

## 3a. Introduction to the Book of Acts

"THE FORMER TREATISE HAVE I MADE, O THEOPHILUS, OF ALL THAT JESUS BEGAN BOTH TO DO AND TEACH, UNTIL THE DAY IN WHICH HE WAS TAKEN UP, AFTER THAT HE THROUGH THE HOLY GHOST HAD GIVEN COMMANDMENTS UNTO THE APOSTLES WHOM HE HAD CHOSEN: TO WHOM ALSO HE SHEWED HIMSELF ALIVE AFTER HIS PASSION BY MANY INFALLIBLE PROOFS . . ." (ACTS 1:1-3A)

## 15. Journey to Jerusalem 1 (Luke 9:51-13:21)



*Mary, Martha, and Jesus*

*Mission of the Seventy. The Lawyer's Question—the Good Samaritan and the Mary and Martha stories. Teachings on Prayer—the Lord's Prayer, the Friend at Midnight, and Bread from a Father to a Son. Healing the Bent Woman and a Woman Mixing Dough.*

## “Did You Think to Pray” (hymn 140)

cf. Luke 11:9: “ Ask, and it shall be given you . . . ”

1. Ere you left your room this morning,  
Did you think to pray?  
In the name of Christ, our Savior,  
Did you sue for loving favor  
As a shield today?

(Chorus)  
Oh, how praying rests the weary!  
Prayer will change the night to day.  
So, when life gets dark and dreary,  
Don't forget to pray.

2. When your heart was filled with anger,  
Did you think to pray?  
Did you plead for grace, my brother,  
That you might forgive another  
Who had crossed your way?

3. When sore trials came upon you,  
Did you think to pray?  
When your soul was full of sorrow,  
Balm of Gilead did you borrow  
At the gates of day?

## Structure

The “Journey to Jerusalem” section begins with Luke’s note, “And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem” (9:51).

- Duties and Privileges of Discipleship (9:51–10:24)
  - **Mission of the Seventy (10:1–20)**
- Characteristics of Disciples (10:25–11:13)
  - **Parable of the Good Samaritan (10:29–37)**
  - **Mary and Martha (10:38–42)**
  - **Parable of the Friend at Midnight (11:5–8)**
- Jesus Meets Further Opposition (11:14–54)
  - Hypocrisy of the Pharisees and Scribes (11:37–54)
- Discipleship, Preparation, and the Coming Crisis (12:1–13:21)
  - **Parable of the Rich Fool (12:13–21)**
  - **Healing the Bent Woman on the Sabbath (13:10–17)**
  - **Parable of the Woman Mixing Dough (13:20–21)**

## Duties and Privileges of Discipleship (9:51–10:24)

- **Jesus and the Samaritan Village (9:51–56)**
  - **Contrast this with John's portrayal of the Samaritans (John 4)**
    - *This is an important prelude to the Parable of the Good Samaritan in 10:29–37 because in addition to the historical and cultural antipathy between Jews and Samaritans, Jesus had personal reasons to be upset with Samaritans . . .*
  - **Response of the James and John to the rejection:** expectations of Elijah-like experiences! (9:54; cf. 2 Kings 9–12, where Elijah twice burned up his enemies)
    - *The Son of Man came not to destroy but to save . . .* (9:55–56)
- **Readiness for Discipleship (9:57–62)**
  - **Lucan addition: "having put his hand to the plough . . ." (9:61–62)**
    - Cf. Elisha ploughing when Elijah extended the call (1 Kings 19:19–21)

## Mission of the Seventy (10:1–20)

- **Commission of the missionaries (10:1–16)**
  - "After this the Lord appointed seventy others and sent them on ahead of him (*apsteilen*) in pairs to every town and place where he himself intended to go." (10:1 NRSV, be careful of "other seventy" in KJV)
    - Sometimes referred to as "seventy apostles," but apostle in a general sense of an authorized missionary sent out, not the specific priesthood office
    - 70 nations (Gen 10); 70 elders of Israel (Ex 24, Num 11)
    - "Carry neither purse, nor scrip, nor shoes: and salute no man by the way." (10:4, implying an urgent journey)
- **Return of the missionaries (10:17–20)**
  - Parallels return of the Twelve in 9:10

## Illustrations of the Two Great Commandments (10:25-42)



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- **The Lawyer's Question (10:25-28)**
  - **The two great commandments . . . (Deut 6:5; Lev 19:18)**
- **Parable of the Good Samaritan (10:29-37):** answer to the question, "Who is my neighbor?"
  - Priest and Levite were probably concerned about contracting ritual impurity
    - Jesus never had been worried about this in his healings!
  - **Historical antipathy between Jews and Samaritans links this parable with the teaching of loving one's enemies**
    - Interesting also given Jesus' recent rejection by Samaritans (see 9:51-56)
- **Mary and Martha . . . How do we love God? (10:38-42)**

## Mary and Martha (10:38-42)



J. Kirk Richards, "Mary and Martha"

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- **Dramatic episode with teaching sayings**
- **Mary at the feet of Jesus . . . image of a student-disciple**
- "Now Martha, who was distracted with all the serving . . ." (NJB 10:40)
  - *peri pollēn diakonian*: is **diakonian** about domestic service, the courses of the meal specifically, or service in general?
  - Martha, Martha," the Lord answered, "**you are worried and upset about many things**, but **only one thing is needed**. Mary has chosen what is better, and it will not be taken away from her." (NIV 41-42)
  - **Service is usually highlighted . . . what is meant here?**
- **Be sure to interpret this parable in connection with the Parable of the Good Samaritan and particularly with the Two Great Commandments that precede**
  - **See also:** Bonnie D. Parkin, "Choosing Charity: That Good Part," *Ensign*, Nov. 2003, 104-106.

## Teachings on Prayer

(11:1–13; cf. Matthew 6:9–14)

- **The Lord's Prayer** (Lucan version, 11:1–4)
  - Sins rather than debts
  - Lacks the concluding doxology of Matt 6:13 (though early Greek mss. of Matthew do too)
- **Parable of the Friend at Midnight** (11:5–8)
  - [comparing like with like](#)
- **Encouragement to Pray** (11:9–13)
  - “If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? **If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?**”
  - [Comparing like with unlike](#) (cf. Parable of the Widow and the Unjust Judge, 18:1–8)

## Discipleship, Preparation, and the Coming Crisis (12:3–13:21)

- **Exhortation to Fearless Confession** (12:4–12)
- **Earthly versus Heavenly Treasure**
  - Parable of the Rich Fool (12:13–21)
  - Dependence upon the Lord (12:22–30; Q. cf. Matthew 6:25–30)
  - Seeking the Kingdom of God First (12:32–34; Q. cf. Matt 6:31–32)
- **Preparedness for the Coming of the Son of Man** (12:35–48)
  - *The other gospels tend to reserve Second Coming discussions to the Passion Week, but Luke sprinkles them throughout the Road to Jerusalem section*
  - Parable of the Watchful Servants (12:35–40)
    - the parable explained (12:41–48)
- **The Time of Judgment** (12:49–59)
  - **Jesus brings divisions** (12:49–53)
  - Signs of the times (13:54–57)
  - Parable of reconciling with one's adversary (13:58–59) 8
- **Repent or Perish** (13:1–9)

## Two More Women in Luke . . .

- **Healing the Bent Woman on the Sabbath** (13:10-17)
  - “And when Jesus saw her, he called *her to him*, and said unto her, Woman, **thou art loosed from thine infirmity**. And he laid *his* hands on her: and **immediately she was made straight, and glorified God**.” (13:12-13)
  - This healing/controversy story illustrates the true meaning of the Sabbath – **liberation** and **worshipping God** (Ex 20:8-11; Deut 5:12-15)
- **Parables of Growth** (13:18-32; Q, cf. Matt 13:31-33)
  - The mustard seed (13:18-19, still the kingdom!)
  - The woman mixing dough (13:20-21)