of the lads to him he asked what was going on. The latter said to him. "Your brother has come (home) and your father has killed the fattened calf to celebrate his home-coming. But he (the older brother) was angry and did not want to go in. So his father came out and besought him. But he (the older brother) answered and said to the father. "Look I have served you for many years and have never disobeyed any of your requests. And you have never given me a goat so that I could party with my friends. But when this son of yours, who after devouring his living with harlots has come back, you have killed the fattened calf for him." And he (the father) said to him. "Son you are always with me and everything that I have is yours." Yet it is right for us to celebrate because your brother who has been dead <i>has come to life</i> and being lost has been found."</p>	

8. . V **Over-absorption into system**

16:1-13

Disciples

"render account,
shrewd steward"

16:1-13 He also said to the **disciples**. "There was a certain rich man who had a steward. And the complaint was made to him that (the steward) was wasting his possessions. So calling the latter to him (the rich man) said "What is this I hear about you? You will have to show me your accounts for you cannot be my steward any longer." And the steward said to himself. "What can I do. My employer is taking away my stewardship from me? I am not able to dig. I am too ashamed to beg. I know what I can do so that when I am removed out of the stewardship (job) people will receive me into their houses." And so calling to himself each one of the employer's debtors he said to the first one. "How much do you owe my employer?" And he said "A hundred barrels of oil." And he told him. "Here take the bill and sit down quickly and write fifty." Then to another he said "As for

you, how much do you owe?" He said "A hundred measures of wheat." He tells him "Take your bill and write eighty." And the employer of the steward (actually) praised the crooked dealings of the steward because he had acted realistically. (Then Jesus went on.) The sons of the times are more 'street smart' than the sons of the light. And I tell you. Make friends on a worldly level so when this fails you can be received into the eternal tabernacles. The man who is faithful in the least things (c/f worldly details) is also faithful in more important things. The man who is unrighteousness in the least things (c/f worldly things) is also unrighteous in more important things. If therefore you are not faithful in worldly details, who will entrust the (more important) truth to you. And if you are not faithful about what belongs to another, who will give anything into your care? No household slave can have two lords. Either he will hate the one and love the other or he will hold fast to the one and despise the other. You cannot serve both God and mammon."

There is a need for realism. The steward thought ahead. So also the 'sons of light' need to think ahead as well. If one is careful about the details of a job now, then a basis for the future is being prepared. But one also needs to work in terms of what could happen.



<p>9. . V . Material obsession</p>	<p>16:14-31</p>	<p>Pharisees</p>	<p>"rich man and Lazarus"</p>
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<p>11:14- 31 Now when the Pharisees heard these things they scoffed at him as they were money lovers. And he said to them. "You are the ones who justify yourselves before people. But God knows your hearts. What is exalted before people is in fact an abomination before God. The law and the prophets were the priority until the time of John. From then on the kingdom of God has been preached and everyone is pressing towards it. But it is easier for heaven and earth to pass away than for one little part of the law to become void. Everyone who dismisses his wife and marries another commits adultery. The one who marries a woman who has been dismissed from another commits adultery.</p> <p>Now there was a certain man who was rich. He used to put on a purple robe and fine linen</p>	<p>and spent every day in splendour being merry. And a certain poor man by the name of Lazarus had been placed at his gate. He was covered with sores and he wanted to be fed from what was falling from the rich man's table. Even the dogs came and licked his sores. And it happened that the poor man died and was carried away by the angels into the bosom of Abraham. Then the rich man also died and was buried. And when in Hades, the latter lifted up his eyes in torment. He saw Abraham far off and Lazarus in his bosom. He called out and said "Father Abraham. Pity me and send Lazarus that he may dip the tip of his finger into water and cool my tongue because I am suffering in this flame. But Abraham said "Child. remember that you received</p>	<p>good things in your life. Lazarus received the bad. But now, here he is, comforted. But you are suffering. And amongst all these things there is between us and you, a great chasm that has been firmly fixed so that those wanting to pass from here to yourself cannot do so. Neither can they cross over to us.</p> <p>And (the previously rich man said) "I ask you therefore father that you could send him to my father's house. For I have five brothers, so that he may warn them in case they also come to this place of torment. But Abraham says. "They have Moses and the prophets. Let them hear them." But he said "No father Abraham. But if someone from the dead should go to them, they will repent. " But he said to him. "If they do not hear Moses and the prophets, neither if someone rises out of the dead, will they be persuaded."</p>
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10. . V . Inflexibility	17:1-10	Disciples	"you should forgive"
<p>17:1-10 He said to his disciples. It is impossible that offences should not be committed. But woe to the one through whom they come. It would be better for a millstone to be put around his neck and he be thrown into the sea, than that he should offend one of these little ones. Take note yourselves. If your brother sins against you, rebuke him. If he repents, forgive him. And if in the one day he sins against you seven times, and then he turns to you saying "I repent," you should forgive him." The apostles said to the Lord. "Help us to increase our faith." The Lord said "If you have faith as small as a grain of mustard you would have been able to say to this</p>		<p>sycamine tree "Be uprooted and be planted in the sea." And it would have obeyed you. But who amongst you who has a slave ploughing or herding who when he comes out of the farm will say to him. "Come up immediately and rest." Rather you will say to him. "Get me something to eat. Then fix up your clothes and wait on me while I eat and drink. Then after these things you can eat and drink yourself." He does not have to thank the slave because he did what he was told. And so it is with yourselves. When you do everything that has been commanded you admit "We are (still) unprofitable slaves. We have only done what we should have done."</p>	
Forgive		To Jerusalem (17:11)	
As constantly elsewhere the mention of forgiveness is highlighted c/f at the end of the first half of the Section.			
11. . V . Ingratitude	17:11-19	Ten lepers	"but where the nine?"
<p>17:11-19 It happened that as he continued to go up to Jerusalem he passed through the midst of Samaria and Galilee. As he entered into a certain village he came upon ten leprous men who stood afar off. And they lifted up their voice saying "Jesus Master, pity us." And seeing them he said "Go and show yourselves to the priests." As it happened, as they went up to show themselves, they were cleansed.</p>		<p>One of them, seeing that he was cured, returned with a great voice praising God. He fell on his face at the feet of (Jesus). He was a Samaritan. Answering Jesus said to him. "Were not all ten cleansed? But where are the other nine? Only one has returned to give glory to God and he is a stranger." He said to him. "Get up and go. It is your faith that has healed you."</p>	
<p>It has been maintained c/f <i>Reality Search</i> that Luke sub-divides the main Sections of his gospel with a comment about Jesus going up to Jerusalem. This fits in with the overall structure of the gospel, (c/f <i>Reality Search</i>) of the need for a society based upon place or order to have a sense of direction. Otherwise it will implode. In the eleventh paragraph here, there is a mention about going up to Jerusalem. Does this mean another Section begins? Maybe. On the other hand this eleventh paragraph begins the second half of twenty paragraphs. Elsewhere in the gospels the middle paragraph is also given some prominence, that is, by the mention of a key point. The mention here of going up to Jerusalem could be a kind of orientation check by Luke, like a half-way mark. He would expect something similar from the society which he is outlining.</p>			

12. . V . Alienation of dignity	17:20-21	Pharisees	"Kingdom of God within you"
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17: 20-21 On being questioned by the Pharisees about when the kingdom of God comes he answered them and said "The kingdom of God	does not come with obvious signs. Nor will they say "Look it is here or there." <i>For the kingdom of God lies within you.</i> "
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13. . V . Predictability	17:22-37	Disciples	"2 men on a couch, one taken"
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17: 22-37 He said to his disciples . "The days will come when you will long to see the days of the Son of man and you will not see them. And they will say to you. "Look there. Look here." But do not go away nor follow. For as the lightning flashes in one part of the sky and lights up to the other part of it, so will it be in the day of the Son of man. But first it behoves him to suffer many things and to be rejected by this generation. And, as it was in the days of Noah, so it will be also in the days of the Son of man. For they were eating drinking, marrying and giving in marriage until the day when Noah went into the ark. Then came the flood and destroyed all. Likewise as it was in the days of Lot. They were eating, drinking, buying, selling, planting, building. But on the day that Lot went out from Sodom it	rained fire and brimstone from heaven and destroyed all. So it will be in the same way on the day when the Son of man is revealed. In that day whoever is on the roof and has his goods in the house, let him not come down to take them. Likewise for the one in a field. Let him not turn back to the things left behind. Remember Lot's wife. Whoever seeks to preserve his life, will lose it. Whoever will lose it will preserve it. I tell you this very night there will be <i>two men on the one couch</i> . <i>The one will be taken</i> and the other will be left. There will be two women grinding together. The one will be taken and the other will be left. And so answering him (Jesus) they (the disciples) say. "When Lord?" And he said to them. "Where the body is, there also the eagles will be gathered together."
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C/f *Reality Search* the kingdom is a framework of mind. At the same time to move into this realm people are required to forego the sense of security that comes with over-emphasis on Law or the sense of security that comes with an over-emphasis on Order (c/f idealism) . This is because each group is challenged to co-exist with an almost conflicting society that forms the 'hybrid' of Christianity. Once again Luke develops a point in one paragraph then logically pushes it further in the next one. Again one hears echoes of the siege of Jerusalem in 70AD.



14. . V . **Over-formalised justice**

18:1-8

them

"pray . . . widow & judge"

18:1-8 He told a parable **to them** to point out they must always pray and not give up. He said "There was a certain judge in a certain city who did not fear God nor have regard for people's opinion. There was also a widow in that city and she came to him saying "Give me justice from my opponent." But he would not for a time. But after this he said to himself "I do not fear God, nor have regard for other people. But because

this widow is causing me trouble I will give her justice in case in the end she exhausts me." Then the Lord (Jesus) said "Hear then what the unrighteous judge is saying and consider. Will God not give justice to his chosen ones who cry out to him day and night? Will he not be patient with them? I tell you that he will vindicate them quickly. Even so, will the Son of man when coming find faith on the earth?"

15. . V . **Self-grandisement**

18:9-14

Some

"2 men went up to temple to pray"

18:9-14 He also told a parable to **some of those** who relied on themselves. They considered that they were righteous and despised the others. He said "Two men went up to the temple to pray, the one a Pharisee and the other a tax-collector. The Pharisee was standing there and was really praying to himself. He said "God I thank you that I am not like the rest of men - rapacious, unjust, adulterers or even like this tax- collector.

I fast twice a week. I tithe everything that I get." But on the other hand the tax-collector stood far off and would not even lift his eyes up to heaven. Rather he struck his breast saying "God be merciful to me, a sinner." "I tell you this man went down to his house justified rather than the other one. Because, everyone who exalts himself will be humbled. The one humbling himself will be exalted.

16. . V . **Exclusion of children**

18:15-17

Disciples

"allow the children to me"

18:15-17 They also brought him babies so he might touch them. But seeing that the disciples rebuked them. But Jesus called them to him saying "Let the children come to me and do not

prevent them. The kingdom of God is made up of such as these. Truly I tell you whoever does not receive the kingdom of God as a child, will definitely not enter into it.

If people fail to see the importance of being child-like in order to enter the Kingdom of Heaven, it is not from lack of repetition both on the part of Jesus and on the part of the gospel writers who are setting out his message. Another point one notices from one paragraph to the next here, is how Luke gradually moves from using the name of "Jesus" to that of "the Lord".

17. . **V . Over-focus . . . on material security**

18:18-25

Certain ruler

"all things sell & follow me"

18:18-25 **A certain ruler** questioned him saying "Good teacher what should I do to inherit eternal life?" And Jesus said to him "Why do you say that I am good? Nobody is good except the one God. You know the commandments. "Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honour your father and mother." And he (the other) said "I have kept all these things from my youth. But on hearing this Jesus said to him. "One thing is still lacking to you. Sell

everything that you have and distribute this to poor people. Then you will have treasure in the heavens. Then come and follow me." But he on hearing these things became very grieved, for he was exceedingly rich. Seeing him like this Jesus said "How hard it is for those who have property to enter into the kingdom of God. It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."

This incident is repeated elsewhere in the gospels. In one place the one asking the question is 'a certain man'. Elsewhere he is called a young man. In this case he is a ruler, which obviously puts him out of the 'child' category in the ordinary sense of the word. Jesus has just been talking about the need to be child- like. Here he infers that it is very difficult for a rich person or a ruler, to be child- like. Why so? Recall that the kingdom of God' (c/f *Reality Search*) is a delicate balance between two differing types of society. If one is rich then one is being pulled towards the law type of society with its adherence to natural rights such as ownership. On the other hand if a person is a ruler then they are pulled towards an 'order' type of society c/f the role of rulers to maintain order. In the case of someone who is both, it is extra difficult for them to make a balance. Even in our own society rich people do not necessarily make objective and honest politicians because of their vested interests. The electorate is suspicious of them. On the other hand people such as rulers can let power go to their heads and so they over ride the ownership etc rights of others. Luke has a special interest in such rulers as shown throughout his gospel and especially in his Section D. However also note that Luke is gradually moving towards dealing with problems with both types of societies rather than dealing with the order, or place-based society on its own.

18. **V . Total self-reliance**

18:26-27

ones hearing

"things impossible .. possible with God"

18:26-27 The ones hearing this said "(If such is the case) who can be saved?" And he said

"Things that are impossible with men are possible with God."

19. . V . This life only	18:28-30	Peter	"left house etc. v- receives life...."
18:28-30 Peter said "Look. We are leaving our own things in following you." And he said to them "Truly I tell you that there is <i>nobody who has left house</i> or wife or brothers or		parents or children for the sake of the kingdom of God, <i>who will not receive their reward</i> many times over in this age and in the coming eternal life."	
20. . V . Closure to the new	18:31-33	Twelve	"Jerusalem, Son of man rise again"
18:31-33 And taking the twelve he said to them "Behold we are going up to Jerusalem and everything will be accomplished with the Son of man according to how it has been written through the prophets. He will be delivered up		to the nations (Gentiles) and will be mocked and will be insulted and spat at. And after scourging him they will kill him. And <i>on the third day (after this) he will rise again.</i> "	



"Behold we are going up to Jerusalem" (18:31)

18:34 *And none of them understood these things.*

The meaning was hidden from them

and they did not know what was being said.

Section E

ACT WITH DIRECTION LIKE KINGDOM FIGURES

Luke 18:35-21:37

Paragraph "Hooks" is Kingdom Figure

Action	Ref	Kingdom Figure	c/f Gospel	V.4 Page	V5 Page
1. . obtains needed pity	18:35-43	the disabled	Blind man of Jericho	167	144
2. . makes retribution	19:1-10	the reformed public servant	Zaccheus the tax collector	167	144
3. . increases profits	19:11-27	the investor	a certain man	168	145
4. . accepts welcome	19:28-38	the king	Procession into Jerusalem	169	145
5. . warns of danger	19:39-44	the teacher	the stones will cry out	169	146
6. . exercises stewardship	19:45-48	the house master	Expelling the temple sellers	169	146
7. . exerts rights	20:1-19	the owner	Husbandmen of vineyard	170	146
8. . maintains order	20:20-26	the politician	Tribute to Caesar	170	147
9. . points beyond this life	20:27-40	the teacher	Widow had 7 husbands	171	147
10. . signals future	20:41-44	the ancestor	David calls 'him' Lord	171	148
11. . donates their only mite	20:45-21:4	the very poor	Widow giving mite	171	148
12. . comes with power	21:5-36	the Son of man	affects whole earth	172	149

Temple (in Jerusalem) 21:37





Kingdom Figure	Ref.	(c/f gospel)	Action
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1. . Obtains pity	18:35-43	the disabled	Blind man of Jericho
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18:35-43 It happened that as he drew near to Jericho a **certain blind man** was sitting by the wayside begging. On hearing a crowd passing through he asked what was going on. They reported to him "Jesus the Nazarene is passing by." He cried out saying "Jesus son of David. Pity me." Those who were walking in front of him rebuked him telling him to be quiet. But he cried out all the more. "*Son of David. Pity me.*" On

standing still Jesus commanded him to be brought to him. As he drew near he questioned (the man). "What do you want me to do for you." He said "Lord that I may see again." Jesus said to him. "See again. It is your faith that has healed you." At once he saw again and followed (Jesus) glorifying God. All the people on seeing this also gave praise to God.

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Notice the description of Jesus as "Nazarene." Research by Dr Mary Coloe of Australian Catholic University shows that "Nazarene" was used at the time as a term for "community builder". So use of the term here does not necessarily mean they were just talking about Jesus as coming from Nazareth.

2. . Makes retribution	19:1-10	the reformed public servant	Zaccheus the tax collector
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19:1-10 Having entered Jericho he was passing through it. And behold there was a man there who was called **Zacchaeus**. He was a major tax-collector and was rich. He tried to see Jesus and who he was. But he was not able to do so because of the crowd. He was too short. So he ran forward to the front (of the crowd) and got up onto a sycamore-tree so he could see him as he (Jesus) was about to pass along that way. And as He came upon the spot he looked up and said to him. "Zacchaeus. Hurry up and come down for today it suits me to

stay in your house." So making haste he came down and welcomed him (Jesus) with great joy. And all those seeing this murmured saying "Is he going to stay with a sinful man?" And standing forward Zacchaeus said to the Lord. "Behold half of my possessions I will give to the poor. And if I have accused anyone falsely about anything, I will restore it fourfold." And Jesus said to him. "Today salvation has come to this house. After all even he (Zacchaeus) is a son of Abraham and the Son of man has come to seek out and to save what has been lost."

<p>3. . Increases profits</p>	<p>19:11-27</p>	<p>the investor</p>	<p>a certain man</p>
<p>19:11-27 As they heard these things he told them a parable. He was getting near to Jerusalem and they were thinking that the kingdom of God would appear suddenly. He therefore said "A certain man who was well born went to a far away country to receive kingly power and was then to return. Having called ten of his slaves to him he gave them ten minas and said to them. "Trade until my return. But his citizens hated him and sent a delegation after him saying "We do no want this man to reign over us." Now it happened that when he returned, after having received the kingdom, he asked for those slaves to whom he had given the money to report to him. This was so he could find out who had gained by trading. And so the first one came saying "Lord the ten mina has gained more minas. And he (the master) said to him "Well done good slave. Because in a small thing you were faithful, you will have authority over ten cities." And the second (slave) came saying "Lord, your mina has made five minas."</p>		<p>And he said also to this one. "You will rule over five cities." And the other came saying "Lord behold your (single) mina that I had. I put it away in a napkin. For I was afraid of you because you are an exacting man. You take what you did not invest and you reap what you did not sow." And he (the master) says to him. "Out of your own mouth, will I judge you, wicked slave. You knew that I am an exacting man - taking what I had not laid down and reaping what I had not sown So why did you not put my money onto a (lending) table. Then on my return I would have exacted it with interest." And to those who were standing by he said "Take from him the mina and give it to the one who has ten minas." They said to him. "Lord he has ten minas." (He answered) "I tell you that to everyone who has, it will be given. From the one who does not have, even the little he has will be taken from him. Nevertheless those here who are my enemies and do not wish me to reign over them - bring them here and slay them before me."</p>	

At this stage Jesus has arrived at Jericho and has passed through it. He is now near to Jerusalem and each of the following paragraphs in Section E indicates he is going further and further into its religious and political center. At the same time there is an indication that Jesus is approaching a specific time as well as a specific place. Luke is bringing the two 'society' bases of time and place together as the end of the gospel is reached. This enables him to give an apparently equal focus to each type of society in his book called *Acts of the Apostles*.



<p>4. . Accepts welcome</p>	<p>19:28-38</p>	<p>the king</p>	<p>Procession into Jerusalem</p>
<p>19: 28-38 Having said these things he went in front of them going up to Jerusalem. And it happened that as he drew near to Bethphage and Bethany, toward the mount called Olives, he sent two of the disciples ahead saying "Go into the village ahead. Entering there you will find a colt which is tied up and on which no one has ever ridden. Loosen it and bring it back. If anyone asks "Why are you untying it?" you will say "Because the Lord needs it" And so going the two found things as he had told them. As they were untying the colt its owners said to them "Why are you untying the colt?" They said</p>		<p>"The Lord needs it." And so they led it (back) to Jesus. And throwing their garments on the colt they helped Jesus onto it. Then as he went they threw their garments before him along the road. As he drew near to the descent from the mount of olives, <i>all the multitude of the disciples</i> were rejoicing and praising God with one voice. They proclaimed about all the powerful deeds which they had seen saying "Blessed is the coming one, the king, who comes in the name of the Lord. May there be peace in heaven and glory on high."</p>	
<p>5. . Warns of danger</p>	<p>19:39-44</p>	<p>the teacher</p>	<p><i>the stones themselves will cry out</i></p>
<p>19: 28-44 And some of the Pharisees from the crowd said to him. "Teacher rebuke your disciples" And answering he said. "I tell you. If they are silent, <i>the stones themselves will cry out.</i>" And as he drew near, on seeing the city he wept over it saying "If you knew on this day the things which would be for your peace. But now they are hidden from your</p>		<p>eyes. The days will come upon you and your enemies will set up a rampart and will surround you and press you on all sides. They will dash you to the ground and also your children within you. They will not leave a stone upon a stone within you because you did not know the time of your visitation."</p>	
<p>6. . Exercises stewardship</p>	<p>19:45-48</p>	<p>the house master</p>	<p>Expelling the temple sellers</p>
<p>19:45-48 And entering into the temple he began to expel those who were selling there, telling them. "It has been written "My house will be a house of prayer." But you have made it into a den of robbers." He was teaching daily in the</p>		<p>temple. The chief priests and the scribes as well as the chief men of the people sought to destroy him. But they could not work out what to do because all the people hung upon his word, listening to him.</p>	

<p>7. . Exerts rights</p>	<p>20:1-19</p>	<p>the owner</p>	<p>Husbandmen of vineyard</p>
<p>20:1-19 And it happened that on one of the days that he was teaching the people in the temple and telling them about the good news, the chief priests and the scribes as well as the elders came upon him. They spoke out saying to him "Tell us by what authority you do these things. Who is the one who has authorised this?" And answering he said to them. "I will ask a word from you. Tell me. The baptism of John. was it from heaven or was it from men?" They debated amongst themselves saying "If we say it was from heaven then he will say "Why then did you not believe him?" And if we say from men, the people will stone us. They were persuaded that John was a prophet." And so they answered that they did not know. And Jesus said to them . "Neither will I tell you by what authority I do these things." And he began to tell the people this parable. "There was a man who planted a vineyard. He let it out to husbandmen and went away for a long time. And eventually he sent a slave to the husbandmen so that they would give him the fruit of the vineyard. But the husbandmen beat him and sent him away empty-handed. He sent another slave. But they also</p>		<p>beat that one and insulted him and sent him away empty-handed. He (the husbandman) sent a third. But they threw this one out also, wounding him. The owner of the vineyard said. "What can I do? I will send my beloved son. Perhaps they will have regard for him." But on seeing him the husbandmen debated with one another saying. "This is the heir. Let us kill him that we may have the inheritance." And throwing him outside the vineyard they killed him. Now what will the owner of the vineyard therefore do to them.? He will come and destroy these husbandman and give the vineyard to others." And hearing this they (the priests etc) said "May this not be." And he looking at them said "Consider what has been written. "The stone which is rejected by the ones doing the building - this came to be the head cornerstone. And everyone falling on that stone will be broken to pieces. But on whoever it falls, it will crush him to powder." And the scribes and the chief priests wanted to lay their hands on him at that time. But they feared the people. They knew that he had told this parable as something being aimed at them (the priests and scribes and elders).</p>	
<p>8. . Maintains order</p>	<p>20:20-26</p>	<p>the politician</p>	<p>Tribute to Caesar</p>
<p>20: 20-26 And watching carefully they sent spies. These pretended to be righteous so that they could seize upon a word of his so as to deliver him to the law and the authority of the governor. They questioned him saying "Teacher we know that you speak rightly and teach without regard for people or appearances. You teach on the basis of truth about the way of God. Is it lawful for us to give tribute to Caesar or not?" And</p>		<p>perceiving their cleverness he said to them "Show me a denarius. Whose image and superscription is on it." They said "Caesar's". He said to them. "So therefore <i>give to Caesar the things that are Caesar's</i> and to God the things that are God's." And so they were not able to catch him out in his word in the presence of the people. In fact marvelling at his answer they were silent.</p>	

9. . Points beyond this life	20:27-40	the teacher	Widow had 7 husbands
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<p>20:27-10 And some of the Sadducees approached (Jesus). These are the people who claim that there is no resurrection. They questioned him saying "Teacher, Moses wrote to us that if a brother dies childless and he has a wife then his brother should take the wife and raise up seed for his brother. Therefore there were seven brothers. The first, having taken a wife, died childless. The second and the third took her. And similarly also the seven died and did not leave any children. Lastly the woman also died. What of the woman therefore in the resurrection. <i>Whose wife does she become</i> for all seven have had</p>	<p>her as wife." Jesus said to them "The sons of this age marry and are given in marriage. But of the ones who are counted worthy of that age .of resurrection out of the dead, they neither marry nor are given in marriage. They cannot die because they are like angels. They are sons of God and of resurrection. But of those that are raised from the dead, even Moses pointed out (something about them) at the bush. He calls the Lord, the God of Abraham and the God of Isaac and the God of Jacob. He is not God of dead persons but rather of the living." And so answering this some of the scribes said "Teacher you speak well." And they did not dare to question him further.</p>
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10. . Signals future	20:41-44	the ancestor	David calls 'him' Lord
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<p>20: 41-44 He said to them. "How is it they say that the Christ is the son of David. For David says in the scroll of psalms "The Lord said to</p>	<p>my Lord "Sit at the right of me until I put your enemies as a footstool at your feet." David therefore calls him Lord. So how is he his son?"</p>
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11. . Donates a mite	20:45-21:4	the very poor	Widow giving mite
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<p>20: 45-21:4 Within the hearing of all the people he said to the disciples "Beware of the scribes wanting to walk about in long robes and liking to be greeted in the marketplaces and to be given the chief seats in the synagogues and the chief couches at the suppers. They are those who devour the houses of the widows and make long prayers under pretence. They will</p>	<p>receive the severer judgment." And looking up he saw the rich people putting their gifts into the treasury. And he (also) saw a certain poor widow putting two lepta there. He said "Truly I tell you that this poor widow has put in more that all the others. For these give out of their abundance into the gifts. But this woman has given all that she needs for her living."</p>
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12. . Comes with power	21:5-37	the Son of man	affects whole earth
<p>21:5-37 Some people were talking about the temple with its beautiful stones and the gifts with which it had been adored. He (Jesus) said "These things that you see. The days will come when there will not be left a stone upon a stone which will not be overthrown." They questioned him saying, "Teacher when will these things happen? What will be the sign that these things are about to happen?" He said "Beware in case you are led astray. For many will come in my name saying "I am" and "The time is near." Do not follow them. And when you hear of wars and commotions do not be afraid. It is appropriate that these things happen first. But the end will not immediately follow." Then he said to them. "Nation will be raised against nation and kingdom against kingdom. There will be great earthquakes and from place to place there will be pestilences and famines and terrors. And from heaven there will be great signs. But before all these things they will lay their hands upon you and they will persecute you, delivering (you) to the synagogues and prisons. (You) will be led away before kings and governors for the sake of my name. (But) it (my name) will turn out as a witness for</p>	<p>you. Therefore in your hearts do not practise beforehand how to defend yourselves. For I will put wisdom in your mouth which will be able to withstand or contradict all those who oppose you. You will be betrayed also by parents and brothers and relatives and friends. They will put to death some of you. You will be hated by everyone because of my name. (Yet) a hair of your head will by no means perish. In your endurance you will gain your souls. But when you see Jerusalem being surrounded by camps, then know that its desolation has drawn near. Then those people in Judea should flee to the mountains. And as for those in its midst let them get out. And for those in the neighbourhood, let them not enter into it (Judea). This is because in these days of vengeance all the things that have been written are to be fulfilled. Woe to the pregnant women and to those suckling babies in those days. For there will be great distress on the land and wrath to this people. They will fall on the edge of the sword and will be led as captive to all the nations. Jerusalem will be trodden down by nations until the times of the nations are accomplished. And there will be signs in the sun and the moon and the stars. On the earth there will be perplexity about the sound of the sea and the</p>	<p>surf. Men will faint from fear and expectation of the things coming on the inhabited earth. For the powers of the heavens will be shaken. Then they will see the Son of man coming in a cloud with power and great glory. When these things begin to happen stand erect and lift up your heads because your redemption is has drawn near. And he told a parable to them. You see the fig-tree and all the trees - when they burst into leaf. Seeing this you know that now the summer is near. So also for you, when you see these things happening, know that the kingdom of God is near. Truly I tell you that by no means will this generation pass away until all these things happen. Heaven and earth will pass away, but my words will by no means pass away. And take heed to yourselves, in case your hearts become burdened with over-eating and drinking and the anxieties of life. That day will come upon you suddenly like a snare. It will come on all those who sit on the face of the earth. But be watchful, asking (God) all the time that you may escape all these things about to happen and (so as to be able) to stand before the Son of man. Now during the day he was in the temple teaching.</p>	
"Now he was, during the day in the temple" (21:37)			

Section F

LET FORGIVENESS PREVAIL OVER NARROWNESS AND THE LOUD VOICE

Luke 21:38-53
Paragraph "Hook" is where Jesus is Located

Action	Ref	"place" of Jesus	Key Quote	Verse	V.4 Page	V.5 Page
1. . Crisis builds up	21:37-22:6	Mt of Olives/ Temple	"Judas to betray him"	(22:5)	174	151
2. . Kingdom given to disciples	22:7-38	Supper room	" . .to you - a kingdom"	(22:29)	175	152
3. . Jesus faces betrayal	22:39-53	(Mt Olives) "place"	"authority of darkness"	(22:40)	176	153
4. . law system V outside authority	22:54-71	House of High Priest	"right of - power of God"	(22:69)	177	153
5. Loudness V Graeco/Roman rule	23:1-25	Around Jerusalem	"prevailed - voices of them"	(23:23)	178	154
6. . "forgive them" prevails	23:26-49	"Place" of skull	"man this righteous was"	(23:47)	179	155
7. . New life emerges	22:50-24:11	body "placed" in tomb	"He . . was raised"	(24:6)	180	156
8. . Inevitable crisis is explained	24:13-32from Jerusalem	"behold it to suffer "	(24:26)	181	156
9. . Proclamation (repent/forgive)	24:33-53	Jerusalem	"forgiveness - the nations"	(24:7)	182	157

Note: Luke highlights 'forgive' theme by ending on it c/f highlights also given by Mark and Matthew

they returned to Jerusalem 24:52



Action	Ref	"place" of Jesus	Key Quote
1. Crisis builds up	21:37-22:6	Mt of Olives/ Temple	"Judas to betray him"
<p>21:37-22:6 Now (at that time) he was teaching in the temple during the day and at night he went out and stayed in the mountain called Olives. In the morning all the people came to him in the temple to hear him.</p> <p>Now the feast of unleavened bread, called the Passover was drawing near. The chief priests and the scribes were trying to work out how they might destroy him for they were afraid of the</p>		<p>people. And Satan entered into Judas who is called Iscariot who was one of the twelve. And going he talked with the chief priests and captains as to how he might betray him (Jesus.) They were delighted and they agreed to give him money. He fully consented and sought an opportunity to betray Him to them when he was apart from a crowd.</p> <p><small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>	

<p>2. . Kingdom appointed to disciples</p>	<p>22:7-38</p>	<p>Supper room</p>	<p>". .to you - a kingdom"</p>
<p>22:7-38 The day of unleavened bread came when it was the custom to kill the Passover lamb. He (Jesus) sent Peter and John (to prepare) saying "Go and prepare the Passover for us so we can eat (it)." They said to him "Where would you like us to prepare it?" He told them "Behold as you enter into the city you will meet a man who is carrying a pitcher of water. Follow him into the house that he enters. Say to the house-master of the house "The teacher asks you. "Where is the guest room where I may eat the Passover with my disciples?" That man will show you a large upstairs room that has been set out. Prepare (for the Passover) there." And going they found (things) as he had told them and they prepared the Passover. And when the hour came he reclined (there) and the apostles were with him. He said to them. "I have looked forward with great longing to eating this Passover with you before I suffer. For I tell you that I will by no means eat it again until the Kingdom of God is fulfilled." And taking a cup and having given thanks he said "Take this and divide (it) amongst yourselves. For I tell you by no means will I drink from the produce of the vine again until the Kingdom of God has come. "And taking a loaf and having given thanks,</p>	<p>he broke it and gave it to them saying "This is my body which has been given for you. Do this in memory of me." And in a similar way after this he gave them the cup to sip saying "This is the cup of the new covenant in my blood which is being shed for you. However look, the hand of the one who is betraying me is with mine on the table. Indeed the Son of man is going towards a predetermined destiny. Nevertheless woe to that man through whom he is betrayed." And they began to debate amongst themselves as to who amongst them would be about to do this. And there was also a rivalry amongst them as to who would seem to be greater. So he said to them. "The kings of the nations lord it over them and those who have authority over them are called benefactors. But with you it is not so. The greater amongst you, let him become as the younger. And the one who governs, be as the one who serves. As for who is the greater and whether it be the one reclining or the one who serves? It is not the one reclining? But as for me I am in the midst of you as the one who is serving. But you are the ones who have remained with me throughout my temptations. I appoint to you, as the Father has appointed to</p>	<p>me, a kingdom, that you may eat and drink at my table in my kingdom. And you will sit on thrones judging the twelve tribes of Israel. Simon, Simon, look. Satan earnestly begged for you wanting to sift you like wheat. But I have asked concerning you that you may not fail in your faith and that when you have turned (back to faith) you would support your brothers." And he (Simon Peter) said to him "Lord I am prepared to go with you both to prison and to death." But he (Jesus) said "I tell you Peter that to-day a cock will not crow until you have denied me three times and (you have) claimed not to know me. And He said to them "When I sent you without a purse or a wallet and sandals were you short of anything?" And they said "No." And he said to them "But now let the one who has a purse take it, likewise also a wallet. And as for the one who doesn't have (a sword), let him sell his garment and let him buy a sword. For I tell you that it is right that what has been written about me be completed. (This includes) 'with lawless men he was associated'. For indeed (what is written) concerning me does have an end." They said "Lord look, here are two swords." And he said to them. "That is enough."</p>	

Even 2,000 years after the event of the Last Supper one can pick up the quiet frustration of Jesus as he deals with these people - his central hope for the future. They appear to pass off his comment that the one who is to betray him has his hand on the table with him right now. They soon start debating as to who is the greater amongst them. This question is never far from them. "What or who represents the 'Christian type'?" One could point out myriad examples to show that this debate goes on even today. Jesus reflects on Simon Peter, his chosen successor who comes over in this "cameo" with question marks. On the other hand Simon Peter does appear to have a sincere heart and good intentions. At this time Jesus also tells his disciples that the Kingdom of God is about to come. Traditionally this 'coming' has been interpreted as being in a spiritual sense which would be the case, even at the cosmic level. This was not to be a 'mere' political kingdom as some people had thought at the time. In terms of 'the argument' put forward in *Reality Search* the 'kingdom' comes with the accomplishment of Jesus being able to personify the best of both basic societies, that is, the society based on time (c/f law) and the society based upon place (c/f order). He is in harmony. It appears in the paragraphs to follow that Luke demonstrates how this was achieved on a personal level and how the two societies were brought together into a 'hybrid'. He develops the same theme through the *Acts of the Apostles*.

3. . Jesus faces betrayal	22:39-53	(Mt Olives) "place"	"authority of darkness"
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<p>22: 39-53 And, going out he (Jesus) went according to his habit to the Mountain of Olives. The disciples followed him. Coming upon the place (where they used to camp?) he said to them "Pray that you do not enter into temptation." (Then) he withdrew from them - about a stone's throw away. Kneeling down he prayed saying "Father if you will, take away this cup away from me. Nevertheless not my will but yours be done." And an angel appeared from heaven to strengthen him. As he prayed more earnestly he went into an agony. His sweat became as drops of blood trickling onto the ground. The rising up from the prayer and coming to the disciples, he found them sleeping, overcome with the sense of sorrow. He said to them. "Why are sleeping. Rise up and pray in case you enter into</p>	<p>temptation."While he was still speaking a crowd approached. The one who was called Judas, one of the twelve, came before them. He drew near to Jesus to kiss him. Jesus said to him. "Judas. Do you betray the son of man with a kiss?" And those around, seeing what was going to happen said "Lord shall we use our swords?" A certain one of them struck the slave of the high priest and cut off his right ear. Jesus answered saying. "That's enough. And, touching the ear he cured him. Jesus said to the chief priests and captains of the temple and the elders who had come upon him. "Do you come out with swords and clubs as though to catch a robber?" I have been with you daily in the temple and you did not stretch out your hands against me. But this is your hour and the hour that belongs to darkness."</p>
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<p>4. law system V outside authority</p>	<p>22:54-71</p>	<p>House of High Priest</p>	<p>"right of - power of God"</p>
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<p>22: 54-71 Having arrested Him they led him away and brought him into the house of the high priest. Peter followed from afar. Then a fire was lit in the center of the courtyard and people sat down together. Peter sat amongst them. On seeing him a certain maidservant who was sitting near the light and looking at him said "This man was with him." But he denied this saying. "I do not know him woman." After a short time another person saw him and said "You are one of them." But Peter said "Man I am not." After about an hour had passed another man insisted on this saying "In truth this man was also with him. He is a Galilean." But Peter said "Man I do not know what you are talking about." Immediately, while he was still speaking a cock sounded. And turning, the Lord looked at Peter. Peter remembered the word of the Lord, as he had told</p>	<p>him that is, "Before a cock crows to-day you will deny me three times." Going outside he wept bitterly. Meanwhile the men who had charge of (Jesus) mocked him, beating him and covering over his face. They questioned him saying "Prophecy who is the one who is striking you." They said many other blasphemies against him. When day came the body of elders of the people were assembled and (also) both the chief priests and the scribes. They led him away to their council. This said "If you are the Christ tell us." He said to them "If I tell you, you will not believe at all. And if I question you you will not answer. But from now on the Son of man will be sitting at the right of the power of God." They all said "You are therefore the Son of God?" He said to them, "You say that I am." They said "Why do we still need witnesses? We have heard (blasphemy) from his own mouth."</p>
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Peter is sitting before the warmth of a fire in the court-yard of the High Priest. He wants to merge in with the crowd. In terms of the wider 'argument' being followed in the underlying structure of the gospel, we are reminded here of a tendency of later church leaders and members. It can be comfortable for them to sit within the narrow confines of a law-based society. They can hesitate to own up to the presence of Jesus 'on the outside.'



5. Loudness V

Graeco/Roman rule

23:1-25

Around
Jerusalem"prevailed
the voices of them"

23:1-25 Rising up all the multitude of (the Council) led Him **before Pilate**. They began to accuse him saying "We found this man to be perverting our nation and forbidding tribute to be paid to Caesar. He has been saying that he is the Christ and will be a king." Pilate questioned Him saying "Are you the king of the Jews?" He answering him said "You are (the one) saying it." And Pilate said to the chief priests and the crowds. "I do not find this man has committed a crime." But they insisted saying "He excites the people and has been teaching throughout all of Judea, even from Galilee to here." Pilate hearing this asked if the man was a Galilean. He perceived that he was under the authority of **Herod** and so sent him up to Herod who was also in Jerusalem at that time. Herod, on seeing Jesus was very glad for he had been wanting to see him for a long time as he had heard about him. He was hoping to see some sign brought about by him. He questioned (Jesus) with many words. But he answered him nothing. The chief priests and the scribes stood (around) vehemently accusing him. Herod reacted (to Jesus) by despising him and mocked him with his soldiery. He threw a splendid cloak around him and sent him **back to Pilate**. That same day Herod and Pilate became friends with each other. Previously they had been at enmity.

So Pilate calling together the chief priests and the leaders and the people said to them. "You brought this man to me claiming he was perverting the people. But look on examining him I have found there has been no crime of the things of which you have accused him. Neither has Herod (found crime). He sent him back to us. Nothing has been done by him which is worthy of death. I will therefore chastise him and release him." But they shouted with the whole multitude saying "Take this man and release Barabbas to us." (Barabbas) had been thrown into prison because of an insurrection and murder which had happened in the city. But again Pilate called (out) to them wanting to release Jesus. But they shouted saying "Crucify him. Crucify him." But a third time he said to them "But what evil has this man committed? I have found no reason to condemn him to death. I will therefore chastise him and release him." But they insisted with loud voices asking that he be crucified. Their voices prevailed. Pilate therefore decided to carry out their request. He released the one they had asked for (even though) he had been thrown into prison because of insurrection and murder. He delivered Jesus up to what they wanted.

If one looks back to the start of the day here Jesus was brought before the council of the elders. There were also the High priests and scribes there. Luke describes the assembly or body of people as a 'multitude'. He then says it is this 'multitude' which takes Jesus before Pilate. Some of them apparently accompanied Jesus to Herod where they delivered vehement accusations. Then, after Herod sent Jesus back to Pilate, Pilate called the same group or 'multitude' to come before him again. When we find that 'the multitude' are calling for the crucifixion of Jesus, it appears logically, that they are substantially the same 'multitude' that brought Jesus to Pilate in the first place. Pilate has called them back to deliver his verdict. Traditionally it is usually the 'rank and file' of people who are given the blame for their "crucify him". In any case why does Luke put focus on who was actually calling for the death of Jesus? Luke makes the point that they cry out with loud voices. Indeed their voices are so loud that it is their voices that prevail over Pilate. In terms of the underlying argument as put forward in *Reality Search* the "loud voice" and its ability to prevail over the rulers of an order-based society, are an integral point of the line of logic being teased out by the gospel writers. Luke is also making the point that this negative voice can come from a section of the community rather than being an overall voice from a people in general.

<p>6. Forgiveness prevails into new life</p>	<p>23:26-49</p>	<p>"Place" of skull</p>	<p>"man this righteous was"</p>
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23:26-49 As they led him (Jesus) away, they seized a certain Cyrenian named Simon who was coming (in) from the country. They placed the cross on him to carry behind Jesus. Following behind them was a great multitude of the people and a crowd of women who mourned and lamented for him. Turning to them Jesus said "Daughters of Jerusalem, do not weep over me. Weep for yourselves and for your children because the days will come when they say "Blessed are the barren and the wombs which never bore and the breasts which have not suckled". Then they will say to the mountains "Fall on us" and to the hills "Cover us." This is because if they do these things to a tree which is full of sap, what will happen in the dry?" There were also two others led away with him. They were criminals who were condemned to be killed. When they came upon **the place** being called the **Skull** they crucified him and the criminals - one on the right and one on the left of him. Jesus said *Father forgive them. They do not know what they are doing.*" (Instead of dividing his garments they cast lots for them. The people stood (there) looking. And the rulers were also there scoffing. They were saying "Others he saved. Let him save himself. if this man is the Christ, the chosen one of

God." The soldiers also mocked him. Approaching they offered him vinegar saying "If you are the king of the Jews, save yourself." There was also a superscription over him which said "This is the king of the Jews". One of the hanged criminals blasphemed him "Are you not the Christ? Save yourself and us as well." But the other answered and rebuked him saying "Do you not fear God. You are undergoing the same judgement. But this is just for us. We are receiving back what we deserve. But this man has done nothing amiss." And he said "Jesus. Remember me when you come into your kingdom." And he (Jesus) said to him "Truly I tell you today you will be with me in paradise." It was now about the sixth hour and darkness came over all the land until the ninth hour. The sun was failing and the veil of the shrine was torn down the middle. And, crying out with a great voice Jesus said "Father. Into your hands I commit my spirit." With this saying he died. On seeing (this) the centurion glorified God saying "Truly this was a righteous man." And all the crowds came up at this sight, beholding what was happening. Smiting their breasts they returned (home). And standing afar off were all those who were known to him. This included the women who accompanied him from Galilee. They were watching these things.



Notice again it was the Jewish rulers who were gloating over Jesus. The ordinary people come over in this picture as being very upset but feeling helpless. Until the very end of Jesus' life there is still an expectation of the Kingdom coming. Jesus himself presents the classic disposition of his message. The gospel writers repeat this at crucial parts of their gospel structures. He calls out "Forgive". Indeed he is calling on the Supreme Being Himself to forgive - even as humanity is doing its worst. At this time the veil of the Temple shrine is ripped down the middle. Arguably, this was a cosmic sign of a kind of "quantum leap" in the story of civilisation. In this dimension the salvation history of humanity and creation has shifted onto a new level. A new type of society has emerged.

7. New life emerges	23:50-24:11	body "placed" in tomb	"He . . was raised"
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<p>23:50-24:11 As it happened, there was a man called Joseph who was a councillor. He was a good and righteous man. He did not agree with the council and what they had done. He came from Arimathea, a Jewish city, which was waiting for the kingdom of God. This man approached Pilate and asked for the body of Jesus. Taking it down he wrapped it in linen and placed him in a tomb which was hewn from stone. Nobody had as yet been laid there. It was preparation day and a Sabbath day was coming on. The women who had come from Galilee with (Jesus) were following behind. They saw the tomb and how his body was placed there. Returning (back to their base) they prepared spices and ointment.</p> <p>On the Sabbath they rested according to the requirement of the commandment. But on the first day of the week, while it was still very early they came to the tomb carrying the spices which they had prepared. They found that the stone had been rolled away from the tomb.</p>	<p>Entering in they did not find the body of the Lord Jesus. They were perplexed about this. Then behold there were two men standing by them in shining clothing. They were terrified and bent down with their faces to the ground. They (the two men) said to them. "Why are you looking for the one who is alive amongst those who are dead?" He is not here but has been raised. Remember how he spoke to you while still in Galilee saying "It behoves the Son of man to be delivered into the hands of sinful men to be crucified. On the third day he will rise again." They (the women) remembered his words. Returning from the tomb they reported all these things to the eleven and to all the rest. Now these women were Mary Magdalene and Joanna and Mary the mother of James as well as others. They came and told the apostles these things but it seemed to the them (the apostles) that these words were folly and they disbelieved them (the women).</p>
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Again Luke lays the blame for the death of Jesus on the Council of Jews rather than on the people as a whole. Notice Luke's play on the word "place" in this and previous paragraphs i.e. the 'place' in the Mountain of Olives, the 'place' called 'the Skull', and 'placed' in a tomb.



8. . Life beyond this one is promised	24:13-32	..from Jerusalem	"behoved it to suffer "
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<p>24 13-32 It happened that two of them (followers of Jesus) were journeying on that same day to a village about sixty furlongs away from Jerusalem. It was called Emmaus. As they talked to each other about all the things that had happened Jesus himself drew near and journeyed with them. But their eyes were held and they did not recognise him. He said to them "What are you talking about as you walk along? They stood with sad faces. One of them who was called Cleopas said to him. You must be a stranger in Jerusalem not to know what has been happening there during these days. He said to them "What things?" They said to him "The things about Jesus the Nazarene. He was a prophet, a man powerful in work and word before God and all the people. The chief priests and our rulers delivered him to the judgement of death and crucified him. We had been hoping that he was the one who was to redeem Israel. But with all these things, this is the third day since all this happened. And some of the women amongst us have astonished us. They were at the tomb early. Not finding his body</p>	<p>they returned claiming to have seen a vision of angels who say that he is alive. And some of those with us went to the tomb and found it as indeed the women said. But him they did not see. And he (Jesus) said to them "O foolish and slow in heart fellows. Do you not believe all the things that the prophets spoke about - how <i>it behoved the Christ to suffer</i> and so enter into his glory?" And beginning with Moses and all the prophets he explained to them all the things in the Scriptures concerning himself. As they drew near to the village where they were going, he pretended to be going further on. They urged him saying "Stay with us as it is toward evening and the day has now declined." He went in to stay with them. And it happened as he reclined with them he took the loaf and blessed it. Then having broken it he handed it to them. And their eyes were opened up and they recognised him. And he became invisible to them. They said to each other. "Did not our hearts burn within us as he spoke to us on the journey, as he opened up to us the Scriptures."</p>
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<p>9. . Proclamation is to repent and forgive</p>	<p>24:33-53</p>	<p>Jerusalem</p>	<p>"forgiveness the nations"</p>
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24: 33-53 And rising up within the same hour, they returned to **Jerusalem**. They found that the eleven had gathered and those who were with them. They were saying "The Lord really was raised and has appeared to Simon." And so (the two from Emmaus) related what happened on the way and how they recognised (Jesus) in his breaking of the loaf of bread. (Even) as they told these things He stood in the midst of them. But they were scared and indeed terrified as they thought they were looking at a spirit. He said to them "Why are you troubled? What thoughts come up from within your heart? See my hands and look at my feet so you know it is myself. A spirit does not have flesh and bones as you can see I have." And yet they still disbelieved, even as they rejoiced and marvelled. He said to them "Have you any food here?" They handed to him a part of a broiled fish. Taking hold of it before them he ate it. He then said to them "These words which I spoke to you (on the way to

Emmaus) are still being fulfilled. It behoves that all the things that have been written in the law of Moses and the prophets and psalms concerning me be fulfilled. Then he opened up to them the mind of the Scriptures so they could understand. He said to them "Thus it has been written that the Christ should suffer and rise again out of the dead on the third day. And so also should repentance until forgiveness of sins be proclaimed to all the nations - starting from Jerusalem. You are the witnesses of these things. Behold I send forth the promise of my Father upon you. Yet you need to remain in the city until you are clothed out of the heights of power."

And (after that) he led them out as far as **Bethany**. And lifting up his hands he blessed them. It was while he was blessing them that he withdrew from them. They returned to **Jerusalem** with a great joy and were continually in the temple blessing God.

Question: Why does Jesus finally arrive at and then leave from Bethany? Does this fit the pattern of the Jerusalem journey? Luke's underlying theme is about place. But it is also connected with the heart. Jesus' dear friend Lazarus and his two sisters lived at Bethany. It would be a later gospel writer, John, who would explain further what Bethany meant.



they returned to Jerusalem 24:52





**Biographical Note:**

Michelle Nailon CSB (B.A., B.Theol., M.Theol.)

is a member of the Congregation of St Brigid. Past experience includes 9 years with Inter-Church Trade and Industry Mission (ITIM) and 10 years part-time 'temp-typing' around industry (about 100 places).

Five Pivotal Texts

Reality Search - Version Four -

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