



## 16. Journey to Jerusalem 2: The Perea Ministry (Luke 13:22–19:10)

*More Lucan parables, including the Parables of the Lost and Found; Warnings about Wealth; the Widow and the Unjust Judge; the Scope of Salvation, including the Pharisee and the Publican and the story of Zacchaeus.*

### “Dear to The Heart of the Shepherd” (hymn 221; cf. Luke 15:4–7)

<https://www.lds.org/music/library/hymns/dear-to-the-heart-of-the-shepherd?lang=eng>

1. Dear to the heart of the Shepherd,  
Dear are the sheep of his fold;  
Dear is the love that he gives them,  
Dearer than silver or gold.  
Dear to the heart of the Shepherd,  
Dear are his “other” lost sheep;  
Over the mountains he follows,  
Over the waters so deep.

(Chorus)  
Out in the desert they wander,  
Hungry and helpless and cold;  
Off to the rescue he hastens,  
Bringing them back to the fold.

2. Dear to the heart of the Shepherd,  
Dear are the lambs of his fold;  
Some from the pastures are straying,  
Hungry and helpless and cold.  
See, the Good Shepherd is seeking,

Seeking the lambs that are lost,  
Bringing them in with rejoicing,  
Saved at such infinite cost.

3. Dear to the heart of the Shepherd,  
Dear are the “ninety and nine”;  
Dear are the sheep that have wandered  
Out in the desert to pine.  
Hark! he is earnestly calling,  
Tenderly pleading today:  
“Will you not seek for my lost ones,  
Off from my shelter astray?”

4. Green are the pastures inviting;  
Sweet are the waters and still.  
Lord, we will answer thee gladly,  
“Yes, blessed Master, we will!  
Make us thy true under-shepherds;  
Give us a love that is deep.  
Send us out into the desert,  
Seeking thy wandering sheep.”

## Structure

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

———**All new material!**

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

- **The Strait Gate (13:22–30)**
- **Lament over Jerusalem (13:31–35)**
  - Matthew places this later in the Jerusalem Ministry (23:37–39)
- **Healing the Man with Dropsy (14:1–6)**
  - Another Sabbath controversy, Luke is more interested in the **condition**
  - Dropsy (*hyrōpikos*): severe edema or swelling
- **A Lesson to Guests and a Host: Parables of Humility and Hospitality (14:7–24)**
  - Seats at the Wedding Feast (14:7–11)
  - Choice of Guests (14:12–14)
  - Parable of the Great Supper (14:15–24)
- **Cost of Discipleship (teaching discourse, 14:25–35)**
  - Parable of a Man Building a Tower (14:28–30)
  - Parable of King Going to War (14:31–33)
  - Salt (14:34–35)
    - *Here salt represents firm loyalty*

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



- **Introduction (15:1-2)**
  - Different context than Matthew's in the Sermon on the Church (Matt 18:10-14)
- **The Lost Sheep (15:3-7)**
  - Sheep wanders off on its own, must be found
- **The Lost Coin (15:8-10)**
  - A woman loses a coin, but she finds it
- **The Lost Son (or Parable of the Prodigal Son and His Brother, 15:11-32)**
  - The "prodigal" loses himself but comes back on his own
  - What does the wayward son receive at the end? The faithful son?

Pompeo Batoni, *The Return of the Prodigal Son* (1773)

## Parable of the Dishonest Steward

(or the Prudent Manager! 16:1-13; in section on Warnings about Wealth, 16:1-31)

- How can the servant reduce the amount owed the master?
  - Perhaps eliminating commission, but *Lucan parables are not expected to make full sense in the real world*
- Making ourselves friends with "the mammon of unrighteousness" (16:9; *mammon*, Aramaic for "money, wealth, property")
  - **Pragmatic advice or ironic question?** How can "worldly wealth" welcome into "everlasting habitations?"
  - "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches . . . **No servant can serve two masters** . . ." (16:11-13)
    - ***We cannot make friends with Mammon!***

## Parable of the Rich Man and Lazarus (16:19–31; Warnings about Wealth)

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

## Ten Lepers and the Grateful Samaritan

(healing story/teaching discourse, 17:11–19)



James Tissot, *The Healing of Ten Lepers*

- All then healed and “cleansed”
- **Only the one who returns and is grateful is saved**
  - “Your faith has made the whole [sesōken se]” actually means “has saved you!”

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

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

## Parable of the Widow and the Unjust Judge (18:1–8)

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



Zacchaeus in the Equarium leading the Passage of Jesus by Sarah Towner



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

- Perhaps the section would be better titled “**The Gospel Net is Very Broad!**”
  - Starts and ends with a publican, and example of *inclusio* or “frame” where a word, phrase, image, or, here, a type of person is used to delineate a section
- **Parable of the Pharisee and the Publican (18:9–14)**
- Jesus Blesses the Little Children (18:15–17)
- The Rich Young Ruler (18:18–30)
- **Passion Prediction 3** (18:31–34), without correction
- A Blind Beggar Recognizes the Son of David (18:35–43)
- **Zacchaeus the Publican (19:1–10)**
  - Jewish name meaning “innocent!”
  - Voluntarily gives his goods to the poor (19:8) unlike rich young man in 18:18–25
  - Returning extorted goods fourfold, in harmony with Mosaic law (Ex 22:1; Lev 5:16; Num 5:7)

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