



## Structure

- “And he went through the cities and villages, teaching, and journeying toward Jerusalem.” (13:22, **narrative transition**)
  - Leaving Galilee, Jesus traveled toward Jerusalem, largely through the region of Antipas’ tetrarchy **across the Jordan** river called “**The Perea**”
- **The Way to the Kingdom (13:23-14:35)**
- **Parables of the Lost and Found (15:1-32)**
- **Warnings about Wealth (16:1-31)**
- **Some Sayings of Jesus (Teachings for Disciples, 17:1-10)**
- **The Coming of the Son of Man (17:11-18:8)**
- **The Scope of Salvation (or “The Gospel Net is Very Broad!” 18:9-19:10)**
- ***All new material!***

## The Way to the Kingdom (13:22-14:35)

- The Strait Gate (13:22-30)
  - "The first shall be last and the last shall be first . . ."
- **Lament over Jerusalem (13:31-35)**
  - introduced by the warning against Herod Antipas (13:31-33)
    - Why did the Pharisees warn him about Antipas?
      - In Peraea Jesus is still in Antipas' territory
      - Antipas cannot kill Jesus because he must die at Jerusalem
    - **Matthew had placed this during the Jerusalem ministry (23:37-39)**
- **Healing the Man with Dropsy (14:1-6)**
  - Severe edema or swelling
  - Another Sabbath controversy but **Luke seems interested in the condition**
- **Parables of Humility and Hospitality(14:7-24)**
  - **Seats at the Wedding Feast** (14:7-11)
  - **Choice of Guests** (14:12-14)
  - **Parable of the Great Supper** (14:15-24)
- **Cost of Discipleship (14:25-35)**
  - **Parable** of a man building a tower (14:28-30)
  - **Parable** of a king going to war (14:32-32)
  - **Salt** (14:34-35)
    - **Here equals firm loyalty**

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## Parables of the Lost and Found (15:1-32)

- Introduction (15:1-3)
  - Different than Matthew's context of Sermon on the Church (Matt 18:10-14)
- The Lost Sheep (15:4-7)
  - **The sheep wanders off on its own, must be found**
- **The Lost Coin (15:8-10)**
  - **The woman loses the coin, she finds it**
    - Again Lucan interest in women characters
- **The Lost Son** (or **Parable of the Prodigal Son and His Brother**, 15:11-32)
  - **The prodigal loses himself but comes back on his own**
  - What does the wayward son receive at the end? The faithful son?

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## Warnings about Wealth (16:1-31)

- **Parable of the Dishonest Steward (or the Prudent Manager! 16:1-13)**
  - How can the servant reduced the amount owed the master?
    - Perhaps eliminating commission, but *Lucan parables are not expected to make full sense in the real world*
  - **Making ourselves friends with “the mammon of unrighteousness” (16:9; mammon, Aramaic for “money, wealth, property”)**
    - **Pragmatic advice or ironic question?** How can “worldly wealth” welcome into “everlasting habitations?”
    - “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches . . . **No servant can serve two masters . . .**” (16:11-13)
      - **We cannot make friends with Mammon!**
  - interpolation on faithful stewardship (16:10-13)
- **The Law and the Kingdom (16:14-18)**
  - rebuke of the Pharisees (16:14-15)
  - fulfillment of the law (16:16-17)
  - divorce (16:18)

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## Parable of the Rich Man and Lazarus (16:19-31)

### Warnings about Wealth

- **Reversal of the states of the rich and the poor reflects 6:20-25** (poor shall inherit the kingdom of heaven) and “the first shall be last, and the last first”
  - **Lucan concern for poverty and condemnation of wealth**
- Connection with the Lazarus in John 11?
  - *The historical Lazarus seems to have been fairly prosperous . . .*
- “And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” (16:31)
  - **Allusion to Jesus’ resurrection**

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## Some Sayings of Jesus

### Teachings for Disciples (17:1-10)

- Stumbling Blocks (17:1-2)
- Unlimited Forgiveness (17:3-4)
- **Faith and the Mustard Seed** (17:5-6)
  - Seed represents the Kingdom of Heaven, starting small in Mark 4:31, Matt 13:31, Luke 13:19
  - **Seed represents faith here and in Matt 17:20**
- **Parable of the Unprofitable Servant** (17:7-10)
  - "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (17:10)
    - Cf. Mosiah 2:21!

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## The Coming of the Son of Man (17:11-18:8)

- **Ten Lepers and the Grateful Samaritan** (17:11-19)
- The Coming of the Kingdom (17:20-37)
  - "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (17:21)
  - **Apocalyptic vision described to disciples (17:22-24)**
  - **"Rapture" passages explained in JST Luke 17:37-40**
    - From Latin *rapio, raptus* for "snatching," referring to the Lord's catching the righteous into heaven at his Final, Glorious Coming (see 1 Thessalonians 4:14-17)
    - "Whithersoever the body is gathered; or, in other words, whithersoever the saints are gathered; thither will the eagles be gathered together; or, thither will the remainder be gathered together. **This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth. For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness.**"

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## Parable of the Widow and the Unjust Judge

(18:1-8)

- “There was in a city a judge, which feared not God, neither regarded man: And **there was a widow in that city**; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet **because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**” (18:2-5)
  - **Unreal situation: a widow threatening to give a judge a black eye!**
  - “lest by her continual coming she **weary me**” in 18:5 literally translates “slap me in the face” (*hypopiazē*)
    - “I must give this widow her just rights since she keeps pestering me, or she will come and slap me in the face.” (18:5 NJB)
- Comparison of **unlike with like**, Father with unjust judge
  - “And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? (18:7 NRSV; contra **like with like**, fathers and Father, in 11:11-14)

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## The Scope of Salvation (18:9-19:10)

- Perhaps the section would be better titled “**The Gospel Net is Very Broad!**”
  - **Starts and ends with a publican**, and example of *inclusio* where a word, phrase, image, or, here, a type of person is used to delineate a section
- **Parable of the Pharisee and the Publican** (18:9-14)
- Jesus Blesses the Little Children (18:15-17)
- The Rich Young Ruler (18:18-30)
- **Passion Prediction 3** (18:31-34)
- A Blind Beggar Recognizes the Son of David (18:35-43)
- **Zacchaeus the Publican** (19:1-10)
  - “an Jesus entered and passed through Jericho,” **leaves Perea and enters Judea**
  - Jewish name meaning “innocent!”
  - Voluntarily gives his goods to the poor (19:8) unlike rich young man in 18:18-25
  - Returning extorted goods fourfold, in harmony with Mosaic law (Ex 22:1; Lev 5:16; Num 5:7)

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