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Review of parables study

Matthew 18:23-35

23 Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. 24 As he began the settlement, a man who owed him ten thousand bags of gold was brought to him. 25 Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

26 At this the servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.' 27 The servant's master took pity on him, cancelled the debt and let him go.

28 But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded. 29 His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay it back.' 30 But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt.

31 When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.

32 Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to. 33 Shouldn't you have had mercy on your fellow servant just as I had on you?' 34 In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.

35 This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart."

Matthew 20:1-16

1 For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. 2 He agreed to pay them a denarius for the day and sent them into his vineyard.

3 About nine in the morning he went out and saw others standing in the marketplace doing nothing. 4 He told them, 'You also go and work in my vineyard, and I will pay you whatever is right.' 5 So they went.

He went out again about noon and about three in the afternoon and did the same thing. 6 About five in the afternoon he went out and found still others standing around. He asked them, 'Why have you been standing here all day long doing nothing?' 7 'Because no one has hired us,' they answered. He said to them, 'You also go and work in my vineyard.'

8 When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.' 9 The workers who were hired about five in the afternoon came and each received a denarius.

10 So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. 11 When they received it, they began to grumble against the landowner. 12 'These who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden of the work and the heat of the day.'

13 But he answered one of them, 'I am not being unfair to you, friend. Didn't you agree to work for a denarius? 14 Take your pay and go. I want to give the one who was hired last the same as I gave you. 15 Don't I have the right to do what I want with my own money? Or are you envious because I am generous?'

16 So the last will be first, and the first will be last.

Matthew 25:31-46

31 When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. 32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. 33 He will put the sheep on his right and the goats on his left.

34 Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. 35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, 36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

37 Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? 38 When did we see you a stranger and invite you in, or needing clothes and clothe you? 39 When did we see you sick or in prison and go to visit you?' 40 The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

41 Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, 43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' 44 They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' 45 He will reply, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.'

46 Then they will go away to eternal punishment, but the righteous to eternal life.

Matthew 25:31-46

the king



the (righteous)
sheep on the king's
right

the (unrighteous)
goats on the king's
left

Matthew 25:31-46

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A walk through Matthew 8–9

Context

- A key echo
 - ‘Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.’ (4:23)
 - ‘Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.’ (9:35)
- Matthew 5–7 teaching and proclaiming
- Matthew 8–9 curing disease and sickness

Context

- Jesus' great sermon in 5–7
 - Jesus and the law 5:17-48: how to twist Scripture
 - 8:4 fulfilling the law with the man with leprosy
 - 8:5-13 God's purposes wider than the law community

Context

- The sermon in 5–7
 - Jesus and the law 5:17-48: how to twist Scripture
 - ‘by their fruits you shall know them’ 7:16
 - we now see the fruits of Jesus’ ministry in his actions

Context

- The sermon in 5–7
 - Jesus and the law 5:17-48: how to twist Scripture
 - ‘by their fruits you shall know them’ 7:16
 - Jesus’ authority as teacher
 - ‘I say to you’ 13x in Matthew 5–6
 - ‘Truly I say to you’ 5x in Matthew 5–6
 - 7:21 ‘Not everyone who says to me, “Lord, Lord”...’
 - 7:23 Jesus as the one who judges
 - 7:24-26 the words of Jesus to be practised
 - 7:29 ‘he taught them as one having authority’

Repeated themes

- Jesus' authority — nine healings
 - two demonised people 8:29–9:1; 9:32-34
 - 'all the sick' 8:16
 - stilling of the storm 8:23-27

Repeated themes

- Jesus' authority — key phrases
 - 8:9 'I myself am a man under **authority**'
 - 8:27 'What sort of man is this?'
 - 8:29, 31 the demons recognise Jesus and fear him — thus 8:32
 - 9:6 '...that you may know that the son of man has **authority** on earth to forgive sins...' cf. 9:2
 - 9:8 'they were filled with awe and glorified God who had given such **authority** to human beings'
 - 9:33 'the crowds were amazed'
cf.7:28 'the crowds were astounded at his teaching'

Context

- What follows?
 - 9:36–11:1 Jesus sends his disciples out
 - ‘As you go, proclaim the good news, “The kingdom of heaven has come near.” Cure the sick, raise the dead, cleanse the lepers, cast out demons.’ 10:7-8
 - ‘Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.’ 4:23; cf. 9:35

Context

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 - 10:1 ‘Jesus...gave them **authority**’
 - 10:40-42 response to the disciples is response to Jesus cf. 10:32-33, 34-39
 - Jesus’ ministry is being extended through his disciples
 - what he does, they do
 - what he says, they say

The man with leprosy 8:1-4

- kneels (*proskunei*) before Jesus v 2
- addresses Jesus as 'Lord' *kurie* v 2
- recognises Jesus' power and authority v 2
- Jesus touches the man v 3
- cf. Leviticus 13:45-46 'The person who has the leprous disease shall wear torn clothes and let the hair of his head be dishevelled; and he shall cover his upper lip and cry out, "Unclean, unclean." He shall remain unclean as long as he has the disease; he is unclean. He shall live alone; his dwelling shall be outside the camp.'

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- Jesus touches the man v 3
- Jesus himself heals the man v 3
- Jesus sends the man to the priest;
cf. Leviticus 14:1-4

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- Jesus touches the man v 3
- Jesus himself heals the man v 3
- Jesus sends the man to the priest cf. Leviticus 14:1-4
- 11:5 'Go and tell John what you hear and see: the blind receive their sight, the lame walk, **the lepers are cleansed**, the deaf hear, the dead are raised, and the poor have good news brought to them.'

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.

Isaiah 35:5-6a

The spirit of the Lord GOD is upon me,
because the LORD has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
to proclaim the year of the LORD's favour.

Isaiah 61:1

The centurion 8:5-13

- the centurion makes a humble appeal vv 5-6, 8
- the centurion recognises the authority of Jesus' words vv 8, 9, 10
- Jesus commends the centurion v 10
- the authority of Jesus vv 8-9, 10
- Who is this man?

Jesus' authority in healing and deliverance 8:14-17

- disease: Peter's mother in law and 'all' vv 15-16
cf. v 2
- evil spirits v 16 'with a word' cf. vv 8, 13
- 'This was to fulfill what had been spoken through the prophet Isaiah, "He took our infirmities and bore our diseases."' v 17 cf. Isaiah 53:4

The healings anticipate the passion in that they begin to roll back the effects of the sins for which Jesus came to die.

Robert Gundry

How (not) to respond 8:18-22

- the teacher of the law vv 19-20
- the other disciple vv 21-22
 - echo of 'go' *aperchomai* vv 21, 18
 - burying father a sacred duty in Judaism
Genesis 50:5-6; Tobit 4:3
 - cf. 7:21 'Not everyone who calls me, "Lord, Lord" will enter the kingdom of heaven, but the one who does the will of my Father in heaven.'
 - v 22 Jesus' response 'keep following' *akolouthei*

Jesus' response to the storm 8:23-27

- compared to Mark, Matthew eliminates details which are not essential
 - other boats Mark 4:36
 - Jesus sleeping in the stern on a cushion Mark 4:38
- focus on Jesus' authority, as Mark, but heightened

Control of the sea

Your way was through the sea, your path, through the mighty waters; yet your footprints were unseen.

Psalm 77:19

Storms

Save me, O God, for **the waters have come up to my neck**. I sink in deep mire, where there is no foothold; I have **come into deep waters, and the flood sweeps over me**...rescue me from sinking in the mire; **let me be delivered from my enemies and from the deep waters**. **Do not let the flood sweep over me, or the deep swallow me up**, or the Pit close its mouth over me.

Psalm 69:1, 14-15

Peaceful sleep

Then you will walk on your way securely and your foot will not stumble. If you sit down, you will not be afraid; when you lie down, your sleep will be sweet.

Proverbs 3:23-24

I will both lie down and sleep in peace; for you alone,
O LORD, make me lie down in safety.

Psalms 4:8

Jesus' response to the storm 8:23-27

- compared to Mark, Matthew eliminates details which are not essential
- focus on Jesus' authority, as Mark, but heightened
 - the disciples address Jesus as 'Lord' v 25
 - the disciples ask Jesus to 'save' v 25
 - strong focus on Christology at end v 27

Jesus' response to the storm 8:23-27

- compared to Mark, Matthew eliminates details which are not essential
- focus on Jesus' authority, as Mark, but heightened
- interest in discipleship (Gunther Bornkamm)
 - v 26 is before Jesus stills the storm to encourage faith **before** rescue happens; contrast Mark 4:30

The two demonised men 8:28–9:1

- cf. Mark 5:1-20—Matthew's story is only 50% of Mark's length
- demons recognise Jesus as son of God v 29a
cf. 4:3, 6
- demons recognise Jesus can 'torment' them v 29b
- Jesus commands the demons with one word v 32
- the townspeople **beg** Jesus to leave v 34
- gentiles: Gadara v 28 and pigs v 30
- parallel to the centurion 8:5-13

The paralysed man 9:2-8

- Jesus charged with blasphemy v 3
- Jesus claims authority to forgive vv 2, 6a cf. 6:10
- Jesus heals on his own authority v 6b
— contrast Elijah 1 Kings 17:20-21
- the crowd are awestruck ‘they glorified God, who had given such **authority** to human beings.’ v 8
- the friends’ faith v 2 cf. the centurion 8:5-13

Jesus calls Matthew to follow him 9:9-13

- Jesus' authority in calling Matthew v 9
- Jesus meets Matthew's friends vv 10-11
- Jesus underlines his authority in his mission vv 12-13
 - to forgive and restore sinners

The newness of what Jesus brings 9:14-17

- fasting and Jesus the bridegroom
 - fasting is about mourning over the present state of God's people, Israel
 - in Jesus, things are changing — so there is no need to fast; he is the bridegroom
 - the suffering of Jesus to come v 15

Jesus heals two women 9:18-26

- the synagogue ruler's daughter who has died — again much shorter than Mark (9 vv instead of 23 vv)
 - recognition of Jesus' authority 'knelt' *prosekunei* v 18; cf. 8:2
- the woman with haemorrhages for twelve years
 - purity flows from Jesus to the woman
 - Jesus seeks public acknowledgement
- back at the synagogue ruler v 23
 - Jesus rolls back the power of death v 25

Jesus heals two blind men 9:27-31

- ‘son of David’ v 27
- Jesus opens their physical eyes vv 29-30
- preparing for 11:4-5, echoing ‘the eyes of the blind shall be opened’ Isaiah 35:5
- Jesus’ authority is met by faith
 - ‘Do you believe...?’ v 28
 - ‘According to your faith...’ v 29

Jesus' authority over demons and illness 9:32-34

- the man who cannot speak v 32
 - Jesus delivers and heals him v 33
- Jesus accused of working for the ruler of demons v 34 — see 12:24
- Summary
9:35 'Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.'

Jesus' authority

- in Jesus' ministry, Scripture is being fulfilled
- he heals with touch or word
- he calms a storm with words
- he controls demons with words
- he announces forgiveness and healing
- he rolls back the power of death
- over all kinds of needs
- Jesus is open to those in need
- faith is a key element in experiencing Jesus' power

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Overview of Luke:
Doing theology Lukewise

What is 'theology'?

- theology is **not** a purely rational, intellectual exercise
 - earliest believers seeking a full, wholehearted response to God in Christ
- 'Theology is taught by God, teaches of God, and leads to God' (attributed to Thomas Aquinas)
- theology is **speaking about God in order to evoke a response of faith, love and obedience**
 - loving God with heart, soul, mind and strength
Mark 12:30

Luke does theology through stories

- using techniques similar to ancient writing
- a function of Luke's organisation of his book

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

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Luke's 'orderly account'

- chs 1–2 introduce Jesus onto the scene through the infancy narratives
- 3:1–9:50 is then focused in Galilee
 - John the baptiser 3:1-22
 - Jesus' genealogy 3:23-38
 - Jesus' initial ministry in Galilee 4:1–9:50

Luke's 'orderly account'

- chs 1–2 introduce Jesus onto the scene through the infancy narratives
- 3:1–9:50 is then focused in Galilee
- 9:51–19:44 the journey to Jerusalem
 - note markers of travel
 - much distinctively Lukan material here
 - focus on re-forming the people of God

Luke's 'orderly account'

- chs 1–2 introduce Jesus onto the scene through the infancy narratives
- 3:1–9:50 is then focused in Galilee
- 9:51–19:44 the journey to Jerusalem
- 19:45–24:53 in Jerusalem: the last week

Luke's portrayal of time

- 2:40 (12 years)
- 2:52 (18 years?)
- 19:28–24:53 (a week?)
- 22:1–23:56 (48 hours?)

Luke prepares for the passion

- Jesus' death is predicted by Jesus himself

9:31 'he spoke about his **exodus**, which he was to fulfil at Jerusalem'

12:50 'I have a **baptism** with which to be baptised, and what stress I am under until it is completed!'

13:32-33 'Yet today, tomorrow, and the next day I must be on my way, because **it is impossible for a prophet to be killed outside of Jerusalem.**
Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it!'

Luke prepares for the passion

- Luke interprets Jesus' death using Scripture

18:31-33 'Then he took the twelve aside and said to them, "See, we are going up to Jerusalem, and **everything that is written about the Son of Man by the prophets will be accomplished.** For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. After they have flogged him, they will kill him, and on the third day he will rise again."

20:17 'What then does **this text** mean: "The stone that the builders rejected has become the cornerstone"?' (Psalm 118:22)

22:37 'For I tell you, this **scripture must be fulfilled in me**, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled.'" (Isaiah 53:12)

Luke prepares for the passion

- Luke interprets Jesus' death using Scripture

24:26-27 “Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.’

24:44 ‘everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled’

24:46-47 ‘Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.’

Luke does theology through characters

- Three kinds of characters
- **flat**: small number of predictable traits
- **round**: variety of (potentially conflicting) traits
 - Jesus' disciples in Luke
 - Jesus himself in Luke
- **stock (agents)**: only one key trait
 - the widow 21:1-4

Luke does theology through characters

- Key question: what reaction is Luke seeking from his readers to a character?
- **empathy** = identify strongly
 - Jesus' disciples in Luke

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Luke does theology through characters

- Key question: **what reaction is Luke seeking from his readers to a character?**
- **empathy** = identify strongly
- **sympathy** = less intense identification
- **antipathy** = alientation from or disdain for
 - Judas
 - Satan

Luke does theology through patterns

- wealth and poverty
 - poverty is not just economic
- social capital
 - family
 - sex
 - disability
 - performance

The associations of poverty

4:18

poor

captive

blind

oppressed

Joel Green, *The Theology of the Gospel of Luke*, 81

The associations of poverty

4:18

poor
captive
blind
oppressed

6:20

poor
hungry
mournful
persecuted

The associations of poverty

4:18

poor
captive
blind
oppressed

6:20

poor
hungry
mournful
persecuted

7:22

blind
lame
leper
deaf
dead
poor

The associations of poverty

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14:13

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maimed
blind
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lame
leper
deaf
dead
poor

14:13

poor
maimed
blind
lame

14:21

poor
maimed
blind
lame

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The associations of poverty

4:18

poor
captive
blind
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6:20

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hungry
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7:22

blind
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poor

14:13

poor
maimed
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lame

14:21

poor
maimed
blind
lame

16:20, 22

poor
ulcerated
hungry

Joel Green, *The Theology of the Gospel of Luke*, 81

“

In ‘evangelizing the poor,’...Jesus in the Third Gospel is concerned fundamentally with those defined as ‘them,’ as outsiders—a social status that may or may not have economic roots.

Joel Green

Poverty in (OT) Scripture

- people in poverty are forced to look to God

Psalm 34:6 'This poor soul cried, and was heard by the Lord, and was saved from every trouble'

Psalm 40:17 'As for me, I am poor and needy, for the Lord takes thought for me'

Psalm 70:5 'But I am poor and needy, hasten to me, O God! You are my help and my deliverer; O Lord, do not delay!'

Poverty in (OT) Scripture

- powerful and wealthy people have a responsibility for people in poverty

Micah 6:1 ‘Can I tolerate wicked scales and a bag of dishonest weights?’

Leviticus 23:22 ‘When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and for the alien: I am the LORD your God.’

Deuteronomy 15:11 ‘Since there will never cease to be some in need on the earth, I therefore command you, “Open your hand to the poor and needy neighbor in your land.”’

The birth narratives 1–2

- the Magnificat Luke 1:51-53

‘He has performed mighty deeds with his arm;
he has scattered **those who are proud** in their
inmost thoughts.

He has brought down **rulers** from their thrones
but has lifted up the humble.

He has filled the hungry with good things
but has sent **the rich** away empty.’

The birth narratives 1–2

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The birth narratives 1–2

- the Magnificat 1:51-53
- Jesus born into a poor family 2:22-24

‘When the days of her purification are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a sin offering. He shall offer it before the LORD, and make atonement on her behalf...If she cannot afford a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering; and the priest shall make atonement on her behalf, and she shall be clean.’ Leviticus 12:6-8

The birth narratives 1–2

- the Magnificat 1:51-53
- Jesus born into a poor family 2:22-24
- Jesus recognised by an elderly widow, Anna 2:36-28

Deuteronomy 14:28-29 ‘Every third year you shall bring out the full tithe of your produce for that year, and store it within your towns; the Levites, because they have no allotment or inheritance with you, as well as the resident aliens, the orphans, and the widows in your towns, may come and eat their fill so that the LORD your God may bless you in all the work that you undertake.’

Deuteronomy 27:19 “Cursed be anyone who deprives the alien, the orphan, and the widow of justice.” All the people shall say, “Amen!”

The establishing of Jesus' ministry 3:1–9:50

- A programmatic statement in Nazareth 4:16-30
 - ‘The Spirit of the Lord is upon me, because he has anointed me **to bring good news to the poor.**’ v 18
 - ‘But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to **a widow at Zarephath in Sidon.** There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except **Naaman the Syrian.**’ vv 25-27

The establishing of Jesus' ministry 3:1–9:50

- A programmatic statement in Nazareth 4:16-30
- 'tax collectors and sinners' 5:29-32
 - 'Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table with them. The Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" Jesus answered, "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners to repentance.'"

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The establishing of Jesus' ministry 3:1–9:50

- A programmatic statement in Nazareth 4:16-30
- 'tax collectors and sinners' 5:29-32
- the blessings and woes 6:20-26

Luke 6:20-26

20 Then [Jesus] looked up at his disciples and said:

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

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

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

22 Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man.

23 Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

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

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

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

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

Luke 6:20-26

20 Then [Jesus] looked up at his disciples and said:

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

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Luke 6:30, 35-36

‘Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again.’

v 30

‘But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.’ vv 35-36

The establishing of Jesus' ministry 3:1–9:50

- A programmatic statement in Nazareth 4:16-30
- 'tax collectors and sinners' 5:29-32
- the blessings and woes 6:20-26
- a welcome for children 9:46-48

46 An argument arose among them as to which one of them was the greatest. 47 But Jesus, aware of their inner thoughts, took a little child and put it by his side, 48 and said to them, "Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest."

The journey to Jerusalem 9:51–19:44

- following Jesus means no fixed abode and dependence on others 9:57-58; 10:5-8
- be a neighbour to those in need 10:25-37
- pray for bread to be provided 11:3
- the rich fool 12:13-21

“Someone in the crowd said to him, “Teacher, tell my brother to divide the family inheritance with me.” But he said to him, “Friend, who set me to be a judge or arbitrator over you?”” vv 13-14

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- be a neighbour to those in need 10:25-37
- pray for bread to be provided 11:3
- the rich fool 12:13-21
 - don't worry about your needs 12:22-31
 - sell your possessions and give to the poor 12:32-34

The journey to Jerusalem 9:51–19:44

- ‘When [Jesus] noticed how the guests chose the places of honour, he told them a parable.’ 14:7
 - the parable of the wedding banquet vv 8-11
 - call to invite ‘the poor, the crippled, the lame, and the blind’ to your parties vv 12-14
 - the parable of the great feast (rejected invitations) vv 16-24
 - ‘...the owner of the house became angry and said to his slave, “Go out at once into the streets and lanes of the town and bring in **the poor, the crippled, the blind, and the lame.**”’ v 21

The journey to Jerusalem 9:51–19:44

- the parable of the rich man and Lazarus 16:19-31

‘There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores.’

vv 19-21

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- ‘make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.’ 16:9

The journey to Jerusalem 9:51–19:44

- the parable of the rich man and Lazarus 16:19-31
 - v 29 hear and respond to God's word in Scripture—so you know how to respond to people in poverty
- cf. the rich fool 12:16-21

The journey to Jerusalem 9:51–19:44

- the parable of the rich man and Lazarus 16:19-31
- Jesus and Zacchaeus 19:1-10

‘[Jesus] entered Jericho and was passing through it. A man was there named Zacchaeus; **he was a chief tax collector and was rich.** He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature.’ vv 1-3

The journey to Jerusalem 9:51–19:44

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- Jesus and Zacchaeus 19:1-10

‘Zacchaeus stood there and said to the Lord,
“Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.” Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.”” vv 9-10

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The journey to Jerusalem 9:51–19:44

- the parable of the rich man and Lazarus 16:19-31
- Jesus and Zacchaeus 19:1-10
 - parable of the pounds 19:11-27—how you handle wealth
 - Jesus borrows a donkey 19:28-35

The last week 19:45–24:53

- the question about taxes 20:20-26
- the widow who gives ‘all she has’ 21:1-4

‘In the hearing of all the people [Jesus] said to the disciples, “Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets. **They devour widows’ houses** and for the sake of appearance say long prayers. They will receive the greater condemnation.”’
20:45-47; cf. the unjust judge 18:1-3

The last week 19:45–24:53

- the question about taxes 20:20-26
- the widow who gives 'all she has' 21:1-4
- Judas 22:3-6
- Jesus depends on another's hospitality 22:7-13
- the dispute about greatness 22:24-30
- Jesus with criminals in his death 23:39-41