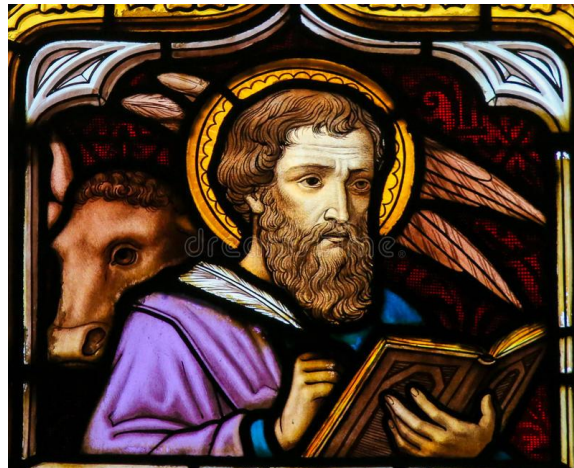


# The Gospel of Luke



## Session # 5: Luke's Christology – Who is Jesus?

1. *What is Christology?*
2. *Christology & the Catechism*
3. *Christological Titles in the Scriptures – Titles and Their Meaning*

<sup>18</sup> Once when Jesus was praying alone, with only the disciples near him, he asked them, 'Who do the crowds say that I am?' <sup>19</sup>They answered, 'John the Baptist; but others, Elijah; and still others, that one of the ancient prophets has arisen.' <sup>20</sup>He said to them, 'But who do you say that I am?' Peter answered, 'The Messiah of God.' [Luke 9:18-20]

4. *Christological Emphasis in Luke*
  - a. *Lord of All Nations*
  - b. *Saviour of All People*
  - c. *Prophet of God*
5. *How Jesus is Portrayed in Word & Action in Luke's Gospel*
6. *Inaugural Event of Jesus' Public Ministry – Luke 4:16-30*

## Session # 6: Discipleship In Luke

<sup>23</sup> Then he said to them all, 'If any want to become my followers, let them deny themselves and take up their cross daily and follow me. <sup>24</sup>For those who want to save their life will lose it, and those who lose their life for my sake will save it.

Luke 9:23-24

- **What Does I Mean to be a Disciple or Follower of Jesus in Luke's Gospel**

## 1. What is Christology

- Christology is that part of theology which deals with Our Lord Jesus Christ. In its full extent it comprises the doctrines concerning both the **person of Christ** (and **His works**);
- The person of Jesus Christ is the **Second Person of the Most Holy Trinity**, the **Son** or the **Word of the Father**, Who "*was incarnate by the Holy Ghost of the Virgin Mary and was made man.*" These mysteries, though **foretold** in the Old Testament, were **fully revealed** in the New, and clearly **developed** in Christian Tradition and theology.

## 2. Christology: From the Catechism

- Part 1, Section II; Chapter 2: **I Believe in Jesus Christ, the Only Son of God** [articles 422-682]
- **Article # 479:** "*At the time appointed by God, the only Son of the Father, the eternal Word, that is, the Word and substantial Image of the Father, became incarnate; without losing his divine nature he has assumed human nature.*"
- **In Summary:**
  - **452** *The name Jesus means "God saves". the child born of the Virgin Mary is called Jesus, "for he will save his people from their sins" (Mt 1:21): "there is no other name under heaven given among men by which we must be saved" (Acts 4:12).*
  - **453** *The title "Christ" means "Anointed One" (Messiah). Jesus is the Christ, for "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). He was the one "who is to come" (Lk 7:19), the object of "the hope of Israel" (Acts 28:20).*
  - **454** *The title "Son of God" signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father (cf Jn 1:14, 18; 3:16, 18); he is God himself (cf Jn 1:1). To be a Christian, one must believe that Jesus Christ is the Son of God (cf Acts 8:37; 1 Jn 2:23).*
  - **455** *The title "Lord" indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity. "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor 12:3).*
  - **479** *At the time appointed by God, the only Son of the Father, the eternal Word, that is, the Word and substantial Image of the Father, became incarnate; without losing his divine nature he has assumed human nature.*
  - **480** *Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men.*
  - **481** *Jesus Christ possesses two natures, one divine and the other human, not confused, but united in the one person of God's Son.*
  - **482** *Christ, being true God and true man, has a human intellect and will, perfectly attuned and subject to his divine intellect and divine will, which he has in common with the Father and the Holy Spirit.*
  - **483** *The Incarnation is therefore the mystery of the wonderful union of the divine and human natures in the one person of the Word*
  - **508** *From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son. "Full of grace", Mary is "the most excellent fruit of redemption" (SC 103): from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.*
  - **509** *Mary is truly "Mother of God" since she is the mother of the eternal Son of God made man, who is God himself.*

- **510** *Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin" (St. Augustine, Sermon 186, 1: PL 38, 999): with her whole being she is "the handmaid of the Lord" (Lk 1:38).*
- **511** *The Virgin Mary "co-operated through free faith and obedience in human salvation" (LG 56). She uttered her yes "in the name of all human nature" (St. Thomas Aquinas, S Th III, 30, 1). By her obedience she became the new Eve, mother of the living.*
- **561** *"The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the Cross for the redemption of the world, and his Resurrection are the actualization of his word and the fulfilment of Revelation" John Paul II, CT 9).*
- **562** *Christ's disciples are to conform themselves to him until he is formed in them (cf Gal 4:19). "For this reason we, who have been made like to him, who have died with him and risen with him, are taken up into the mysteries of his life, until we reign together with him" (LG 7 # 4).*
- **563** *No one, whether shepherd or wise man, can approach God here below except by kneeling before the manger at Bethlehem and adoring him hidden in the weakness of a new-born child.*
- **564** *By his obedience to Mary and Joseph, as well as by his humble work during the long years in Nazareth, Jesus gives us the example of holiness in the daily life of family and work.*
- **565** *From the beginning of his public life, at his baptism, Jesus is the "Servant", wholly consecrated to the redemptive work that he will accomplish by the "baptism" of his Passion.*
- **566** *The temptation in the desert shows Jesus, the humble Messiah, who triumphs over Satan by his total adherence to the plan of salvation willed by the Father.*
- **567** *The kingdom of heaven was inaugurated on earth by Christ. "This kingdom shone out before men in the word, in the works and in the presence of Christ" (LG 5). the Church is the seed and beginning of this kingdom. Its keys are entrusted to Peter.*
- **568** *Christ's Transfiguration aims at strengthening the apostles' faith in anticipation of his Passion: the ascent on to the "high mountain" prepares for the ascent to Calvary. Christ, Head of the Church, manifests what his Body contains and radiates in the sacraments: "the hope of glory" (Col 1:27; cf.: St. Leo the Great, Sermon 51, 3: PL 54, 310C).*
- **569** *Jesus went up to Jerusalem voluntarily, knowing well that there he would die a violent death because of the opposition of sinners (cf Heb 12:3).*
- **570** *Jesus' entry into Jerusalem manifests the coming of the kingdom that the Messiah-King, welcomed into his city by children and the humble of heart, is going to accomplish by the Passover of his Death and Resurrection.*
- **592** *Jesus did not abolish the Law of Sinai, but rather fulfilled it (cf Mt 5:17-19) with such perfection (cf Jn 8:46) that he revealed its ultimate meaning (cf Mt 5:33) and redeemed the transgressions against it (cf Heb 9:15).*
- **593** *Jesus venerated the Temple by going up to it for the Jewish feasts of pilgrimage, and with a jealous love he loved this dwelling of God among men. the Temple prefigures his own mystery. When he announces its destruction, it is as a manifestation of his own*

*execution and of the entry into a new age in the history of salvation, when his Body would be the definitive Temple.*

- **594** *Jesus performed acts, such as pardoning sins, that manifested him to be the Saviour God himself (cf Jn 5:16-18). Certain Jews, who did not recognize God made man (cf Jn 1:14), saw in him only a man who made himself God (Jn 10:33), and judged him as a blasphemer.*
- **619** *"Christ died for our sins in accordance with the scriptures" (I Cor 15:3).*
- **620** *Our salvation flows from God's initiative of love for us, because "he loved us and sent his Son to be the expiation for our sins" (I Jn 4:10). "God was in Christ reconciling the world to himself" (2 Cor 5:19).*
- **621** *Jesus freely offered himself for our salvation. Beforehand, during the Last Supper, he both symbolized this offering and made it really present: "This is my body which is given for you" (Lk 22:19).*
- **622** *The redemption won by Christ consists in this, that he came "to give his life as a ransom for many" (Mt 20:28), that is, he "loved [his own] to the end" (Jn 13:1), so that they might be "ransomed from the futile ways inherited from [their] fathers" (I Pt 1:18).*
- **623** *By his loving obedience to the Father, "unto death, even death on a cross" (Phil 2:8), Jesus fulfils the atoning mission (cf Is 53:10) of the suffering Servant, who will "make many righteous; and he shall bear their iniquities" (Is 53:11; cf. Rom 5:19).*
- **629** *To the benefit of every man, Jesus Christ tasted death (cf Heb 2:9). It is truly the Son of God made man who died and was buried.*
- **630** *During Christ's period in the tomb, his divine person continued to assume both his soul and his body, although they were separated from each other by death. For this reason the dead Christ's body "saw no corruption" (Acts 13:37).*
- **636** *By the expression "He descended into hell", the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil "who has the power of death" (Heb 2:14).*
- **637** *In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him.*
- **656** *Faith in the Resurrection has as its object an event which as historically attested to by the disciples, who really encountered the Risen One. At the same time, this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God.*
- **657** *The empty tomb and the linen cloths lying there signify in themselves that by God's power Christ's body had escaped the bonds of death and corruption. They prepared the disciples to encounter the Risen Lord.*
- **658** *Christ, "the first-born from the dead" (Col 1:18), is the principle of our own resurrection, even now by the justification of our souls (cf Rom 6:4), and one day by the new life he will impart to our bodies (cf Rom 8:11).*
- **665** *Christ's Ascension marks the definitive entrance of Jesus' humanity into God's heavenly domain, whence he will come again (cf Acts 1:11); this humanity in the meantime hides him from the eyes of men (cf Col 3:3).*
- **666** *Jesus Christ, the head of the Church, precedes us into the Father's glorious kingdom so that we, the members of his Body, may live in the hope of one day being with him for ever.*


- **667** *Jesus Christ, having entered the sanctuary of heaven once and for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit.*
- **680** *Christ the Lord already reigns through the Church, but all the things of this world are not yet subjected to him. the triumph of Christ's kingdom will not come about without one last assault by the powers of evil.*
- **681** *On Judgement Day at the end of the world, Christ will come in glory to achieve the definitive triumph of good over evil which, like the wheat and the tares, have grown up together in the course of history.*
- **682** *When he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works, and according to his acceptance or refusal of grace.*
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	MARK	MATTHEW	LUKE
Main Titles for Jesus	Christ/Messiah & Son of God; Suffering Son of Man; Eschatological Judge	Son of David; Son of Abraham; King of the Jews; New Lawgiver & Great Teacher (like Moses); Emmanuel ("God with us")	Great Prophet (in word & deed); Lord (of Israel, and of all nations); Saviour (of all, but esp. of the poor)
Jesus' Major Actions	Miracles; overcoming evil powers; Arguing with religious authorities	Teaching his disciples; Decrying religious hypocrisy	Healing sick & impaired people; Forgiving sinners & debtors

### 3. Christological Titles in Scripture – Titles & Their Meaning

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#### Titles Attributed to Jesus

Son of David	Son of God	Holy One
Good Shepherd		I AM
Emmanuel		Suffering Servant
Son of Mary/Joseph	Rabbi	Christ/Messiah
Lamb of God	King of the Jews	Alpha/Omega
Great High Priest	Advocate	Son of Man
Lord of All Nations	Saviour	Prophet of God

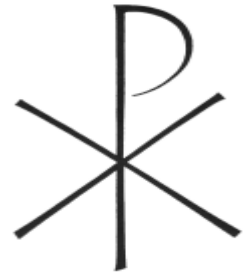
[Titles in **Red Boxes** – titles emphasised by Luke]

**Luke retains and uses most of the Christological titles found in Mark and Matthew** (except for Matthew's "Emmanuel").

## **Titles and Their Meaning**

### **Messiah / Christ**

These two titles are equivalent, both meaning "**anointed one**," from the Hebrew verb *MASHAH* ("to anoint, smear with oil, pour oil over someone") and the Greek verb *CHRIO* (same def.). Many different people were called "anointed":



**OT:** "The Anointed One of the LORD" frequently refers to *currently reigning or past kings*, esp. **Saul** (1 Sam 16:6; 24:6; 26:9-23; 2 Sam 1:14-16) and **David** (2 Sam 12:7; 19:21; 23:1; etc.), and less often to a high patriarch, prophet, or **priest** (e.g. Lev 4:3, 5, 16; cf. Exod 29:29; 40:15; etc.). The title is applied to an expected *future* "anointed" leader only in **Dan 9:25** and in non-biblical writings from Qumran. Early Judaism had a variety of different expectations as to what kind of a leader this "Messiah" would be: **royal** (a king like David, to lead the nation politically and militarily), **priestly** (a high priest or religious leader to reform the temple worship), **prophetic** (a prophet like Moses or Elijah or others, to call the people to moral and spiritual reform), or some combination of these.

**NT:** A transliteration of the Hebrew **MESSIAS** is used *only* in John 1:41 & 4:25. Elsewhere, the NT always uses the Greek translation **CHRISTOS** ("Christ"), although the NRSV more loosely translates it as "Messiah" 68 times. In the NT, the title refers only to Jesus, fairly often in the Gospels (7 Mk; 16 Mt; 12 Lk; 19 Jn) and very frequently in Paul's letters (382 times). Paul uses "Christ Jesus," "Jesus Christ," or even "Christ" alone, as if it were a proper name. In Luke 4:18, Jesus quotes the scripture: "The Spirit of the Lord is upon me, because *he has anointed me* to preach good news to the poor..." Christians later used the **Chi-Rho symbol** (first two letters of "Christ" in Greek) as a monogram for Jesus.

### **Lord / LORD**

Originally it was a title of respect used for people superior to yourself, so it simply meant "**Sir**" or "**Master**," just like *Señor* in Spanish, *Herr* in German, or "Lords and Ladies" in British. Later it is often also used for various gods or for the God of Israel.

**OT:** The Hebrew title **ADONAI** simply means "lord" or "master," and is often used for humans and/or for God. Although God's name in Hebrew (YHWH - called the "tetragrammaton" or "four sacred letters") is very *often written* in the Bible, it was *rarely pronounced* by Jews after the Babylonian exile. Instead, people substituted the title *Adonai*. To distinguish between the two uses of *Adonai*, many English Bibles print this title in small capitals (LORD) when it substitutes for God's name, and in regular letters (Lord) otherwise. Both are combined in Num 36:2; 1 Sam 25:28; Ps 110:1; etc.



**NT:** The Greek word **KYRIOS** is very frequent (80 Mt; 18 Mk; 104 Lk; 52 Jn; 107 Acts; 274 Paul; 717 total), with a variety of meanings. It sometimes refers to God or to humans, but usually to Jesus (both senses are combined in (Mark 12:36; Matt 22:44; Luke 20:42; Acts 2:34). Some people (esp. foreigners) may call Jesus *Kyrie* simply as a sign of respect ("Sir" - Mark 7:28; John 4:11; etc.), while his disciples usually refer to him as their "master." In later texts, calling Jesus "Lord" is an assertion of his messianic or divine status (Acts 2:34-36; Phil 2:11). In Luke, the disciples also address Jesus as an **Epistates** ("master") seven times. In Paul, "the Lord" is often used as a substitute for Jesus' name. Note also common phrases, such as "the Lord's Day" (Rev 1:10), "the Lord's Supper" (1 Cor 11:20), etc.

## Holy One

Originally a common circumlocution for God (a phrase used to avoid speaking God's name), it is later also applied as a title for Jesus or other "saints."

**OT:** In the singular, "Holy One" always and only refers to God (1Sam 2:2; Job 6:10; etc.), often also called "the Holy One of Israel" (2 Kgs 19:2; Isa 1:4; etc.). In the plural, "holy ones" can refer to human or angelic beings that are close to God (Deut 33:2-3; Ps 16:3; 34:9; etc.)

**NT:** Jesus is called the "Holy One of God" by unclean spirits (Mark 1:24; Luke 4:34) and by Peter (John 6:69). Acts 2:27 and 13:35 quote Ps 16:10 to call Jesus the "Holy One," a title that is also used of Jesus in Acts 3:14; 1 John 2:20; and Rev 3:7; 16:5.

## I AM

**OT:** God's name (**YHWH**) is revealed to Moses in the story of the burning bush. It means something close to "I am" (see Exod 3:14; 6:2-3; Deut 32:39; Isa 43:25; 51:12; etc.; cf. Matt 22:32). It is simply called "the Name" by Jews, and is also known as the Tetragrammaton (lit. "four letters" in Greek). Ancient and modern Jews revere God's name so highly that they dare not speak it aloud, instead substituting circumlocutions such as "the Name" or simply "God" or usually "the Lord" (Heb. *Adonai*).



**NT:** In the Synoptic Gospels, the phrase "I am" is used only a few times by Jesus (Mark 14:62; Luke 22:70; 24:39), especially when Jesus walks on the water (Mark 6:50; Matt 14:27; cf. John 6:20), a story that functions as a "theophany" (appearance of a god). Messianic pretenders may also deceive people by saying "I am" (Mark 13:6; Matt 24:5; Luke 21:8). In John's Gospel, Jesus himself says "I Am" (Greek **EIMI**) fifty-four times. Twenty-four of these are emphatic (explicitly including the pronoun for "I": **EGO EIMI**), including some well-known metaphorical images, when Jesus calls himself the **bread of life**, the **light of the world**, the **door**, the **good shepherd**, the **resurrection** and the **life**, the **way** and the **truth** and the **life**, and the **true vine**.



## Son of God / God's Son

This title originally did *not* imply full *divinity*, but simply a person's special relationship with God. As Christian theology developed, however, it took on more exclusively divine connotations.

**OT:** In the singular or plural, God's "son" or "sons" can refer to angels (Gen 6:2), kings (Ps 2:7), good people (Wis 2:18), or the people of Israel overall (Exod 4:22), but it did not refer to a messianic figure until the 1<sup>st</sup> century BC, nor did it imply divinity until the early Christian era.

**NT:** The historical Jesus referred to God as *Abba* ("Father"), but probably never called himself the "Son of God" in a divine sense. Such language developed only gradually in early Christianity (rare in Mk, a bit more in Mt & Lk & Paul, common only in Jn). In Mark, only the Evangelist (1:1), unclean/demonic spirits (3:11; 5:7), and a Roman centurion (15:39) directly call Jesus "Son of God," while the voice from heaven (1:11; 9:7), more demons (1:24), and the high priest (14:61) use *equivalent expressions* ("my beloved Son"; "Son of the Blessed One"; etc.). In Matthew & Luke these titles for Jesus are also used by Satan, the Holy Spirit, and Jesus' disciples, while Jesus himself calls some of his followers "sons/children of God" (Matt 5:9; Luke 20:36). Paul calls Jesus the "Son of God," and calls all Christians "sons/children of God" in a few important passages (esp. Rom & Gal). John has much more "Father/Son" language, and is the first to call Jesus the "*unique-Son*" of God (Gk. *monogenes huios*, lit. "the one-of-a-kind son"; John 3:16, 18; cf. 1:14, 18; 1 John 4:9; similarly also Heb 1:5; 5:5).

## Son of Man

More literally "son of the human" in Aramaic & Greek; originally emphasizing someone's humanity, this title was later also used for a powerful heavenly figure.

**OT:** Used 93 times in **Ezekiel** and only 13 times in the rest of the OT (translated "mortal" in NRSV), it usually refers to *human* beings in contrast to God or angels; but it could also highlight the prophet's role as a special *representative* of the people. **Daniel 7:13** is the only OT text where this phrase describes a *heavenly* figure nearly equivalent to God in power and authority; in later Jewish apocalyptic literature, the "Son of Man" is a figure of divine *judgment*.

**NT:** Used 85 times, mostly in the four Gospels (14 Mk, 30 Mt, 25 Lk, 13 Jn) and almost always **by Jesus** referring to himself, but with various meanings. Some "Son of Man" sayings refer to the *human* activity of Jesus (as in Ezekiel), while others refer to his future role in divine *judgment* (as in Daniel 7:13; cf. Rev 1:13). Brand new is Jesus' use of "Son of Man" when he is telling his disciples about his upcoming *suffering and death* (esp. Mark 8:31; 9:31; 10:33).

## Son of David

Originally referred literally to descendants of David, the most famous king of ancient Israel, but as a title it later has several meanings.

**OT:** David had many sons (2 Sam 3), the most famous being Solomon, who succeeded him as king (2 Sam 11–12; 1 Kgs 1–2). In 2 Sam 7:8-16, God (through the prophet Nathan) promises that the Davidic royal dynasty will last forever, but after the Babylonian exile most Jewish rulers were not from David's family. Since King Herod was not, many people around the time of Jesus wanted another "Son of David" to become king again.

**NT:** As a title, "Son of David" (usually referring to Jesus) is not used very often (3 Mk, 10 Mt, 4 Lk, 0 Jn), although "David" is mentioned 56 times total. In Mark & Luke, the phrase seems to refer *not* to royal power, but rather to the magical/ healing power for which Solomon was famous (e.g. Mark 10:46-52). Only Matthew uses this more often and more clearly as a messianic title with royal connotations (already in 1:1, also 12:23; 21:9; etc.). Matthew also stresses Jesus' Jewish heritage by calling him "Son of Abraham" (1:1).

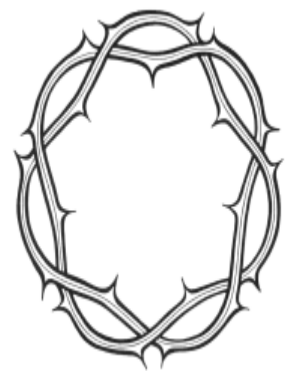
### **Son of Mary / Son of Joseph**

As explained in the introduction above, most people in the ancient world did not have "last names," but were identified by their geographical origin ("Jesus of Nazareth"; "the Galilean"), or their occupation ("the carpenter"), or their fathers ("the son of Joseph"; "the carpenter's son"). Women were usually identified through the closest male relative (daughter of..., wife of..., mother of...), but identifying a man through his mother ("Jesus, the son of Mary" - Mark 6:3; cf. Matt 13:55) is rather unusual. "Son of Mary" did not become an important title for Jesus until later centuries, when Church Councils defined Jesus' two-fold nature ("fully human and fully divine"). Although "Son of Mary" seems to emphasize Jesus' human nature (with "Son of God" expressing his divine nature), Christian theology later defined Mary as "Mother of God" (*THEOTOKOS*), not just mother of the human side of Jesus.

### **King of the Jews / King of Israel**

Obviously a title connoting the political and military leadership of the Jewish people.

**OT:** From the 18<sup>th</sup> to 11<sup>th</sup> centuries, the Hebrews were a loose confederation of "tribes," not a monarchy. God was considered their king. The first human "kings" were Saul, David, and Solomon. Thereafter, the "Kings of Israel" and the "Kings of Judah" ruled over separate realms. After the Babylonian exile, "Judah" was usually called "Judea," the land of the "Jews." The exact title "King of the Jews" is not used in the OT, but obviously there were many "kings" over the people.



**NT:** The phrase "King of the Jews" is only applied to Jesus, once at his birth (Matt 2:2) and 17 times at his trial and crucifixion (Mark 15:2, and in all 4 Gospels, but only by opponents). Jesus is also called "King of Israel" four times (Matt 27:42; Mark 15:32; John 1:49; 12:13). Jesus himself refuses to be made king (Matt 4:8-10; John 6:15), but often speaks of the "Kingdom of God" and uses kings as characters in his parables. The

inscription place on the cross above Jesus' head said "Jesus of Nazareth, King of the Jews" (John 19:19; cf. Mark 15:2-26; Matt 27:11-37; Luke 3-38), from which is derived the common abbreviation **INRI** (from the Latin "**I**esus **N**azarenus **R**ex **I**udaeorum").

## **Prophet**

A "prophet" is *not* primarily someone who "predicts" the future, but rather is a chosen messenger or *spokesperson* for God, whose role is to speak God's words and perform miraculous and/or symbolic actions in order to convey God's messages to the people.

**OT:** The most important early prophets are Elijah and Elisha (1 Kings 16 — 2 Kings 9), who both perform many miracles. The four major prophetic books are attributed to Isaiah, Jeremiah, Ezekiel, and Daniel. The OT also promises that "a prophet like Moses" will appear (Deut 18:15-18) and/or the prophet "Elijah will return" (Mal 4:5-6) in the last days.

**NT:** The OT prophets are often mentioned and quoted, esp. in Matthew. Both John the Baptist and Jesus are appropriately considered "prophets," because of their speech and actions, even though they have very different styles. In the Synoptics, Jesus says that John the Baptist was a prophet and compares him to Elijah (Matt 11:7-19; Luke 7:24-35), but in the Fourth Gospel, John [the Baptizer] himself disputes that he was the Elijah-figure people were expecting (John 1:19-23). Jesus is also considered a "great prophet" by many people (Mark 6:14-16; 8:28; Matt 21:11; Luke 7:16; 24:19; John 6:14; etc.).

## **Rabbi / Rabbouni / Teacher**

Hebrew and Aramaic words meaning "my master" in general, or "my teacher" in particular. They were not used as titles in OT times, but were common titles of respect by the time of Jesus, especially but not only for teachers.

A Greek transliteration of the *Hebrew* "**Rabbi**" occurs only in the Gospels (3 Mk, 4 Mt, 0 Lk, 8 Jn), while a transliteration of the *Aramaic* "**Rabbouni**" occurs only in Mark 10:51 and John 20:16. Both titles are explicitly translated in John as meaning "teacher" (1:38; 20:16), and both are almost always applied to Jesus (except Matt 23:7-8, where Jesus talks about people being called "rabbi", and in John 3:26, where John the Baptist is called "rabbi"; cf. Luke 3:12). These titles are used almost exclusively by his own disciples (Peter, Judas, etc.), or by a few minor characters (Bartimaeus, Nicodemus, or the "crowd" in general).

The NT frequently also uses the equivalent *Greek* word "**didaskalos**" (meaning "teacher" - 12 Mk, 12 Mt, 17 Lk, 8 Jn), usually when Jesus is addressed by various people (disciples and opponents), but sometimes in Jesus' own sayings about "teachers" (see esp. Matt 10:24-25; 23:6-12). Outside of the Gospels, some early Christian leaders are also called "teachers" (Acts 13:1; Rom 2:20; 1 Cor 12:28-29; Eph 4:11; etc.)

## Saviour

A title originally used for God or any human being who would "save" people from present or future dangers. In Greco-Roman politics, this title was also often applied to the emperor as a "benefactor," providing material benefits.

**OT:** "Saviour" is sometimes applied to human leaders (e.g. Neh 9:27), but is used mainly as a title for God (*ca.* 12 times).

**NT:** The title is rarely used in most NT writings (0 Mk, 0 Mt, 3 Lk, 1 Jn, 2 Acts, 1 Paul), but is more common in the later "Pastoral" and "Catholic" epistles (25 times). In Luke, "Saviour" only once refers to God (Luke 1:47), and twice to the new-born Jesus (1:67, 2:11). The longer phrase "Saviour of the world" occurs only in John 4:42 and 1 John 4:14. However, as mentioned in the introduction above, the name "Jesus" (or "Joshua" or "Yeshua") itself means "God saves" (cf. Matt 1:21). Also, the verb "to save" is frequently applied to Jesus' ministry (cf. Matt 8:25; Mark 13:13; Luke 7:50; John 3:17; etc.).

The ancient symbol at the right contains abbreviations for the name "Jesus" and "Christ" (the first and last letters of each word in Greek), along with the verb "NIKA", meaning "to conquer, win, be victorious"; thus the phrase means "Jesus Christ is victorious".



## Suffering Servant

The combination "suffering servant" is not really a biblical title, but a scholarly short-hand for the servant of God who suffers much (see esp. the "Servant Songs" of Isaiah 42:1-4; 49:1-6; 50:4-9; 52:13-53:12), or any righteous person who suffers (even if not explicitly called a "servant" in Ps 22, which is quoted in Mark 15:34). Jesus often speaks of himself and his disciples as "servants" (Mark 9:35; 10:42-45; John 13:1-20; Acts 3:13-26; etc.) and also often speaks of the necessity of his upcoming suffering (Mark 8:31; 9:31; 10:32; and par.). Matthew quotes and applies Isa 42 to Jesus (Matt 12:18-21), while Peter several times refers to the crucified and risen Jesus as God's servant (Acts 3:13, 26; 4:27, 30).

## Emmanuel / Immanuel

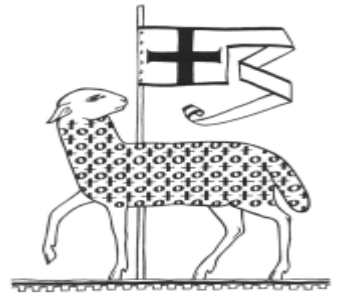
A Hebrew *name* occurring in the NT only in Matt 1:23 (citing the LXX version of Isa 7:14), where it is correctly translated as meaning "God is with us." This OT prophetic text connects God's saving *presence* among his people with the birth of a child (Isa 7:13-17; cf. 8:1-10). Although it did not refer to a miraculous virgin birth in its original 8<sup>th</sup>-century BCE context, it was applied by early Christians (such as the author of Matthew) to the birth of Jesus. Matthew also explicitly connects the name "Emmanuel" with the name "Jesus," which means "God saves" (1:21-23).

## **Logos / Word**

Used as a Christological title only in John 1:1-18, but very common in later Christianity. The Greek word *LOGOS* can refer not only to a single "word," but also to a "phrase," a "sentence," a "speech," or even the power of "reason" or the "mind." John's use of this title alludes especially to the OT story of God creating the world merely by speaking (Gen 1), while John's statement that "the Word became flesh and dwelt among us" (John 1:14) is somewhat similar to Matthew's use of the title "Emmanuel" (Matt 1:23).

## **Lamb of God / Passover Lamb**

In 1 Cor 5:7, Paul calls Jesus "our Passover" (Gk. *pascha*) which is rendered "Paschal Lamb" in some English translations. The expression "Lamb of God" (*amnos tou theou*) is used only in John 1:29, 36, as John the Baptist points to Jesus (cf. Acts 8:32; 1 Pet 1:19). This image became much more popular in later Christian art and in the celebration of the Eucharist. In John it is related to the detail that Jesus' death occurs at the very same time that the Passover lambs were slaughtered in the Jerusalem Temple (John 19:28-42 - on the "Day of Preparation"), so Jesus himself replaces the sacrificial lambs, whose blood was necessary for the forgiveness of sins in the Jewish sacrificial system. The "lamb (*arnion*) standing as if it had been slain" is also prominent in the Book of Revelation (5:6, and 30 times total).



## **Shepherd of Israel / Good Shepherd**

**OT:** In part because the patriarch Jacob and his sons were literally herders of sheep, goats, and other flocks (Gen 37:2; 46:32-34; 47:3), God is sometimes described as the "Shepherd of Israel" and related imagery (Ps 80:1; cf. Gen 48:15; Ps 23:1; 28:9; Isa 40:11; Ezek 34:11-24). Some of the later leaders of the Israelites were also literally shepherds, including Moses (Exod 3:1), Amos (1:1), and especially King David as a youth (1 Sam 16:11; 17:40; 2 Sam 5:2). Thus, shepherd imagery is frequently applied to the rulers of Israel, both the good and the bad ones (2 Sam 7:7; Jer 3:15; 23:1-4; 25:34-36; Ezek 34:1-10; Zech 10:2-3; 11:3-17). Some of the prophets express hope that a future ruler of Israel will be a good shepherd like David (Ezek 34:23; 37:24; Micah 5:1-4).

**NT:** Not only does Matthew refer to the above-mentioned prophecies while telling of Jesus' birth (Matt 2:6, citing Micah 5:1; 2 Sam 5:2), but Jesus himself uses shepherd imagery in some of his parables (Matt 18:12-14; 25:31-46). The evangelists also quote certain OT passages in describing the ministry and the death of Jesus (Mark 6:34 & Matt 9:36, citing Num 27:17 & par.; Mark 14:27 & Matt 26:31, citing Zech 13:7). In the Fourth Gospel, Jesus calls himself the "Good Shepherd" (John 10:11-16). Later NT writings similarly refer to Jesus as "the great shepherd of the sheep" (Heb 13:20), the "shepherd and guardian of your souls" (1 Pet 2:25), and the "chief shepherd" (1 Pet 5:4), while the Book of Revelation explicitly combines references to Jesus as both Lamb and shepherd (Rev 7:17).

## Great High Priest

A cultic official, one who offered sacrifices. In Judaism, all priests had to be from the Tribe of Levi, which Jesus was not. However, the Letter to the Hebrews calls Jesus a "great high priest" (4:14) of a different type, namely "according to the order of Melchizedek" (6:20). Melchizedek was the King of Salem (the city later called Jerusalem) at the time of Abraham (ca. 1800 BC), and is called "priest of God Most High" (cf. Gen 14:18-24).

## Advocate / Paraclete

This title normally refers to the Holy Spirit in the Gospel of John (14:16, 26; 15:26; 16:7), but the first Johannine Epistle says, "we have an *advocate* with the Father, Jesus Christ the righteous" (1John 2:1). In Greek, a "para-clete" is someone "called to your side" to assist you in some way; thus some translations also say "comforter" or "consoler."

## Alpha & Omega; First & Last; Beginning & End

The first and last letters of the Greek alphabet. Both God and Jesus are called "the Alpha and the Omega," with the same meaning as "the first and the last" and/or "the beginning and the end" (Rev 1:8, 17; 2:8; 21:6; 22:13).



### 4. Christological emphases in Luke:

#### a. Jesus is Lord of all nations (not just of Israel)

- Luke uses *kyrios* ("Lord") over 100 times, mostly for Jesus
- In Luke, the disciples also call Jesus *epistates* ("Master") seven times
- Near the beginning of Luke, as the infant Jesus is presented in the Jerusalem Temple, the elderly Simeon prays, "Now, Master, you may let your servant go in peace, according to your word, / for my eyes have seen *your salvation*, / which you prepared in sight of *all the peoples*, / *a light for revelation to the Gentiles, and glory for your people Israel.*" (2:29-32)
- At the end of Luke's Gospel, the risen Jesus tells his disciples, "Thus it is written that the Messiah would suffer and rise from the dead on the third day / and that repentance, for the forgiveness of sins, would be *preached in his name to all the nations*, beginning from Jerusalem." (Lk 24:46-47)

#### b. Jesus is Saviour of all people (especially the poor)

- At the birth of Jesus, the angel tells the shepherds, "Do not be afraid; for behold, I proclaim to you *good news of great joy that will be for all the people*. / For today in the city of David *a saviour has been born for you who is Messiah and Lord.*" (2:10-11)
- When healing someone, instead of "healing" vocabulary that we might expect, Jesus often tells a person, "*Your faith has saved you.*" (7:50; 8:48; 17:19; 18:42; cf. 8:36, 50).
- During his encounter with the despised tax collector Zacchaeus, Jesus says, "Today *salvation* has come to this house because this man too is a descendant

of Abraham. / For the Son of Man has come to seek and to save what was lost." (19:9-10)

- "Saving" vocabulary is used in several other contexts, aside from healings (6:9; 8:12; 9:24; 13:23; 18:26; 23:35-39)

c. **Jesus is God's Prophet (in word and deed)**

- In the synagogue at Nazareth, after reading a passage from the Prophet Isaiah, Jesus proclaims, "*Today this scripture passage is **fulfilled** in your hearing.*" (4:21), and soon thereafter adds, "Amen, I say to you, *no **prophet** is accepted in his own native place.*" (4:24)
- As Jesus raises from the dead the son of the widow of Nain, the evangelist tells us the reaction of the witnesses: "Fear seized them all, and they glorified God, exclaiming, "***A great prophet has arisen in our midst,***" and "***God has visited his people.***" (7:16)
- When people begin wondering about the identity of Jesus, one of the reported opinions is, "*One of the ancient **prophets** has arisen.*" (9:8; 9:19)
- When Jesus is told that Herod wants to kill him, he says, "Go and tell that fox, 'Behold, I cast out demons and I perform healings today and tomorrow, and on the third day I accomplish my purpose. / Yet I must continue on my way today, tomorrow, and the following day, for *it is impossible that a **prophet** should die outside of Jerusalem.*' / Jerusalem, Jerusalem, *you who kill the **prophets** and stone those sent to you, how many times I yearned to gather your children together as a hen gathers her brood under her wings, but you were unwilling!*" (13:32-34)

## **5. How Jesus is Portrayed, in Words and Actions:**

- In Luke's Gospel, Jesus more often reaches out to "marginal" members of society:
  - **Poor People** (4:18; 6:20; 7:22; 14:13, 21; 16:20, 22; 18:22; 19:8; 21:2-3)
  - **Lepers** (5:12-16; 7:22; 17:12-19)
  - **Tax Collectors and Sinners** (5:27-32; 7:29-35; 15:1; 18:10-14; 19:2-10; cf. 3:12)
  - **Widows** (2:36-38; 4:25-26; 7:11-16; 18:2-8; 20:47; 21:1-4)
  - **Other Women and Children**
- Several narratives of Jesus healing the sick or raising the dead are unique to Luke's Gospel:
  - **Widow at Nain** (7:11-17)
  - **Crippled Woman** (13:10-17)
  - **Man with Dropsy** (14:1-6)
  - **Ten Lepers** (17:11-19)
- Luke's Gospel also has stories involving **foreigners and Samaritans** that are not found in the other Gospels:
  - **Widow of Zarephath & Naaman the Syrian** (brief mentions in 4:25-27)
  - **Samaritan Villagers** (9:51-56)
  - **Parable of Good Samaritan** (10:29-37)
  - **Ten lepers, one a Samaritan** (17:11-19)



## 6. The “Inaugural Event” of Jesus’ Public Ministry (Luke 4:16-30):

- In Mark's and Matthew's Gospels, Jesus does not visit his hometown of Nazareth until about half-way through his ministry in Galilee (Mark 6:1-6; Matt 13:53-58);
    - But Luke tells an expanded version of this story at the very beginning of Jesus' public ministry; thus it is his first public action.
    - The story is placed immediately after Jesus returns from the temptation in the desert and before he calls his first disciples to follow him.
  - While visiting the synagogue at Nazareth, Jesus reads from Isaiah 61:1-2a, announcing "Good News" and "a year of favor from the Lord";
    - But Jesus does *not* read Isa 61:2b, which calls for God’s wrath (implicitly upon Israel's enemies)
  - Jesus applies the text of Isaiah to himself, thus implying that he is the “prophet” and the “anointed one”;
    - Combining these two titles, Jesus could be called the "Messianic Prophet" or the "Prophetic Messiah"
  - Jesus proclaims God’s mercy and care for all peoples, not just Israelites, but also for foreigners and enemies:
    - He uses two examples from the days of Elijah & Elisha to show God caring for foreigners, even the enemies of Israel!
      - The Widow of Zarephath (1 Kings 17)
      - Naaman the Syrian Leper (2 Kings 5)
  - The result of Jesus' preaching is that the townsfolk are so enraged that they try to kill him (wanting to throw him off a cliff)! Home
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### **Luke 4:16-30**

*<sup>14</sup> Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. <sup>15</sup>He began to teach in their synagogues and was praised by everyone.*

<sup>16</sup> When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, <sup>17</sup>and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

<sup>18</sup> 'The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,

to let the oppressed go free,  
<sup>19</sup> to proclaim the year of the Lord's favour.'

<sup>20</sup>And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. <sup>21</sup>Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.' <sup>22</sup>All spoke well of him and were amazed at the gracious words that came from his mouth. They said, 'Is not this Joseph's son?' <sup>23</sup>He said to them, 'Doubtless you will quote to me this proverb, "Doctor, cure yourself!" And you will say, "Do here also in your home town the things that we have heard you did at Capernaum." ' <sup>24</sup>And he said, 'Truly I tell you, no prophet is accepted in the prophet's home town. <sup>25</sup>But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up for three years and six months, and there was a severe famine over all the land; <sup>26</sup>yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. <sup>27</sup>There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.' <sup>28</sup>When they heard this, all in the synagogue were filled with rage. <sup>29</sup>They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. <sup>30</sup>But he passed through the midst of them and went on his way.

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- For Luke Jesus is primarily:
    - *Saviour*
    - *Lord of all Nations*
    - *Prophet*
  - These titles are exemplified in the above passage – 4:16-30
  - This event in the life of Jesus comes at the beginning of his ministry, whereas it comes after an extended period of public ministry in the other synoptic Gospels [**Mark 6:1-6a**; **Matthew 13:53-58**]. He has the smallest of transition statements [v 14-15]. Luke transform the event with the inclusion of the citation from Isaiah [**40:3-5**] and the speech of Jesus.
  - The passage becomes a programmatic prophecy
  - This passage answers the question: What kind of Messiah was Jesus to be?
  - For Luke Jesus is a prophetic Messiah
  - This is stated in v. 18-19 – the Spirit has anointed me – to bring good news to the poor...
  - This anointing of the Spirit occurs when He is poured out onto the followers of Jesus at Pentecost [**Acts 2:33**].
  - What was said of the servant of the Lord by Isaiah is being fulfilled this day in Jesus [**4:21**].
  - Jesus applies the title 'prophet' to himself [**4:24**] – making a strong connection between his ministry and that of Elijah and Elisha [**4:25-27**].
  - The citation from Isaiah also defines the character of Jesus' ministry; he will announce good news to poor, blind, captives, oppressed.

- Luke expands on this throughout his Gospel [*cf 6:20ff (Beatitudes & 7:22 – Jesus’ answer to John’s disciples’ question)*].
- Luke portrays Jesus’ liberating work (release) in terms of personal exorcisms, healings and teachings.
- Radical character of Jesus’ mission – offered and accepted by outcasts.
- Passage announces the theme of prophetic rejection (see prophecy of Simeon 2:34).
- Jesus declares that no prophet is acceptable in his own country – the peoples’ vivid rage and murderous intentions fulfill this prophecy.
- Reason for their movement from acceptance, praise and admiration to anger and rage (difference between v. 22 & 28) – comparison of Jesus’ mission to that of Elijah and Elisha – prophetic visitation is extended to Gentiles: Jesus = Prophet; Nazareth = Israel; Capernaum = the Gentiles.
- Jesus as prophet is for all not just Israel – God’s visitation was for the poor and oppressed of all nations and not just the Jews.
- Jesus is not acceptable in his own country because his mission extends beyond his country.
- Some Jews reject the Gospel later precisely because it is meant for all [*Acts 13:44-52*].

Aspects of Jesus which emerge from this passage:

- Imbued with the Spirit (v. 14)
- Involved in teaching (v.15)
- He is praised (v. 15)
- Raised and nurtured in Nazareth (v.16)
- Jesus upkeeps the Jewish customs of worship at the Synagogue (v.16)
- Is knowledgeable of the Hebrew Scriptures - quoting the prophet Isaiah (v.17-19); reference to mission of Elijah & Elisha (vv. 25-26)
- Regarded as Joseph’s son (v.22)
- Has supernatural powers – slipping through the crowd (v. 30)

## Session # 6: Discipleship In Luke

### The Term 'Disciple'

A disciple is 'a person who freely themselves in the school of the teacher and shares the teacher's views. Greek word for disciple = *mathētēs* [a learner, "from manthano, "to learn"; Latin *discipulus*, "a scholar"]

- The call to follow Jesus as a disciple is introduced in the story of the call of Peter (**Luke 5:1-11**). He takes a story already told in Mark's earlier work, where two sets of brothers are called as disciples—Simon Peter and Andrew, James and John. Luke focuses the story far more on Simon Peter. He would become the leader of the Jesus movement in later years. Luke is interested to focus on what it means for him to become a disciple, one who learns from Jesus, before he tells of Peter as the leader.
- In **chapter 6**, twelve male disciples are named. [6:12-19]
- In **chapter 8**, Luke makes it clear that women, as well as men, followed Jesus in his travels. Indeed, these women "ministered to him" in tangible and practical ways (**8:3**).
- In **chapter 9**, the twelve men are sent out to begin exercising their own roles as disciples, preaching to others and sharing the good news that Jesus brings. [9:1-11]
- In **chapter 10**, a larger group (70, or perhaps 72) are then sent out with the same task. Discipleship is to be an active enterprise, comprising both words of hope ("proclaim the kingdom of God") and proactive deeds ("heal ... and cure diseases"). [10:1-16]
- The cost of following Jesus is emphasised throughout Luke's writings—especially in the section of the Gospel where Jesus journeys towards Jerusalem. Here, he reveals to his followers precisely what it will cost to follow him [9:57-62; 14:25-33]
  - It will mean adopting a lifestyle of radical renunciation of family (**12:49-53; 14:26; 18:28-30**),
  - possessions (**9:3; 10:4; 12:22-23; 14:33; 18:22**) and
  - securities (**9:24; 12:22-23**).
- Those who follow Jesus will know what it means
  - to be "**hated, excluded, reviled, defamed**" (**6:22**);
  - they will travel "**like lambs into the midst of wolves**" (**10:3**); and
  - they will know the **experience of arrest, persecution, trial, betrayal, hatred, and even death (21:12-19)**. This is hardly an enticing invitation—it is a call, a challenge, to walk a committed pathway with Jesus.
- Indeed, these very **challenging elements** are integral to the story which is told in **Luke's second volume (which we know as the Acts of the Apostles)**. In this story,
  - communities are **persecuted (Acts 8:1-3)**,
  - there are plots, riots, arrests, betrayals and imprisonments,
  - key figures are brought to trial, two leaders are martyred (**7:54-60; 12:2**) and
  - Paul lives in peril of his life throughout the last section of the narrative, especially on his journey to Rome. (And the tradition is that Paul himself met his death as a martyr in Rome.)
- In such a context, Jesus advises his followers:
  - "do not worry" (**Luke 12:22, 29**) and
  - encourages them with the words, "**do not be afraid**" (**12:32**).
  - He reminds them of God's unending grace of God towards them (**15:3-32**) and

- assures them that “not a hair of your head will perish” (21:18). This is the powerful good news which operates in the message and activities of Jesus. He brings a focus on God’s grace.
- Await the power from on high – the presence of the Holy Spirit [24: 48-49]
- Interior life of the disciple one disposed to listen and to put into action the words of the Master [Luke 11:28] This is highlighted in the story of Mary and Martha [10:28-42]





L

- ***Listening Heart***



E

- ***Empowerment by the Holy Spirit***



S

- ***Stewardship of God's Grace & Blessing***
- 



H

- ***Hope in the Midst of Adversity***



I

- ***Intuitiveness to read the Signs of the Times***



P

- ***Perseverance to accomplish the Mission of Evangelisation***
-

## **Scripture References:**

### **1. Divine Calling**

*Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, <sup>2</sup>he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. <sup>3</sup>He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. <sup>4</sup>When he had finished speaking, he said to Simon, 'Put out into the deep water and let down your nets for a catch.' <sup>5</sup>Simon answered, 'Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.' <sup>6</sup>When they had done this, they caught so many fish that their nets were beginning to break. <sup>7</sup>So they signalled to their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. <sup>8</sup>But when Simon Peter saw it, he fell down at Jesus' knees, saying, 'Go away from me, Lord, for I am a sinful man!' <sup>9</sup>For he and all who were with him were amazed at the catch of fish that they had taken; <sup>10</sup>and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, 'Do not be afraid; from now on you will be catching people.' <sup>11</sup>When they had brought their boats to shore, they left everything and followed him. [Luke 5:1-11]*

### **2. Interior Life**

*But he said, 'Blessed rather are those who hear the word of God and obey it!' [Luke 11:28]*

### **3. Service & Sacrifice**

*<sup>20</sup> Then he looked up at his disciples and said:*

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

*<sup>21</sup> 'Blessed are you who are hungry now,  
for you will be filled.*

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

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

*<sup>24</sup> 'But woe to you who are rich,  
for you have received your consolation.*

*<sup>25</sup> '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.*

*<sup>26</sup> 'Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.*

*<sup>27</sup> 'But I say to you that listen, Love your enemies, do good to those who hate you, <sup>28</sup>bless those who curse you, pray for those who abuse you. <sup>29</sup>If anyone strikes*



you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt.<sup>30</sup> Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again.<sup>31</sup> Do to others as you would have them do to you.

<sup>32</sup> 'If you love those who love you, what credit is that to you? For even sinners love those who love them.<sup>33</sup> If you do good to those who do good to you, what credit is that to you? For even sinners do the same.<sup>34</sup> If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again.<sup>35</sup> 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.<sup>36</sup> Be merciful, just as your Father is merciful.

<sup>37</sup> 'Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven;<sup>38</sup> give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.'

<sup>39</sup> He also told them a parable: 'Can a blind person guide a blind person? Will not both fall into a pit?'<sup>40</sup> A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher.<sup>41</sup> Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye?<sup>42</sup> Or how can you say to your neighbour, "Friend, let me take out the speck in your eye", when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour's eye.

<sup>43</sup> 'No good tree bears bad fruit, nor again does a bad tree bear good fruit;<sup>44</sup> for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush.<sup>45</sup> The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.

<sup>46</sup> 'Why do you call me "Lord, Lord", and do not do what I tell you?'<sup>47</sup> I will show you what someone is like who comes to me, hears my words, and acts on them.<sup>48</sup> That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built.<sup>49</sup> But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.'

**[Luke 6:20-49]**

#### **4. Commitment to the Call**

<sup>57</sup> As they were going along the road, someone said to him, 'I will follow you wherever you go.'<sup>58</sup> And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.'<sup>59</sup> To another he said, 'Follow me.' But he said, 'Lord, first let me go and bury my father.'<sup>60</sup> But Jesus said to him, 'Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.'<sup>61</sup> Another

said, 'I will follow you, Lord; but let me first say farewell to those at my home.' [Luke 9:57-61]

## **5. Integrity of One's Witness**

*After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. <sup>2</sup>He said to them, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. <sup>3</sup>Go on your way. See, I am sending you out like lambs into the midst of wolves. <sup>4</sup>Carry no purse, no bag, no sandals; and greet no one on the road. <sup>5</sup>Whatever house you enter, first say, "Peace to this house!" <sup>6</sup>And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. <sup>7</sup>Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house. <sup>8</sup>Whenever you enter a town and its people welcome you, eat what is set before you; <sup>9</sup>cure the sick who are there, and say to them, "The kingdom of God has come near to you." <sup>10</sup>But whenever you enter a town and they do not welcome you, go out into its streets and say, <sup>11</sup>"Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near." <sup>12</sup>I tell you, on that day it will be more tolerable for Sodom than for that town.*

### ***Woes to Unrepentant Cities***

*13 'Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup>But at the judgement it will be more tolerable for Tyre and Sidon than for you. <sup>15</sup>And you, Capernaum, will you be exalted to heaven?*

*No, you will be brought down to Hades.*

*16 'Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.' [Luke 10:1-16]*

## **6. Pursuit of Truth & Righteousness**

*24 A dispute also arose among them as to which one of them was to be regarded as the greatest. <sup>25</sup>But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. <sup>26</sup>But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. <sup>27</sup>For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.*

*28 'You are those who have stood by me in my trials; <sup>29</sup>and I confer on you, just as my Father has conferred on me, a kingdom, <sup>30</sup>so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel. [Luke 22:24-30]*

## **7. Listening Heart**

*Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. [Luke 2:51]*

*38 Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. <sup>39</sup>She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. <sup>40</sup>But Martha was distracted by her many tasks; so she came to him and asked, 'Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.' <sup>41</sup>But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; <sup>42</sup>there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.' [Luke 10:38-49]*

## **8. Empowerment by the Holy Spirit**

*<sup>48</sup>You are witnesses of these things. <sup>49</sup>And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.' [Luke 24:48-49]*

## **9. Stewardship of God's Grace & Blessing**

*<sup>43</sup> 'No good tree bears bad fruit, nor again does a bad tree bear good fruit; <sup>44</sup>for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. <sup>45</sup>The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks. <sup>46</sup> 'Why do you call me "Lord, Lord", and do not do what I tell you? <sup>47</sup>I will show you what someone is like who comes to me, hears my words, and acts on them. <sup>48</sup>That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. <sup>49</sup>But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.' [Luke 6:43-49]*

*No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth. [Luke 16:13]*

## **10. Hope in the Midst of Adversity**

*<sup>4</sup> 'I tell you, my friends, do not fear those who kill the body, and after that can do nothing more. <sup>5</sup>But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him! <sup>6</sup>Are not five sparrows sold for two pennies? Yet not one of them is forgotten in God's sight. <sup>7</sup>But even the hairs of your head are all counted. Do not be afraid; you are of more value than many sparrows.*

*<sup>8</sup> 'And I tell you, everyone who acknowledges me before others, the Son of Man also will acknowledge before the angels of God; <sup>9</sup>but whoever denies me before others will be denied*

before the angels of God. <sup>10</sup>And everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven. <sup>11</sup>When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you are to defend yourselves or what you are to say;... <sup>22</sup>He said to his disciples, 'Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. <sup>23</sup>For life is more than food, and the body more than clothing. <sup>24</sup>Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! <sup>25</sup>And can any of you by worrying add a single hour to your span of life? <sup>26</sup>If then you are not able to do so small a thing as that, why do you worry about the rest? <sup>27</sup>Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. <sup>28</sup>But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you—you of little faith! <sup>29</sup>And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. <sup>30</sup>For it is the nations of the world that strive after all these things, and your Father knows that you need them. <sup>31</sup>Instead, strive for his kingdom, and these things will be given to you as well.

<sup>32</sup> 'Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. <sup>33</sup>Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. <sup>34</sup>For where your treasure is, there your heart will be also. [Luke 12:4-11.22-34]

## **11. Intuitiveness to Read the Signs of the Times**

<sup>35</sup> 'Be dressed for action and have your lamps lit; <sup>36</sup>be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. <sup>37</sup>Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. <sup>38</sup>If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves. <sup>39</sup> 'But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. <sup>40</sup>You also must be ready, for the Son of Man is coming at an unexpected hour.' <sup>41</sup> Peter said, 'Lord, are you telling this parable for us or for everyone?' <sup>42</sup>And the Lord said, 'Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time? <sup>43</sup>Blessed is that slave whom his master will find at work when he arrives. <sup>44</sup>Truly I tell you, he will put that one in charge of all his possessions. <sup>45</sup>But if that slave says to himself, "My master is delayed in coming", and if he begins to beat the other slaves, men and women, and to eat and drink and get drunk, <sup>46</sup>the master of that slave will come on a day when he does not expect him and at an hour that he does not know, and will cut him in pieces, and put him with the unfaithful. <sup>47</sup>That slave who knew what his master wanted, but did not prepare himself or do what was wanted, will receive a severe beating. <sup>48</sup>But one who did not know and did what deserved a beating will receive a light beating. From everyone to whom much has been given, much will be required; and from one to whom much has been entrusted, even more will be demanded....<sup>54</sup> He also said to the crowds, 'When

*you see a cloud rising in the west, you immediately say, “It is going to rain”; and so it happens.<sup>55</sup> And when you see the south wind blowing, you say, “There will be scorching heat”; and it happens. [12:35-45.54-55]*

## **12. Perseverance to Accomplish the Mission of Evangelisation**

*5 When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said,<sup>6</sup> ‘As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.’*

*7 They asked him, ‘Teacher, when will this be, and what will be the sign that this is about to take place?’<sup>8</sup> And he said, ‘Beware that you are not led astray; for many will come in my name and say, “I am he!” and, “The time is near!” Do not go after them.*

*9 ‘When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.’<sup>10</sup> Then he said to them, ‘Nation will rise against nation, and kingdom against kingdom;<sup>11</sup> there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven.*

*12 ‘But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name.<sup>13</sup> This will give you an opportunity to testify.<sup>14</sup> So make up your minds not to prepare your defence in advance;<sup>15</sup> for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict.<sup>16</sup> You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death.<sup>17</sup> You will be hated by all because of my name.<sup>18</sup> But not a hair of your head will perish.<sup>19</sup> By your endurance you will gain your souls.*

*20 ‘When you see Jerusalem surrounded by armies, then know that its desolation has come near.<sup>21</sup> Then those in Judea must flee to the mountains, and those inside the city must leave it, and those out in the country must not enter it;<sup>22</sup> for these are days of vengeance, as a fulfilment of all that is written.<sup>23</sup> Woe to those who are pregnant and to those who are nursing infants in those days! For there will be great distress on the earth and wrath against this people;<sup>24</sup> they will fall by the edge of the sword and be taken away as captives among all nations; and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles are fulfilled. [Luke 21:5-24]*

## **NOTES:**

