



# The Compassion of Jesus

JOHN THE BAPTIST'S PREACHING IN LUKE; THE LUCAN GENEALOGY;  
JESUS' SERMON IN NAZARETH; THE TWELVE; THE RAISING OF THE  
SON OF THE WIDOW OF NAIN; THE WOMAN WHO LOVED MUCH;  
WOMEN WHO FOLLOWED JESUS; LAZARUS AND THE RICH MAN; THE  
PHARISEE AND THE PUBLICAN; ZACHAEUS.

Luke 3:1-38, 4:14-30, 6:12-8:3, 16:1-31, 18:1-19:10.

# “Precious Savior, Dear Redeemer” (hymn no. 103)

1. Precious Savior, dear Redeemer,  
Thy sweet message now impart.  
May thy Spirit, pure and fervid,  
Enter ev'ry timid heart;  
Carry there the swift conviction,  
Turning back the sinful tide.  
Precious Savior, dear Redeemer,  
May each soul in thee abide.

2. Precious Savior, dear Redeemer,  
We are weak but thou art strong;  
In thy infinite compassion,  
Stay the tide of sin and wrong.  
Keep thy loving arms around us;  
Keep us in the narrow way.  
Precious Savior, dear Redeemer,  
Let us never from thee stray.

3. Precious Savior, dear Redeemer,  
Thou wilt bind the broken heart.  
Let not sorrow overwhelm us;  
Dry the bitter tears that start.  
Curb the winds and calm the billows;  
Bid the angry tempest cease.  
Precious Savior, dear Redeemer,  
Grant us everlasting peace.

# The Lucan Jesus



# John the Baptist and His Mission (Luke 3:2b–20)

- The New Translation makes significant additions regarding the mission of the Savior (see JST Luke 3:5–9): **take away sins**, **bring salvation to Gentiles**, **bring to pass the resurrection**, hold the keys until the end, **administer justice . . .**
  - All in harmony with Lucan sensitivities and emphases!
- Additional, detailed instructions to tax collectors and soldiers, illustrating Luke's interest in **commoners and marginalized figures and social justice** (see 3.10–14)



# The Baptism of Jesus (Luke 3:21–22)

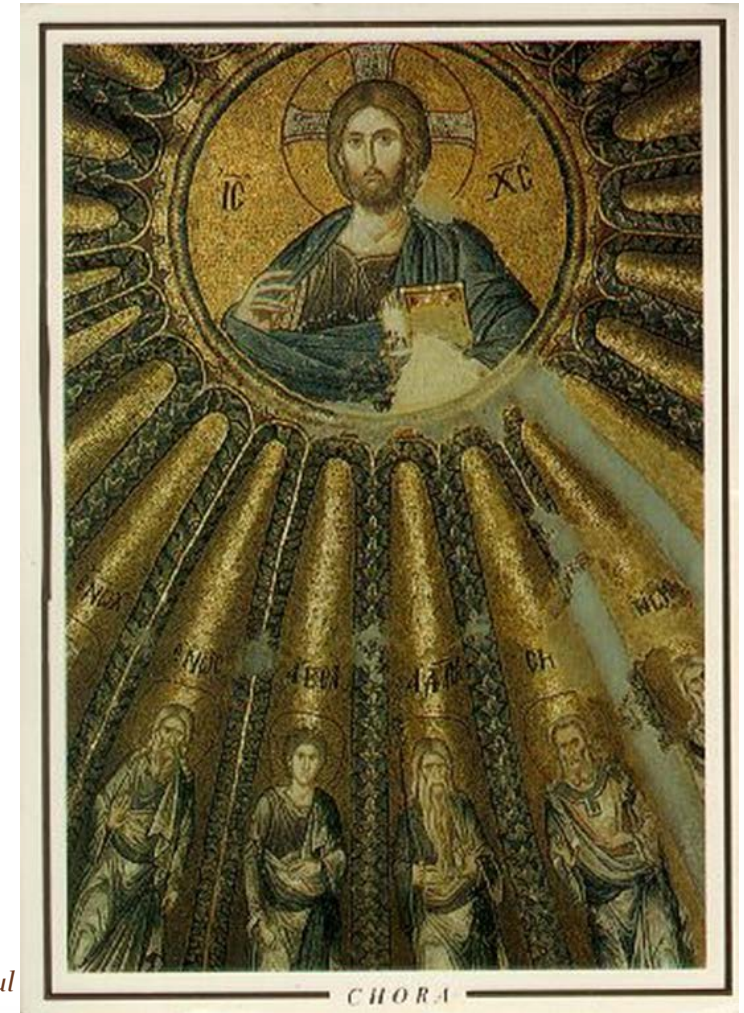


- Heavens open, *seemingly as much a result of Jesus' "praying" as due to the baptism itself*
- Lucan Emphasis on **the Spirit**
  - Holy Ghost descends "**in bodily shape**" and "**like a dove**"
    - Does "like a dove" (hōs peristeran) refers to the shape or to the manner of descent?
    - Joseph Smith taught that "the sign of the dove" represented the Holy Ghost's presence (*Teachings of the Prophet Joseph Smith*, 275–276)
  - **An "anointing" of the spirit**
  - Holy Ghost foreshadows role in the Church at Pentecost in Acts 2

Harry Anderson, "John the Baptist Baptizing Jesus"

# Luke's Genealogy of Jesus (Luke 3:23–38)

- **Placed after baptism and before ministry begins**
  - More specifically, genealogy illustrates God's declaration "Thou art my beloved Son"
  - Also reflects Moses, see Exodus 6:14–26
- Ascending order, rather than descending, as in Matthew
- **Begins with Joseph** the son of Eli (Heli)
  - Matthew had Joseph as the son of Jacob (Matt 1:16)
    - **Emphasizes actual genealogy rather than legal line**
  - Could Joseph be Eli's son-in-law?
    - The Greek does not suggest this, but if so, this would be Mary's lineage
- **All the way to Adam, stresses inclusion of all humanity, not just Israel**
  - Matthew's emphasis was "son of David"
  - "... the son of Adam, **the son of God.**" (3:38)



Byzantine mosaic of the genealogy of Jesus, St. Chora, Istanbul



# Jesus Teaches at Nazareth (Luke 4:16–30)

<https://www.youtube.com/watch?v=h9M2mprzCF8>

The Spirit of the Lord is upon me,  
because he hath anointed me  
to preach the gospel to the poor;  
he hath sent me  
to heal the brokenhearted,  
to preach deliverance to the captives,  
and recovering of sight to the blind,  
to set at liberty them that are bruised,  
To preach the acceptable year of the Lord.

- *His application of Isaiah 61:1–2*
- *His rejection contrasted with the acceptance of Elijah and Elisha (4:24–29)*
- “But he passing through the midst of them went his way . . .” (4:30)



# The Ministry of Jesus in Luke





# Call of the Twelve (Luke 6:12–16)

- “And it came to pass in those days, that he went out into a mountain to pray, and **continued all night in prayer to God**. And when it was day, **he called unto him his disciples**: and of them **he chose twelve, whom also he named apostles . . .**” (6:12-13)
  - “. . . **continued all night in prayer to God**”
  - “. . . **he called unto him his disciples**”
    - **Disciples (literally “learners”)** are a larger group of followers of Jesus, some part-time (Lazarus and sisters), some full-time (Peter, Andrew, James, John, several women, etc.)
  - “**of them he chose twelve . . .**”
    - a New Israel
  - “. . . whom also he named **apostles**”
    - **apostolos** comes to mean “one who is sent as an authorized agent”
    - Still, the gospels use the term very rarely (Luke more than others)
    - ***The Twelve do not fully begin their mission until after the Resurrection when their witness is complete and after Pentecost, when they begin to be sent out to all the world***

# Who Were the Apostles?

See Huntsman, “Galilee and the Call of the Twelve Apostles,” 3-16

<u>Matthew 10:2-4</u>	<u>Mark 3:16-9</u>	<u>Luke 6:14-6</u>	<u>Acts 1:13</u>
<p>Simon Peter            Andrew, his brother            James, son of Zebedee            John, his brother</p>	<p>Simon Peter            James, son of Zebedee            John, brother of James            Andrew</p>	<p>Simon Peter            Andrew, his brother            James            John</p>	<p>Peter            James            John            Andrew</p>
<p>Philip            Bartholomew (≈ Nathanael?)            Thomas            Matthew</p>	<p>Philip            Bartholomew            Matthew            Thomas</p>	<p>Philip            Bartholomew            Matthew            Thomas</p>	<p>Philip            Thomas            Bartholomew            Matthew</p>
<p>James, son of Alphaeus            (Lebbaeus) Thaddeus            Simon “the Cananean”            Judas Iscariot</p>	<p>James, son of Alphaeus            Thaddeus            Simon “the Cananean”            Judas Iscariot</p>	<p>James, son of Alphaeus            Simon the Zealot            Judas “of James”            Judas Iscariot</p>	<p>James, son of Alphaeus            Simon the Zealot            Judas “of James”</p>

# Sermon on the Mount and Sermon on the Plain

- **The Sermon on the Plain was delivered to a large, public audience of Jews and Gentiles**
  - Jesus may have descended from the mount, where he had taught the Twelve in detail, and then given part of the sermon to the multitude –or– it may simply have been given at a different time and location
  - It is possible that Matthew and Luke are giving two different versions of the same sermon based upon their different emphases
- Compare with Matthew's Sermon on the Mount (chs. 5–7)
  - Luke has 32 verses as opposed to Matthews' 111 verses
  - **Luke is missing all of Matthew 6 (ethical material on Almsgiving, prayer and forgiveness, fasting, orientation towards God)**
    - Much of this material, however, appears elsewhere in his gospel
- **Discourse not highlighted as much by its positioning in the text**
  - Matthew's was the first discourse at the end of the first part of his gospel
- **More explicitly connected with the call of the Twelve, who are called "apostles" (cf. 3 Nephi 12's "Sermon at the Temple")**
  - Many private instructions are later given to other disciples in Luke (11:1–13)



# Luke's Sermon on the Plain (6:17–49, sermon)

- **Structure**

- **Assembling and healing the people** (6:17–19, narrative transition report)
- **Two Kinds of Men: Beatitudes and Woes** (6:20–26, woes aimed at the rich!)
- **Love and Mercy** (6:27–38)
- **Inward Character of True Disciples** (6:39–49)

- **Lucan Themes** (see Wayment, 363–374)

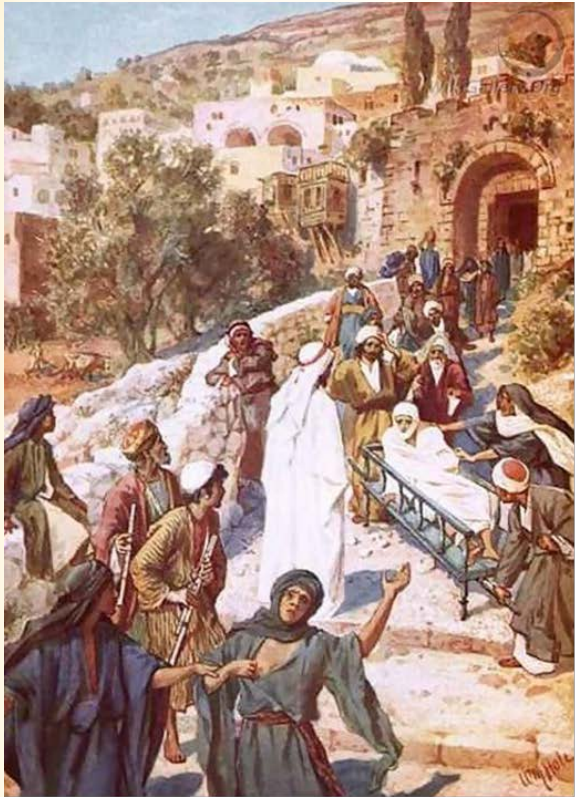
- **Emphasis on Poverty**

- “*... Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled . . . But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger*” (6:20, 24; cf. Matthew 5:3, 5)

- **Emphasis on Christian Compassion and Action, not individual result**

- “*Be ye therefore merciful, as your Father also is merciful.*” (6:36; cf. Matthew's 5:48, “Be ye perfect . . .”)

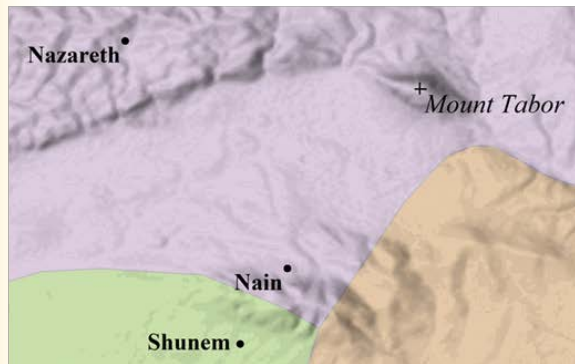
- **Blessings of persecution, loving enemies**



# Raising the Son of the Widow of Nain (Luke 7:11–17)

- Death of an only son was an economic catastrophe for a widow; *she is a silent, voiceless object of pity*
  - Parallel to Elijah and the widow of Zarephath (1 Kings 17:8-24), whom Christ had referenced in 4:26 in Nazareth
- Contrast with the son of the “great” woman of nearby Shunem, whom Elisha had raised from the dead
  - Both sons are monogenes, the “only sons!”

“And when the Lord saw her, he had compassion on her, and said unto her, ‘Weep not.’ And he came and touched the bier: and they that bare him stood still. And he said, ‘Young man, I say unto thee, Arise.’ And he that was dead sat up, and began to speak. And he delivered him to his mother.”





# The Woman Who Was a Sinner

—or— “The Woman Who Loved Much” (Luke 7:36–50)



- Incident often confused with woman anointing Christ for burial (Mark 14:3-9; Matt 26:6-13; John 12:1-8 [Mary])
- Parable of the Two Debtors (7:42–43)
  - *Was she forgiven because she loved much or did she love because she was given much?*

Simon Dewey, “For She Loved Much”



# Jesus and Table Fellowship

- **Table fellowship** (commensality): who one eats with represents whom one accepts
- **Contemporary expectations**
  - Supports kinship
  - Enforces boundaries—especially hierarchy, status, and gender
  - Perpetuates social values
  - Gives honor
- **Jesus' expectations: "Everyone is welcome at the table!"**
  - Kinship extended to friends and all who accept him
  - Challenged social religious exclusivism
  - Did not insist on customs
  - Looked forward to the future messianic banquet when humble would be honored



- *How should we share and extend our fellowship to others?*

# The Women Who Followed Jesus (Luke 8:1-3)



- “ . . . and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, **Mary called Magdalene**, out of whom went seven devils, And **Joanna** the wife of Chuza Herod’s steward, and **Susanna**, and **many others, which ministered unto him of their substance**”
  - *Mary from Magdala was not the same as the “woman who was a sinner in 7:36-50!*
  - The women had money and the freedom to use it!

# Warnings about Wealth (Luke 16:1–31)

- **Parable of the Dishonest Steward (16:1–13)**

- “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)**

- 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**



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



Zacchaeus in the Sycamore Awaiting the Passage of Jesus by James Tissot



- 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)**
- 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; Numbers 5:7)

# *Exegetical Exercise 2 due Monday!*

- Pick a pericope (self-contained passage) from anything we have read in the gospels this unit
- See instructions in Learning Suite—use the same 4-5 paragraph format