



16. Luke 4:14–9:50

The Galilean Ministry with Lucan additions, including the Sermon on the Plain

Structure of the Galilean Ministry

Highlighting Lucan additions and attention to women

- The Good News of the Kingdom (4:14–5:16)
 - Jesus teaches at Nazareth (4:16–30; Luke starts here)
 - Peter's mother-in-law, healed to serve? (4:38–39)
- Beginning of the Controversy with The Pharisees (5:17–6:11)
- The Teaching of Jesus to His Disciples (6:12–49)
 - Call of the Twelve (6:12–16)
 - Sermon on the Plain (6:17–49)
- The Compassion of Jesus (7:1–50)
 - Raising the Son of the Widow of Nain (7:11–17)
 - The Woman Who Was a Sinner (7:36–50)
- Jesus Teaches in Parables (8:1–21)
 - Traveling arrangements: the Support of Women (8:1–3)
- Mighty Works (8:22–56)
 - Jairus' Daughter and the Woman with an Issue of Blood (8:40–56)
- Jesus and the Twelve (9:1–50)
- *Cf. Women in the Infancy Narrative: Elizabeth, Mary, and Anna (paired with Zechariah, Joseph, and Simeon)*

The Good News of the Kingdom (4:14–5:16)

- Jesus Returns to Galilee to Preach (4:14–15, narrative transition report)
 - Lucan emphasis on the spirit
- Jesus Teaches at Nazareth (4:16–30, dramatic episode)
 - “The Spirit of the Lord is upon me . . .” (4:16–21)
 - His rejection contrasted with the acceptance of Elijah and Elisha (4:24–29)
 - “But he *passing through the midst of them went his way* . . .” (4:30)
- Jesus’ work at Capernaum (4:31–44): Teaching in the synagogue; exorcism of a demonic; Peter’s mother-in-law, healed to serve? many sick and possessed healed; departure from Capernaum
- Call of the Disciples (5:1–11, call story)
 - Miracle of the fishes, a Lucan addition
- The Leper (5:12–16, healing story)

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Beginning of the Controversy with The Pharisees (5:12–6:11)

- The Man with Palsy: Jesus’ authority to heal sins (5:17–26, healing story/controversy narrative)
- Call of Levi: Jesus’ attitude towards sinners (5:27–32, controversy narrative)
- Jesus’ Attitude towards Fasting (5:33–39, controversy narrative)
 - The garment and wine bottles (5:36–39, parable)
- The Sabbath and Grain (6:1–5, controversy narrative)
- The Man with the Withered Hand on the Sabbath (6:6–11, healing story/controversy narrative)
- These stories in Matthew appear *after* the Sermon on the Mount, but before Luke’s Sermon on the Plain
 - Likely that Matthew had moved his Sermon on the Mount earlier in his narrative to serve as the discourse section of his five-part gospel
 - *Luke’s order here represents his clarifying tendency and desire to present his material “in order”*

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Call of the Twelve (6:12–16, call story)

- “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles . . .” (6:12-13)
 - “. . . continued all night in prayer to God”
 - “. . . he called unto him his disciples”
 - Disciples (literally “learners”) are a larger group of followers of Jesus, some part-time (Lazarus and sisters), some full-time (Peter, Andrew, James, John, several women, etc.)
 - “of them he chose twelve . . .”
 - Once again, a New Israel
 - “. . . whom also he named apostles”
 - *apostolos* comes to mean “one who is sent as an authorized agent,” but it is a Greek word, Jesus spoke Aramaic! (see Huntsman, “Galilee and the Call of the Twelve Apostles”)
 - *sheliach* in Aramaic means a legal agent, *apostolos* was the closest equivalent
 - Still, the gospels use the term very rarely (Luke more than others)
 - *The Twelve do not fully begin their mission until after the Resurrection when their witness is complete and after Pentecost, when they begin to be sent out to all the world*

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Who Were the Apostles?

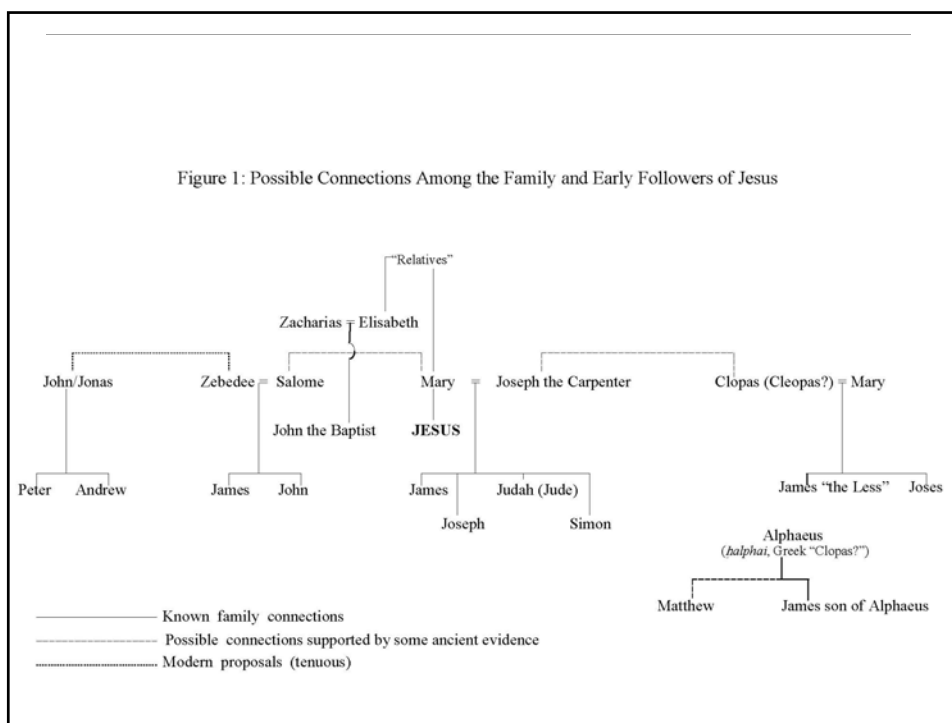
See Huntsman, “Galilee and the Call of the Twelve Apostles,” 3-16

<u>Matthew 10:2–4</u>	<u>Mark 3:16–9</u>	<u>Luke 6:14–6</u>	<u>Acts 1:13</u>
Simon Peter Andrew, his brother James, son of Zebedee John, his brother	Simon Peter James, son of Zebedee John, brother of James Andrew	Simon Peter Andrew, his brother James John	Peter James John Andrew
Philip Bartholomew Thomas Matthew	Philip Bartholomew Matthew Thomas	Philip Bartholomew Matthew Thomas	Philip Thomas Bartholomew Matthew
James, son of Alphaeus (Lebbaeus) Thaddeus Simon “the Cananean” Judas Iscariot	James, son of Alphaeus Thaddeus Simon “the Cananean” Judas Iscariot	James, son of Alphaeus Simon the Zealot Judas “of James” Judas Iscariot	James, son of Alphaeus Simon the Zealot Judas “of James”

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Sermon on the Mount and Sermon on the Plain

- The Sermon on the Plain was delivered to a large, public audience of Jews and Gentiles (see Welch and Hall chart 9.4 in packet)
 - Jesus may have descended from the mount, where he had taught the Twelve in detail, and then given part of the sermon to the multitude – or– it may simply have been given at a different time and location
 - It is possible that Matthew and Luke are giving two different versions of the same sermon based upon their different emphases (see Wayment, “The Sermon on the Plain” in the packet)
- Compare with Matthew’s Sermon on the Mount (chs. 5–7)
 - Luke has 32 verses as opposed to Matthews’ 111 verses
 - Luke is missing all of Matthew 6 (ethical material on Almsgiving, prayer and forgiveness, fasting, orientation towards God)
 - Much of this material, however, appears elsewhere in his gospel
 - Discourse not highlighted as much by its positioning in the text
 - Matthew’s was the first discourse at the end of the first part of his gospel
- More explicitly connected with the call of the Twelve, who are called “apostles” (cf. 3 Nephi 12’s “Sermon at the Temple”)
 - Many private instructions are later given to other disciples in Luke (11:1–13)

Luke's Sermon on the Plain (6:17–49, sermon)

- Structure
 - Assembling and healing the people (6:17–19, narrative transition report)
 - Two Kinds of Men: Beatitudes and Woes (6:20–26, woes aimed at the rich!)
 - Love and Mercy (6:27–38)
 - Inward Character of True Disciples (6:39–49)
- Lucan Themes (see Wayment, 363–374)
 - Emphasis on Poverty
 - “. . . **Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled** . . . **But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger**” (6:20, 24; cf. Matthew 5:3, 5)
 - Emphasis on Christian Compassion and Action, not individual result
 - “**Be ye therefore merciful, as your Father also is merciful.**” (6:36; cf. Matthew's 5:48, “Be ye perfect . . .”)
 - Blessings of persecution, loving enemies

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The Compassion of Jesus (7:1–50)

- Healing stories (7:1–17)
 - The centurion's servant (7:1–10)
 - Raising the Son of **the Widow of Nain** (7:11–17)
 - Death of an only son was an economic catastrophe for a widow; she is a silent, voiceless object of pity
 - Parallel to Elijah and **the widow of Zarephath** (1 Kings 17:8-24), whom Christ had referenced in 4:26 in Nazareth
 - Both sons are *monogenes*, the “only sons!”
- Jesus and John (7:18–35)
- **The Woman Who Was a Sinner; better, “The Woman Who Loved Much”** (7:36–50, dramatic episode with dialogue)
 - Incident often confused with woman anointing Christ for burial (Mark 14:3-9; Matt 26:6-13; John 12:1-8 [Mary])
 - Parable of the Two Debtors (7:42–43)
 - Was she forgiven because she loved much or did she love because she was given much?

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Jesus Teaches in Parables (8:1–21)

- **Traveling Arrangements: *the Support of Women*** (8:1–3, narrative transition report)
 - “. . . and the twelve *were* with him, And *certain women*, which had been healed of evil spirits and infirmities, *Mary called Magdalene*, out of whom went seven devils, And *Joanna* the wife of Chuza Herod's steward, and *Susanna*, and many others, which ministered unto him of their substance”
 - Mary from Magdala was *not* the same as the “woman who was a sinner in 7:36-50!
 - *The women had money and the freedom to use it!*
- **Parable** of the Sower (8:4–15)
- **Parable** of the Lamp (8:16–18)
- Jesus' true family (8:19–21, narrative transition report but put here with parables!)

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Mighty Works (8:22–56, miracle and healing stories)

- Master of the storm (8:22–25)
- Gerasene Demonic (8:26–39)
- **Jairus' Daughter and the Woman with an Issue of Blood** (8:40–56)
 - *Woman* suffered for *twelve* years, the *girl* was *twelve* years old
 - The woman had “spent all her living on physicians and could not be healed of any . . .” (9:43)
 - **Both Jairus' daughter and the son of the widow of Nain were their *only* children**

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Jesus and the Twelve (9:1–50)

See Huntsman, “Galilee and the Call of the Twelve Apostles,” 25-32

- **Mission of the Twelve (9:1–6)**
- Herod’s questions about Jesus (9:7–9)
- Feeding of 5,000 (9:10–17, **miracle story**)
 - Luke lacks the following miracle of walking on water
- Peter’s Confession (9:18–20)
- **Passion Prediction 1 (9:21–27)**
 - *no rebuke of Peter or correction narrative!*
- **The Transfiguration (9:28–36)**
 - Luke 9:31 adds that Moses and Elijah “**spake of his decease which he should accomplish at Jerusalem**,” giving another important reason for the transfiguration experience
- Young Man with a Powerful Evil Spirit (9:37–43a)
- **Passion Prediction 2 (9:43b–48, with associated correction narrative)**
 - strife among the disciples over precedence (9:46–48)
- The Unknown Exorcist (9:49–50)