



**THE JESUS
CHALLENGE**
for Young Adults

Get seminary-level instruction on the Gospels and fellowship with other young adults. We'll unpack what it means to live as an authentic disciple in the post-Christian West.

**STUDY
SCRIPTURE.
APPLY IT TO
YOUR LIFE.
EMBRACE
AUTHENTIC
DISCIPLESHIP.**

**TUESDAYS STARTING
JANUARY 26TH**

6:30-8:30PM

St. Thomas Parish Hall

-
- 10 sessions
 - Lecture and small group discussion
 - \$50 tuition

*Mark and Luke;
Acts of the Apostles
(Jan - Apr 2021)*

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Mark 1-5: Beginning and Galilean Ministry Part I

Peter Ziolkowski, Jan 26th

Opening Prayer: Is 40.1-11

The Jesus Challenge for Young Adults

What does our Lord teach about discipleship in the Gospels - and how do we live it in today's world? Living in our secular postmodern world is daunting. Catholicism seems under attack constantly, and authentic discipleship an insurmountable task. Is it even possible? How do we embrace Jesus' words to his first disciples to know the Lord and be formed as his disciple *now*?

- 6:00 Doors Open (hangout, order food)
- 6:30 Lecture (eat, drink, and Listen!)
- 7:15ish Large Group Discussion, Q&A
- 7:30 Small Group Discussion
- 8:30 Formal End (folks can linger, but this is the official end time)

Q&A after class or email me @ peterz@umich.edu.

Welcome & PZ Intro

Housekeeping

- 1) Class Notes, References, Bibliog. These notes draw from my own research and commentaries, esp.:
 - Healy, Mary. *The Gospel of Mark*. Catholic Commentary on Sacred Scripture. (Grand Rapids: Baker, 2008)
 - Fitzmyer, Joseph. *The Gospel According to Luke*. (New York: Doubleday, 2004)
 - Johnson, Luke Timothy. *The Acts of the Apostles*. (Collegeville: The Liturgical Press, 1992)
 - Spangler, Ann and Tverberg, Lois. *Sitting at the Feet of the Rabbi Jesus*. (Grand Rapids: Zondervan, 2009)
 - NRSV; see www.biblegateway.com for online.

- 2) Class objectives

Interpret the Gospels:

1. Who is Jesus?
2. What did he teach?
3. What did he do for us?

Discuss Questions of Discipleship:

1. What does Jesus require for one *to become* his Disciple?
2. What does he *prescribe* for his Disciples?
3. How do we live as disciples in today's world?

Discipleship in 1st Century Palestine as a Basic Framework for 'Rabbi' Jesus

A. Masters (Rabbis) and Disciples (*Talmidim*) of Jesus' time (outside of Jerusalem)¹

- 1) *Torah* study (Pentateuch) was an integral part of ordinary Jewish Life². Study was both at home and at the synagogue (place of communal worship and study that developed during the Babylonian exile circa 600 BC). Study was another form of prayer, like *Lectio Divina*, in which God spoke to the student.
- 2) Moral formation of Typical Jewish boys in time of Jesus
 - Most Jewish boys (5-13)
5-10: Learning Hebrew (2nd language to Aramaic) and memorizing the Torah
10-13: Learning the Oral Torah³
 - Most talented Jewish Boys
13-20: further study at a *Bet Midrash* (house of interpretation), usually part of synagogue
 - Most brilliant
16-20s: become a disciple of a great "rabbi"
- 3) Rabbis (prior to Fall of Jerusalem in 69AD)
 - a) Characteristics:
 - (1) not from wealthy or priestly classes, but from ordinary families that worked as farmers, blacksmiths, tailors, shoemakers, carpenters, and builders (tekton, or stone builder)
 - (2) worked seasonally, traveling and teaching from village to village in the off-season
 - (3) conducted study sessions in bet midrash but often outdoors in vineyards, marketplaces, or open road
 - (4) relied on hospitality, were never paid
 - (5) took on disciples who would study and travel with them for years
 - (6) sometimes delayed marriage well beyond the usual time of 18-20 for the sake of study and travel
 - b) Manner of Discipleship
 - (1) Rabbi would call a disciple from amongst the various groups of older young men. The called would have to make this commitment, perhaps with the ascent of his parents, as joining the itinerant rabbi really impacted the family.
 - (2) Elijah's discipling of Elisha (I Kings 19.19ff) may have been a model for 1st century rabbis
 - (3) Often taught in parables
 - (4) The purpose of study was ultimately to know God. A disciple sought to "acquire his master's character, his internal grasp of God's law" (*Rabbi Jesus*, 34). Had

¹ This section in part summarizes *Sitting at the Feet of the Rabbi Jesus*, 21-34 and 51-64.

² Shmuel Safra and Menahem Stern, eds., *The Jewish People in the First Century* (Amsterdam: Van Gorcum, 1976), 968, as quoted in *Sitting at the Feet of the Rabbi Jesus*, 26.





³ Rabbinic interpretations of *Torah*, later fixed in writing ~200 AD, called the *Mishnah*

exemplary character to go along with great learning, and exemplified applying God's word to one's life.

- (5) Disciples sought to become like their masters. Disciples often then went on to become rabbis themselves, to 'do what their master did'.
- (6) Rabbinic training was very much a hands-on apprenticeship, at least for those who traveled with their rabbi.
- (7) At least in the following centuries, a disciple would also attend to his master's personal needs: All acts a slave performs for his master, a disciple performs for his rabbi, *except untying the sandal* (Rabbi Jesus, 60). In addition to freeing the master of practical chores like cooking and cleaning, the disciple learned humility and docility to his master.
- (8) Obedience (Lk 6.46). Having to follow orders is a fantastic way to curb oneself ... < story of almost getting fired from my first job >

B. Jesus' Discipleship Framework

It is crucial to never lose sight of what is paramount with the Lord: it is always, always, always personal. He really knows us and will literally do anything to win our friendship, beginning with atoning for the damage of our sins and sanctifying by pouring out the HS. In other words, discipleship is not a 'process' but rather *how* our personal relationship with the Lord matures into eternal friendship.

- 1) Jesus was more than a rabbi, but rabbinic discipleship most probably provides the framework for at least the initial relationship he had with his disciples. The rabbinic framework also provides the general contours for Jesus' manner of forming disciples:
 - Know God (believe, learn from, and be with Jesus)  CONVERSION
→ requires becoming his disciple
 - Become Like Jesus  TRANSFORMATION
→ be formed as his disciple; 'live by the Spirit'
 - Do Like Jesus  MISSION
→ do what Jesus: charity and good works, esp. evangelism
and exercise of spiritual gifts such as exorcism and healing
- 2) As with his peer rabbis, one didn't just say, oh, I am a disciple. Rather, Jesus stipulates the conditions to become his disciple
 - (1) Repent from Sin
 - (2) Believe (and trust) Jesus
 - (3) All-in ... deny yourself, take up your cross  "make Jesus absolute Lord of your life"
 - (4) Obey Jesus in everything
 - (5) Receive baptism of Jesus, i.e., baptism in the HS

We will see that Jesus specifies these conditions repeatedly throughout the gospels, particularly (1) thru (3).

- 3) I will postpone my remarks on Transformation and Mission until they come up a bit later. As well, the Lord unfurls more of his teaching on discipleship through other NT writers, and, indeed, the Spiritual Doctors of the Church through the ages.

Intro to Synoptics and the Gospel of Mark

	----- Synoptic Gospels -----			
	Mark	Luke	Matthew	John
Infancy Narrative				
JnB / Baptism of Jesus				
Public Ministry				
		qqqqqqqqqq	qqqqqqqqqq	
		qqqqqqqqqq	qqqqqqqqqq	
		qqqqqqqqqq	qqqqqqqqqq	
			mmmmmm	
			mmmmmm	
			mmmmmm	
			mmmmmm	
Triumphal Entry				
Passion Narrative				
Resurrection Accounts				
		∥ ∨		
		Acts		

1) Structure & “Movement” of the Gospels

2) Overview of Mark

- Beginning 1.1-15
- Ministry in Galilee 1.16-9.50
- Ministry in Jerusalem 10.1-13.37
- Arrest, Trial, Crucif. 14.1-15.47
- Resurrection Accts 16.1-20

Passion Narrative {

A. Beginning of the Gospel of Jesus Christ	1.1-15
1) “Start”	1
2) JnB ministry	
a) JnB is the prophesied one	2-3
b) Baptism of Repentance	4-5
c) Looks like Elijah	6
d) Greater one coming, who baptizes w HS	7-8
3) Baptism of J	
a) JnB Baptizes J: “dips into water”	9
b) HS descends on J like a dove	10
c) F’s voice identifies J as beloved and as well-pleasing	11
4) Tempt in Desert	12-13
5) J’s begins Preaching ‘the Gospel of God’ <Galilee>	
a) Time is <i>fulfilled</i> and the Kingdom is at hand	14
b) Repent	15
c) Believe in the gospel	15

There is a great economy of words in Scripture, in places each word is pregnant, even saturated, with meaning. The beginning of Mark’s gospel is one such place.

- Gospel. *Euangelium*: good news (1) Mark’s title for his account as “gospel” explicitly ties his account to the “preaching” of the gospel that is referenced in many other places in the the NT (95x; see esp. I Ptr 4.6 and 4.17; only 14 in Mt, Mk and Luke, of which 8 in Mk); (2) the glad tidings of Is 40 (see below); and (3) esp. for Gk ears, the public announcing of some great event, such a victory (remember, pre-twitter days). Jesus came to preach ‘the gospel of God’ (1.14), of which Mark is an account.
- Christ. *christos / messiah*: anointed one. We think of “savior” in a spiritual, cosmic sense in everyday English, but 1st century Jews were expecting a political savior. Priests, prophets and kings were anointed in the Old Testament and, since even before the Fall of Jerusalem in 587 bc and more so after, a Davidic king.
- In Is 40.1-11, the “gospel” or “glad tidings” (v9) are that ¹Israel’s penalty is paid (v2); that ²a way is to be paved for the revealing of the “glory of the Lord” (v3-5), for the Lord’s word of promised restoration is faithful (v6-8); that ³he is coming ‘with might’ and reward; and that ⁴he will feed his sheep and ‘carry them in his bosom’. Note, in Jewish rabbi culture, a reference to one verse meant a reference to the whole passage.
- The ‘messenger’ is ‘the voice crying’ in Is, that Malachi 3.1 also echoes.



[https://www.google.com/maps/place/Mount+ 1](https://www.google.com/maps/place/Mount+1)

v 3. JnB ‘prepared the way of the Lord’ – that the glory of the Lord may be revealed – by preaching a ‘baptism of repentance for the forgiveness of sins’. See that repentance is necessary for forgiveness, and baptism symbolizes this repentance and is only preparatory and doesn’t constitute the act of forgiveness.



https://en.wikipedia.org/wiki/Baptism_of_Jesus 1

- Repent. *metanoia* / *sub*: change of mind (Gk); turn back or return to (Hb, eg. Jer 18.11; Is 55.7) (Healy, 17-20), change direction, deeply renounce.

- Baptism: dip or plunge into water in ordinary Greek. Used as a process of initiation for a Greek into Judaism or for entry into an Essene community. Rather than as a rite of initiation, John uses it, probably consciously as fulfilling God’s word in Is 40, as a sign of repentance and points to Jesus’ baptism as something different and far greater.

v 6. ‘leather belt and hair garment’: Mark notes that JnB wears one like Elijah’s (II Kgs 1.8).

v 7. ‘not worthy to stoop down and untie his sandals’: gap between JnB and J greater than gap between a rich person and his least servant; *JnB: not worthy to even be J’s Disciple!*

v 8. ‘He will baptize you with the HS’

Fundamentally different baptism. Not just cleansing, but the purpose of God’s cleansing, the outpouring of the Holy Spirit: God’s personal indwelling. All four gospels identify Jesus as “the one who baptizes with the HS” and this baptism is precisely what we see happening whenever anyone becomes a believer in Acts. See esp. Acts 2.38 where Peter baptizes ‘so that your sins may be forgiven’ and (so) you will receive the Holy Spirit’ and Acts 11.16, where Peter remembers the saying “John baptized with water but you will be baptized with the HS”. We are probably called ‘Christians’, i.e., ‘anointed ones’, because we, too, are anointed with the HS! As we will see in Acts and throughout the NT, this anointing with the HS doesn’t simply effect an ‘ontological’ change but initiates one into the very life of God. While this reality is always evidenced in the saints, the Lord has always intended this active experience of his presence *for all believers!* Come Holy Spirit!

v 9-11. **DQ: Why did Jesus get baptized?** He has nothing to repent of. ¹Jesus is the New Adam and thus demonstrates in his person the ‘new reality’ that makes him a New Adam (Rom 5.12ff; I Cor 15.22, 45). Moreover, we are “baptized into Christ” (Rom 6.3, I Cor 12.13, and Gal 3.27). ²J’s receipt of the HS upon baptism is a visible sign foreshadowing how believers, *by being baptized into the person of Christ*, thereby gain access to the HS! ³Jesus empties himself in becoming a man of his communion with the HS, and here steps back into it.

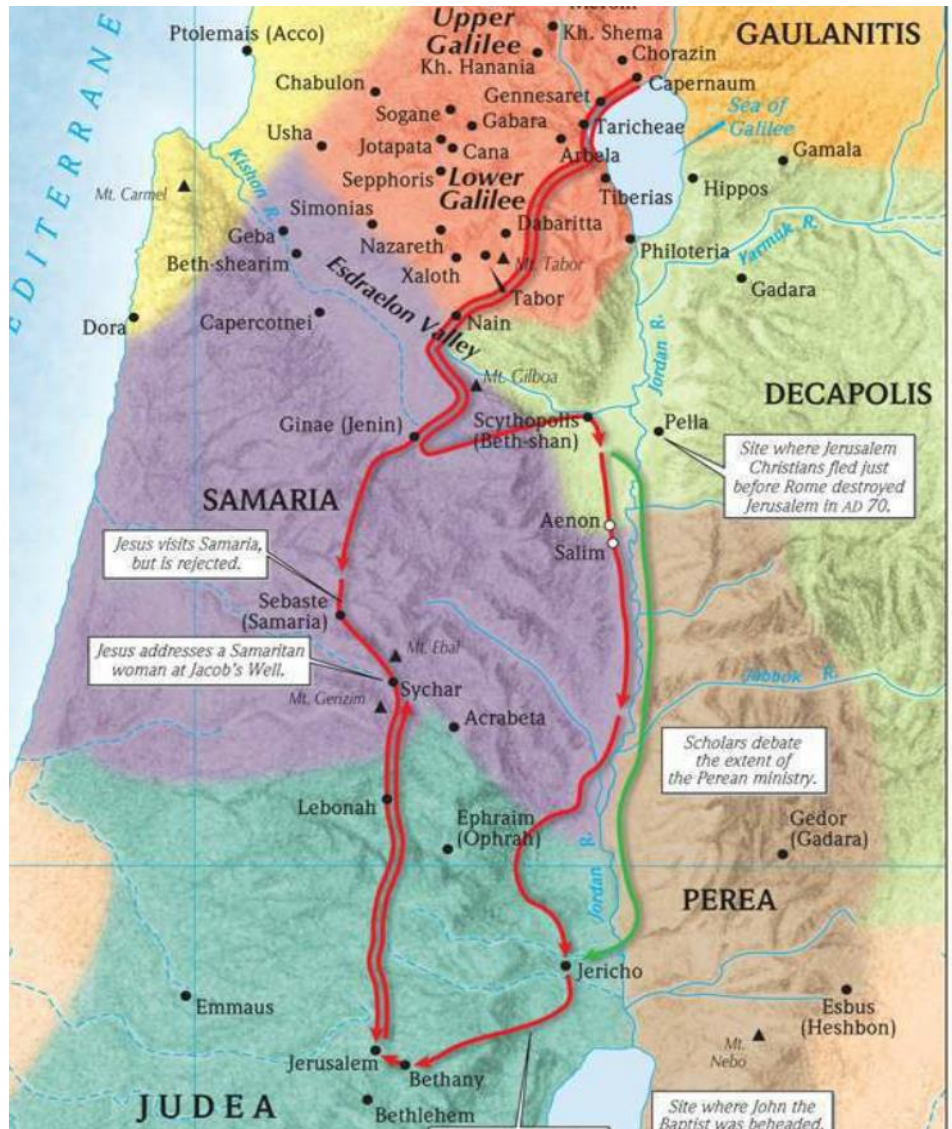
v 12-3. *The Spirit* immediately drove him out into the wilderness. See more detailed version in Luke.

v 14. ... Jesus preaches the ‘gospel of God’.

After this beginning, Mark devotes nine chapters to J's ministry in the northern regions around Galilee and then recounts his ministry in the area around Jerusalem in chapter 10 and in Jerusalem itself in 11 – 13. Chapters 14 and 15 are the Passion Narrative, followed by Resurrection Accounts in 16.

B. Galilean Ministry Part I:
1.16 - 6.7

The 'gospel of God' first and foremost is the arrival of God himself in the person of Jesus. Jesus 'preaches' this gospel primarily through healings, casting out evil spirits, making people 'clean', ordering cosmic forces, raising the dead, forgiving sins, claiming to be lord even of the Sabbath. While he taught with authority (1.22), we get little of its content, the 'new teaching' (1.27), in the first five chapters of Mark, save for the 'Kingdom Parables' in 4.1-34. Jesus' ministry has two levels: those he calls to be his disciples and the crowds stirred by his miracles. This section seems to have two sets of bookends corresponding to Jesus' mission to the disciples (A) and crowds (B) and their respective response:



- | | | | |
|-----------------|----|-----------------------------------------------------------------------|---------|
| <i>positive</i> | A | Jesus calls first | |
| | | Apostles: respond | |
| | | “immediately” | |
| | | 1.16-20 | |
| <i>positive</i> | B | Synagogue on Sabbath: teaching; 1 st mighty work; approval | 1.21-28 |
| <i>negative</i> | B' | Synagogue on Sabbath: teaching; review of mighty works; but rejection | 6.1-5 |
| <i>positive</i> | A' | So complete is Apostles acceptance that Jesus sends them on mission! | 6.7-12 |

While many of the people do accept Jesus, Jesus himself marvels at the unbelief and rejection by his hometown (6.6): given his many demonstrations, how can anyone fail to get Jesus' divine nature? Jesus' Early Galilean Ministry comes in seven acts:

- 1) Call of Peter, Andrew, James & John 1.16-20
- 2) Identity Cycle I: Authority to Forgive; Son of Man 1.21-2.12

- 3) Call of Levi (tax man) and to Sinners 2.13-19
- 4) Identity Cycle II: Bridegroom; Lord of Sabbath; Son of God 2.19-3.12
- 5) Jesus followed by 'great multitude', creates New Israel 3.13-35
- 6) Teaching I: Kingdom Parables 4.1-34
- 7) Identity Cycle III: Lordship over Nature, Demons, Death, Uncleanness 4.35-6.6

1) Call of Peter, Andrew, James & John 1.16-20 Day 1: Sabbath

J calls to P & A 'to follow' him, as students of a rabbi. From Gsp of Jn, we know that P & A earlier heard JnB preaching down in Judea/Jordan region (Jn 1.40), and perhaps had witnessed J's baptism. P & A 'immediately' choose to be J's disciples, as do J & J.

2) Identity Cycle I: Authority to Forgive; Son of Man 1.21-2.12

a) In Capernaum, on Sabbath and Next Day .21-34

(1) Teaching Authority buttressed by Exorcism 21-28

'entered synagogue and taught' -custom to invite itinerant rabbi's to teach

(a) 'taught with authority, unlike the scribes' 22

(b) Teaching authority buttressed by Exorcism 23-28

(c) 'a New Teaching'

(2) Healing of Simon's Mother in Law (quietly on Sabbath!) .29-31

(3) Whole city came to M-i-L's door w sick and possessed .32-34

(a) Jesus healed and exorcised,

(b) ... silencing demons 'who knew him' !

Day 2

b) After a 'retreat', J travels Galilee preaching & exorcising 35-45

(1) Healing / making clean of a Leper 40-45

c) Auth to Forgive 'proven' by Healing of Paralytic <'home' in Capernaum> 2.1-12

(1) J 'preaching the word' to a large crowd inside J's house

(2) Blocked by crowd, four friends lowered paralytic thru roof

(3) J: forgives paralytic's sins

(4) Ss: Blasphemy! Who can forgive sins but God alone?

(5) J: 'Son of Man' has authority! Proof = healing of paralytic

'Son of Man' generally used in OT to indicate a man like Adam, mortal except for Dan 7, which is a vision of the end of days in which the Ancient of Days gives everlasting dominion and glory to 'one like a son of man' (7.13). This is the primary title Jesus uses of himself (~70 times in the gospels!) rather than Jesus the Messiah (Jesus Christ). Jesus does this to point explicitly to his eternal kingly role rather than a mere earthly role of an anointed earthly king. Jesus dominion includes authority over Sin. Revelations 1.13 and 14.14 also use this title for J.

3) Call of Levi (tax man) and to Sinners 2.13-19

a) Call of Levi .13-15

b) J entertains tax collectors and sinners → Came to call sinners .15-18

(1) S&Phs: why does J eat with tx col & sinners?

(2) J: healthy needn't a physician; J calls sinners, not righteous

4) Identity Cycle II: Bridegroom; Lord of Sabbath; Son of God 2.19-3.12

a) Jesus is the Bridegroom; fasting will come later ('wine skins') .19-22

- (1) People: why don't your Ds fast like Phs & JnB?
 (2) J: my Ds will fast after Bridegroom leaves
 Phs/JnB went beyond law, fasting Wed & Fri, prob as a sign of repentance.
 Since JnB introduced J, who preached repentance, very natural Q.
 (3) Unshrunk cloth to patch old clothes; new wine in old skins
- b) J is Lord of Sab: Eating ⓔ .23-28
 (1) J & Ds plucking heads of grain
 (2) Phs: why are you breaking Sab?
 (3) J: cites precedent of David
 (4) J: 'SoMan' Lord of Sabbath
- c) J is Lord of Sab: Healing in a Synagogue ! 3.1-6
 (1) Phs were watching 'to see if he healed on sabbath, to accuse him'
 (2) J to Man with withered hand: Come here
 (3) J to Phs: Is it lawful to do good, to save on Sabbath?
 (4) Phs: silence
 (5) J to Man w WHnd: "stretch out your hand
 (6) Phs immediately met with Herodians on how to destroy J
 → See that J sees the trap but asserts his Identity as God, or at least as Lord of the Sabbath, in the most public setting.
- d) J is 'Son of God' – per evil spirits! .7-12
 (1) A great multitude from Galilee, Judea, Jerusalem, Idumea, beyond the Jordan, and region of Tyre and Sidon follows J to sea.
 (2) Diseased people pressed upon J to 'touch him'
 (3) Whenever unclean spirits saw J, they correctly identify him.
 See that opposite the Phs, Ss and Herodians, Evil Spirits correctly identify Jesus!
- 5) Jesus followed by 'great multitude', creates New Israel 3.13-35
 a) **Naming of the 'Twelve'** .13-19
 (1) J 'called to him those whom he wanted'
- b) J Exorcises by Satan or by HS ?? .20-30
 (1) Crowd: "he has gone of out his mind' –
 (2) J's family: agrees and tries to restrain him" 21
 (3) Ss from Jerus: "he is possessed by Beelzebul 22
 (4) J: absurd to think Satan casts out Satan! 23-26
 (5) J: must be stronger than Satan to take what is his 27
 (6) Crowd or Ss: "J has an unclean spirit"
 (7) J: [I cast out by power of God not an unclean spirit]
 so you are Blaspheming HS – this will not be forgiven!
 (also a rebuke to Ss in 2.1ff).
- c) New "Brethren" of J .31-35
- 6) Teaching I: Kingdom Parables 4.1-34

- a) Parable of Sower / Choosing J .1-20
 ‘sowing’ is preaching; ‘seed’ is the ‘word’ (= gospel); ‘growth’ is manner of accepting, ‘yield’ is ‘fruit’
 (1) Path / birds / eat seed up: Satan snatches it away
 (2) Rocky ground / quick growth / scorched by sun: joyous reception / rootless growth / scorched by persecution
 (3) Thorns / weak growth / no grain: worldliness and cupidity choke word, rendering no yield
 (4) Good soil / good growth / 30-60-100 fold
- b) Various
 (1) Lamp is not hid under a basket 21
 (2) All hidden things and secrets to be made known 22-4a
 (3) Judgment: Measure you give you will get 24b
 (4) Talents: he who has more will be given, he who has little will be taken away 25
- c) Kingdom grows from Scattered Seeds into a harvest, despite man ‘not knowing how’ 26-29
- d) Mustard Seed, smallest of seeds grows into greatest shrub 30-32
 → Explanations to Parables only given to Ds, not the crowds 33-34
- 7) Identity Cycle III: Lordship over Nature, Demons, Death, Uncleanness 4.35-5.34
- a) Calming of Wind and Sea 4.35-41
 Apostles: “Have you still no faith?”
- b) Exorcising Extreme Demoniac 5.1-20
 Healed Demoniac: Begged Jesus to follow him
 Crowd: “Begged Jesus to leave”
- c) Raising of Dead daughter of Synagogue Leader .21-24a, 35-43
 Jairus: prays to Jesus with Faith, Jesus ‘touches’ her
- d) Power over Uncleanness .24b-34
 Woman: great faith, enough to touch Jesus
- e) Response of Hometown: Unbelief (Nazareth) 6.1-6
 “Jesus marveled at their unbelief”

Concluding Comments:

See in opening (1.1-15): Jesus’ identity as Son of God; Much greater than JnB; and as the one with the HS. The first part of J’s Galilean (1-6) further reveals his divine nature as Lord of the Sabbath, Lord over Demons, Decay and even Death, as Lord over Nature and Chaos (water), and, indeed, as Judge, showing the mercy of forgiveness reserved to God alone. Indeed, J, the Son of Man of Daniel 7, has received from the Ancient of Days the dominion and glory reserved only for the Son of God. Our Lord’s presence is, indeed, the good news: J’s preaches ‘repent of sin and believe in Jesus’.

Mark records the response of the Crowds, disciples, religious leaders, demons and those healed and exorcised, and even his cousins, ranging from ‘all-in’ to rejection, from recognition of J’s Divinity to dismissive mocking to ‘he’s Satan’ to ‘he’s nuts’.

Let’s lets glory, revel, in Jesus’ divinity and make the ‘all-in’ response of the apostles, which we will learn is the only response for any disciple.

Small Group Discussion Questions

Interpretation #1: What titles are used to describe Jesus? What do they mean?

Interpretation #2: Read out loud 4.21-25. What does “To him who has more will be given; and from him who has not, even what he has will be taken away” (4.25) mean? How does this speak to the responsibility we have as disciples?

Discipleship #1: Read aloud 1.16-20. Peter, Andrew, James and John responded to Jesus’ call to discipleship by leaving everything, nets, boats, livelihood, father, to follow him. What does this teaching tell us of the requirement for all his disciples, including ourselves? Can you think of any other passages that speak to a general requirement such as this?

Discipleship #2: As implied in Mark 2.18-22, Jesus assumes that his disciples will fast like John the Baptists and the Essenes, who at the time fasted on Wednesdays and Fridays. Read out loud Matthew 6.16-18. What purpose does fasting serve? (clearly *it is not* to earn forgiveness)

- How would you apply this teaching in your life?

Mark 6-10: Galilean Ministry Part II

St T Jesus Challenge, Feb 2nd

Recap of Mark 1-5. Mark opens by identifying John the Baptist as the one from Isaiah 40 who “prepares the way of the Lord” through “baptism of repentance”, who also hails Jesus as “the One who Baptizes with the Holy Spirit”, and witnesses a theophany in Mark of the Holy Spirit descending on Jesus together with the Father’s voice. Jesus begins preaching in Galilee the ‘gospel of God’, that the Kingdom of God is at hand, repent, and believe (1.14-15) by disclosing the very presence of God - in his own person – by authoritative teaching buttressed by healings, exorcisms, raising the dead and commanding the elementary forces of the cosmos, the wind and the sea. These opening chapters repeatedly mark our only appropriate response – to immediately drop everything to follow Jesus.

Intro. Although some of the crowd lacks faith despite so many miracles (6.1-6), J’s disciples are so well formed that they can extend Jesus’ mission of preaching repentance, healing, and, exorcising demons (6.7-13,30-2) and even assist with the central miracle which prefigures their successors work to this day: the proto-Eucharist multiplication of the loaves and fishes (6.30-44; 8.1-21).

Mark 6-10 further discloses Jesus’s identity through miracles and against notions that he is “JnB raised from the dead”, Elijah, or even Moses. The revelation climaxes with another theophany rendering visible Jesus’ divine nature together with the Father and Son (9.2-8), bracketed by the re-assertion that Jesus comes as the suffering servant to make reparation for sin (8.31-33, 9.30-32, and esp. 10.45). Indeed, the *good news* is that not only (a) that the Lord God has come to *be with* his people, but (b) that he *ransoms us from sin*, thereby making us “clean” and “fit” for (c) *enjoying his post-resurrection presence* both in the Eucharist and the outpouring of a person of God upon us, i.e., the Baptism in the HS!

Aside from disclosing these key features of the Kingdom of God, Mark records Jesus’ teaching on purity of heart (7.1-23), sin (9.43-49), marriage (10.2-12), and how a disciple must have humility and a servant’s heart (9.33-35, 10:13-16,32-45).



- 1) Missionary Journey of Twelve 6.7-32
- a) Sending of Twelve (*apostello*). 7-13
 On the one hand, the Ds were ready for mission, on the other hand, J wanted to more broadly meet the enthusiasm for his ministry. To preach repentance (not yet baptizing!), heal, and exorcise unclean spirits
- began to send out two by two
 - granted authority, a share of J's own authority
 - take nothing ... not even a sack: points to relying on God even more than itinerant rabbis
 - anointed with oil for healing ~ sacrament of anointing; only mention in all the gospels, but also mentioned in the Letter of James.
- b) Herod Antipas' Response to Preaching (+ the Beheading of JnB) .14-29
- (1) "J is JnB Resurrected" 14-16
 Herod Antipas (3.6), son of Herod the Great, the great architect and murderous paranoid, was the ruler of Galilee and believed the first of three alternatives about Jesus (a) JnB *resurrected* with new 'powers' by which he healed and exorcised; (b) Elijah *returned* (Malachi 3.1, 4.5); or (c) just another 'prophet', but not 'the prophet like Moses' (Deut 18.18).
- (2) Herodias kills JnB (thru HA) for calling out their marriage 17-29
 HA, ironically given his adultery, 'feared and protected JnB was deeply grieved at having to kill JnB and we will see that he later will have nothing to do with J's trial (see Luke's Passion Narrative)
- c) Apostles Return and Planned 'Retreat' 30-32
 ... to a deserted place
- 2) Miracles & Teaching around Sea of Galilee 6.33-8.26
- a) **Mult of Loaves and Fishes 'A'** (5/5k/12; proto-Euch) 33-44
- (1) Crowd spies out retreat plans – and... 33-4
 J's "heart was *moved with pity*" so he begins teaching in the wilderness (*eremos topos*), the setting for Lord providing manna during the Exodus (Ex 16)
- (2) Dialogue w Ds
- (a) Ds: Send them away to go buy food! 35-6
 - (b) J: *You* feed them yourselves! 37a
 - (c) Ds: What! 37b
 - (d) J: OK, I'll do "*it*" – bring me what u got 38
- (3) Feeding of 5,000

- (a) J orders crowd *thru the Ds* 39-40
 - (i) to ‘recline in groups’ (symposia), like at a banquet ...
 - (ii) in ‘Rows of hundreds and fifties’, arrayed like tribes of Isr in desert (Ex 18)
- (b) “took, blessed, broke, gave” *to his Ds* to “set before” 41
Prayer and actions prefigure Eucharist in Mk 14
- (c) All 5k men (~20k) were filled with 12 baskets leftover 42-44
Super-abundance (like manna) points to Messianic banquet in Isaiah (esp. 25.6, cf. 30.20ff, 49.1-12, 55.1ff) → what the Lord gives us will never run out.

b) Jesus **Walks on Water** and **Calms Wind** 45-52
Now J himself needs a ‘retreat’, so he goes on a mt to pray, bids Ds to go across Sea of Galilee, then walks across water to join them at 3 am in the morning. Of course, Ds were startled! But having just witnessed yet another miracle – they should know the Lord’s identity by now!

c) Crowds seek **Healings** around Gennesaret 53-56
... touching the *tzitzit* (fringe) of Jesus’ cloak, all were healed → superabundance too of healing power. J was very Jewish! (see Num 15.38-39 commanding the embroidery of the tzitzit). *sozo* = heal or save.



d) Teaching II: “Defilement” – ‘not Outside In, but Inside Out’ 7.1-23
Against much pressure to Hellenize, i.e., integrate into Greek culture, most Jews extended the biblical purity laws of washing - which applied *only to priests serving at the altar* - to *all Jews at all meals* and to contact with any unclean (unconsecrated) person or products (part of the “Oral Torah”, see Healy, 135-6). In response to their question about his Ds failure to wash, J points out some examples of hypocrisy in their ‘human tradition’ (Oral Torah), such as their Law of Corban over-riding the 4th Commandment. Then, in vv 14-23, J teaches the crowds only things that ‘come out’ from the inside defile: evil thoughts, *fornication*, theft, murder, adultery, coveting, wickedness, deceit, *licentiousness*, envy, slander, pride, foolishness.

- (1) To Ph & Scrbs 1-13
- (2) To crowds 14-16
- (3) To disciples 17-23

{ READ }

Only to the Ds does J further explain that the ‘inside things’ are what come from the heart, first sins but also thoughts. Rather than dilute Torah, Jesus actually radicalizes it, as Matthew more fully records in the Sermon on the Mt.

- e) Tyre & Sidon Mission: **Exorcism** 24-30
Gentile cleverly appeals for daughter with great faith and cleverness
- f) Decapolis Mission: **Healing of Deaf and Dumb Man** 31-37 *→ Faith*
- g) **Mult of Loaves and Fishes ‘B’** (7/4k/7; proto-Euch) 8.1-21
 - (1) J again has compassion on ‘hungry’ crowd

- (2) “took, blessed, broke, gave”
- (3) Apostles again help with this miracle!
- (4) at Dalmanutha, Phs ask J for a “Sign from Hvn”
- (5) Beware the ‘Yeast’ of the Phs & Herod!

h) **Healing of Blind Beggar** 22-26 *↳ Faith*

B. Identity IV: Not Just “Messiah” But *Suffering Servant & Divine Son of God* 8.27-9.30

1) Revelation of Fuller Identity 8.27-9.8

- a) To Ds: Yes, Messiah, but Suffering Servant
 - (1) Who do people say that I am? (See Herod) 27-8
 - (2) Who do you say that I am?
 - Peter*: Messiah 29
 - (3) Don’t tell anyone! 30
 - (4) Messiah, yes, but must greatly suffer & die
 - Peter*: No Way! 32-33

- ✱* *⊕* b) To crowd: Discipleship requires taking up ‘one’s cross’ 8.34-39
 - cross ... be made to take up *because of* being J’s D
 - Whoever is ashamed of J (crucifixion), J will be ashamed
 - { READ }**
 - You could not expect a starker contrast to what Ds (and crowds) expected of a ‘Messiah’- nor a starker contrast to J’s glory revealed in the Transfiguration.

- ✱* c) Transfiguration: P, J & J 9.2-8
 - { READ }**
 - after six days – unusually precise time measure
 - up a high mountain – ‘new’ Sinai theophany (Ex 24.17), either Tabor or Hermon (NE of Ceasarea Philippi)
 - Elijah, greatest prophet, taken up to heaven, and Moses, great lawgiver; both of whom had theophanies on Sinai (aka Horeb) signify, resp. *Torah* and *Nephilim*, the Law and the Prophets.
 - cloud casting a shadow ... ~ presence of God over tent of meeting in Ex 40.34
 - ‘Listen to Him’ = obey Jesus (another condition of discipleship throughout gospels)

- 2) Don’t reveal J’s divinity until after *Resurrection* 9.9-13
 - Elijah has come [JnB]
- 3) “help me believe [in Jesus’ identity]”: Prayer of an uncertain father for the **exorcism and healing** of his son 9.14-29
 - ‘faithless generation’ rebukes Ds and ‘if you can’, the father
- 4) Don’t reveal J’s divinity until after *Death and Resurrection* 9.30-32

C. Teaching III 9.33-10.52

⋈ 1) First must be last and servant of all .33-35

2) Deeds done *in Jesus' name* .36-49

a) 'welcoming' a child in J's name ⇔ welcoming J & F .36-37

b) Exorcism/deeds of power done by others .38-40

c) Those who give you a cup of water will be rewarded .41

d) Actions (stumbling blocks) that undermine believers: .42-49

☆ SIN

Speaks to sin on two levels, both *individual* but also *corporate*, which latter sense fits with the solemn warning against scandal by 'you' (the Apostles), who are acting in Jesus' name, , that even someone as great as a hand, foot or eye is to a body should be 'cut off', in order that the 'body' may survive loss of key leaders rather than for the community to lose its salvation. Similarly, the import for the individual is a dire warning of the seriousness of sin. These verses may fill out the preaching of "repentance from sin" mentioned so often.

(1) Eternal punishment

(2) Expel them lest they lead whole community in sin

(3) Everyone [expelled] will be *salted* (=tested) by fire (expulsion) .49

3) Have *Salt* and Keep Shalom .50

Be zealous (salted) for gospel and keep shalom (fullness of health) in relations to one another

4) Teaching on Divorce 10.2-12

{ Read }

5) Receive Kingdom of God like a little child .13-16

☆

6) Call to Rich and Devout Young Man → condition: sell everything 10.17-31

a) Dialogue with RDY Man .17-22

→ turns away

b) Riches can block way to kingdom .23-25

c) Ds & Peter: what about us? We have left everything! .26-30

... you are going to face persecutions (30)

d) "many" [not all] that are first will be last31

α'

7) Great in Kingdom will serve like Jesus (and even die) 32-45

J: I will be persecuted unto Death (but will rise) .32-34

James & John: Can we have highest places of glory?

J: Can you drink 'my chalice' and experience my 'baptism'?

James & John: Yes we can!

J: You *will get that* ... but not (necessarily) the places of glory

→ Highest glory belongs to those who suffer death like J

Other Ds: indignant at James & John .41

J: whoever would be great must be the servant of all .42-44

α₂

... [just like me,] who came to serve and give his life a ransom .45

8) Call to Bartimaeus, the Blind Beggar (opposite of R&DY Man) 10.46-52

Bart. Screams out to Jesus, Jesus calls him, B asks for sight with faith (he saw J with eyes of faith), receives sight because of his faith, then "goes his way", which is to follow

☆

Jesus 'on the way' to Jerusalem, i.e., to Passion. Mark invites us, whose eyes have been opened, to follow Jesus through his passion. Be not like the RDY turns away from J's call to discipleship, but be like B, blind and poor, and follow Jesus.

Conclusion: Never far from Mark's narrative is the "all or nothing" response Jesus demands of anyone who would follow him, ultimately typified by the rich young man's rejection and the poor beggar's embrace: can we ourselves "sell everything and follow Jesus" (10.21)? We will pick this up in our small group discussion.

Small Group Discussion Questions: Mark 6-10

Interpretation #1: What does Mark tell us of the contents of the “preaching”? In other words, list the elements of the ‘good news’ that Jesus preached, and provide references if you can:

Interpretation #2: In what specific ways do the Disciples assist Jesus in his mission?

Gospel vs Contemporary Culture #1: Compare Jesus, Lord and God, who is moved by love, pity and compassion to feed and heal us, and to bring us into his presence with notions of god held by your friends and acquaintances.

Discipleship #1: (WARNING: terrifying but incredibly liberating content to follow). Read Jesus’ saying ‘to the crowd’ in 8.34-38. Picture yourself as the ‘rich young person’ in 10.17-31. “Going all-in” is a *universal condition* of becoming J’s disciple stated in various forms 19 times in the gospels. How will you (who are not called to religious life) fulfill this condition?



Discipleship #2: Read out loud Mark 9.33-35 **or** 10.42-45 (parallels). What does this mean in your own words?

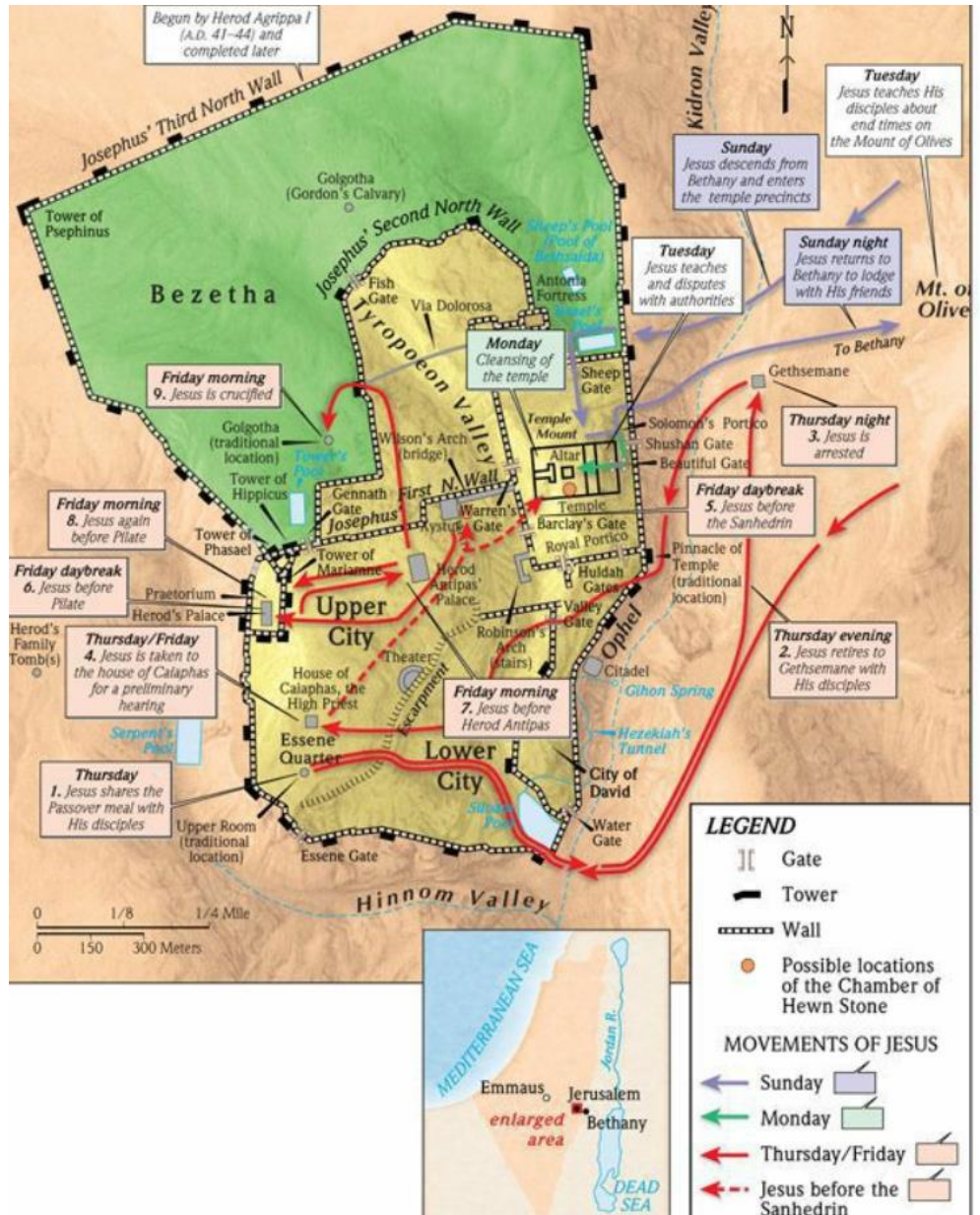
- How would you apply this teaching in your life?

Mark 11-13: Holy Week, Days 1-4

St T Jesus Challenge, Feb 9th

Intro: Brief recap of 1st ten chapters where Jesus discloses his identity, climaxing with Transfiguration – and his role of ransoming us from sin, i.e., the crucifixion. This messiah comes as a king, but first as a priest, indeed, a priest who offers himself as the saving sacrifice for us all!

Via Dolorosa and ‘The Way’. The *Via Dolorosa* is usually thought of as the journey, or “way”, from the place of Jesus’ trial to Golgotha, but Mark seems to move its starting point back to his final departure from Galilee. By the beginning of 10, Jesus has traveled south from Galilee to the region of Judea just north of Jerusalem and extending east beyond the Jordan, from which Jesus begins “his journey” or “way” (10.17), that is, *up to Jerusalem*, where he will be crucified (10.32-34). Jesus draws near to Jerusalem at the beginning of 11, which we commemorate each year during Holy Week, beginning with his triumphal entry (11.15ff) and ending with his Passion. (Cf. Healy, 159-60). Christians were first known as members of “the Way”, probably from being joined to Jesus’ passion and resurrection thru baptism (see John 14.6 and Rom 6) and also their readiness to ‘follow Jesus’ on his ‘way’, even to its endpoint of being crucified.



(Holman, p 333) 1

→ Note on Pilgrim Feasts: Tabernacles; Passover; First Fruits/Pentecost *not earthly king*

A. Kingly Entry to Jerus. & Judgment on Temple (3 Prophetic Enactments)

11.1-26

Herein lies the key to J's secrecy about his identity as "messiah". J is indeed the prophesied eternal Davidic king and *the political messiah*, but in a far more cosmic sense than most expected (see Ch 13 and 14.61-62). Since giving his life as a ransom (10.45) is the very object of Jesus coming and that time was now (10.32-34), this was also the time to reveal the political dimension of his lordship. J's entry as King is followed by two other prophetic enactments. The first is quite literal, the purging of the temple, while the second symbolic signals the end of the temple per se; all of these enactments challenge the spiritual rulers of Jerusalem, setting up their conflict with Jesus (11.27-12.40).

1) Kingly Entry into Jerusalem

READ 11.1-11

Day 1

- Mount of Olives. Zechariah 14.4-9 prophesied that God's kingship would be revealed over the whole earth
- 2. Tethered Colt. Prophetic gesture of a king entering a city on a colt in times of peace, see esp. Zech 9.9 prophecy of Jerusalem's king coming triumphant but humble, riding on a colt.
- upon which on one ever sat – required of an animal used for a sacred purpose (Num 19.2, Dt 21.3) .
- cloaks on the road. Gesture of homage to a newly crowned king (see 2 Kings 9.13) (Healy, 222)
- Hosanna, 'please God, save us', from Ps 118, psalm used during pilgrim journey to Feasts in Jerusalem
- Blessed is 'he who comes in the name of the Lord ... the kingdom of David that is to come' – clear political messianic expectations
- v 11. Temple Area. God's promised a new Jerusalem and a new temple which would be a place of great joy and a blessing to all the peoples, all the gentiles, of the whole world. Jesus looks around and finds it quite wanting in this regard ...

Jesus clearly has the 'crowd' although they don't quite 'have' Jesus, i.e., they don't realize that his "saving" is first from sin and only later will he return to save them from political dominion and lead us in a new kingdom.

2) Judgment on Temple: Barren like the Fig Tree

11.12-21

Day 2

a) Rendering Fig Tree Barren:

.12-14

Jesus 'was hungry', tree 'not in season', ordered it barren. The fig tree often represents Israel in the OT (e.g., Joel 1.7)

b) Purging Temple of merchants and money changers

15-19

- (1) J's actions
- (2) J's teaching
- (3) CP & Ss response: kill J out of fear of J & losing 'the crowd'



<https://emp.byui.edu/satterfieldb/Jerusalem/TempleCourtyardStairs.jpg>

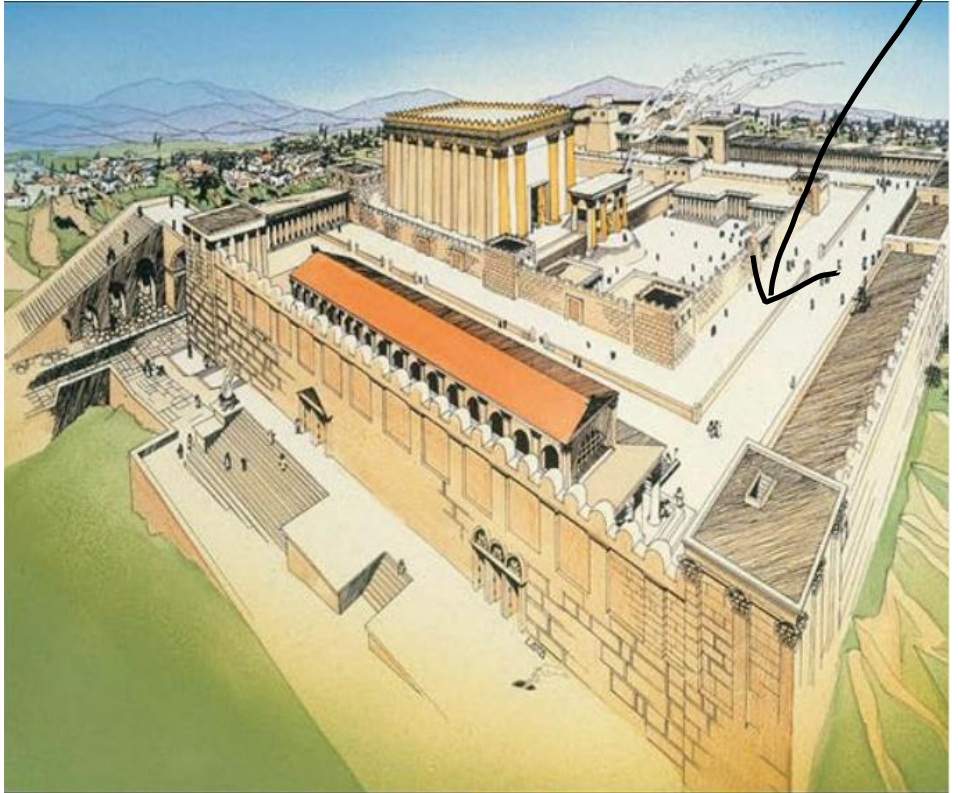
c) Fig Tree 'withered away to its roots'

20-21

Day 3

Ct of G

Court of Gentiles was being used for (a) Money changing required to pay the temple tax and (b) purchase of sacrificial animals, e.g., doves, for temple sacrifices. Both could be done elsewhere, but temple officials sucked up huge revenue from holding it within the court of gentiles → bad use of holy space. Temple authorities grew really wealthy at time with mansions surrounding temple area. So ruling priests wanted to protect their authority and lucrative source of income. Moreover, use was exactly contrary to fulfilment of God's purpose for temple, i.e., to bless all gentiles everywhere. Jesus, in fact, has royal authority to clean house.



(Holman, p 172)

Spitfire

Aside - Teaching on Prayer: conditions of faith and forgiveness

.22-26

- "faith to move a mountain" ... J uses hyperbole to indicate that great faith is required, and, indeed, will produce results. Of course, God is not to be tested by frivolous signs or for silly things, but rather, ask above all for the HS as well as the five petitions contained in the Lord's prayer (see Luke 11.1-13). And, of course, for healings and exorcisms, esp. insofar as they bring attention to the message of the gospel, precisely the commission J gives the Ds in Mk 6.
 - prayer for forgiveness requires that you forgive others

B. 4 Round Fight with Jewish Authorities

11.27-12.44

3) Round 1 vs. CP, Scr & Elders: Q of J's Authority

11.27-12.12

- a) By what authority did you Purge the Temple? .27
- b) J's trap: answer me first basis for JnB's authority .28-33
- c) Parable: Coming Judgment of the Wicked Tenants 12.1-9
Warning (veiled thru a parable) of coming judgment for their abuse and even killing of prophets and now the son, whom 'owner' of the vineyard had sent
- d) The 'Great Miss': stone rejected by builders is *the cornerstone* .10-11
J quotes Same Psalm (118.22-23) pilgrims coming to Jerusalem sang, and hailed Jesus with, to judge them

Parry - two counter punches

They *got It*, but feared the crowd & went off to lick their wounds. .12

- 4) Round 2 vs. Phs & Herodians: Q of Paying hated Tax 12.13-17
- 5) Round 3 vs. Sads: Q of Resurrection .18-27
They land a punch here – J has to affirm resurrection – but J counter punches with Ex 4, that God himself discloses to Moses that Abrah, Is & Jacob are all resurrected!
- 6) Round 4 vs. Clever and “Wise” Scribe: Greatest Command .28-34
 - a) Clever: Scribe challenges J’s claim of divine authority – remember the whole fight is about Jesus’ authority and identity, with the purging of temple just the “trigger event” – by asking J how any divine claims he might have square with the Shema. Jesus quotes Shema verbatim, Scribe lands punch be adding in his recitation “and there is no other”.
 - b) Wise: Scribe adds that “love of neighbor” > temple sacrifice” (which is a good summation of the Prophets)
 - c) J praises Scribe’s 2nd addition, that Scribe gets the teaching of the prophets – remember Rnd 1 with Jesus blasting the authorities for rejecting prophets – “You are not far from the kingdom”
- 7) A few more punches35-44
 - a) J’s riddle: how can Ps 110 apply to a mere Messiah? 35-37
 - b) Rebuke of scribes for spiritual vanity & seeking pre-eminence. 38-40
 - c) Teaching on wholehearted giving: *widow’s mite* .41-44

Spitfire

C. Eschatological Discourse (Peter, James, John & Andrew only) 13.1-37

Now we come to the riveting and confusing passage about Judgment Day, the Apocalypse, the END!

- 1) Prediction of Temple’s Destruction
 - a) J: Temple to be Destroyed 1-2
 - b) P, J, J & A: Q1 -When; Q2 - What ‘sign’? 3-4

Jesus answers with “here’s how you will know” (Q2) and Temple’s destruction will happen within forty years. But here’s something else that’s going to happen but I can’t tell you “when” (Q1) but afterwards, I Myself will return as Godhead and gather together the dispersed Church (the elect). Therefore, here is new COMMAND to everyone: Keep Awake → Advent.

- 2) Signs (“how you will know”) 5-23
 - a) Beware False Messiah’s and Prophets
... many impersonators who will deceive many 5-6
 - b) The Four Signs

- (1) Sign 1: Beg. of the End: Wars, earthquakes, famines 7-8
- (2) Sign 2: Gospel must be preached to all nations 10
- (3) Sign 3: Coming Persecution to “you” 9,11-13
 - (a) for preaching gospel 9,11a
 - (b) HS will ‘speak for you’ 11b
 - (c) One’s own family will put you to death 12
 - (d) All will hate you 13a
 - (e) You will be ‘saved’ if you endure to end 13b
- (4) Sign 4: desolating sacrifice (in temple?) 14a
- THEN: Flee
 - (a) Flee immediately to the mountains 14b-17
 - (b) Worst suffering since creation 18-20
- ⌚ c) Beware False Messiah’s and Prophets 21-23
- 3) Prediction of the Lord’s Return 24-27

‘After that Tribulation’ Destruction of Temple, after some period, not necessarily immediately, prophetic time, God’s clock is different than humans’. One day with the Lord is like a thousand years.

 - a) Cosmic signs 24-25
 - b) ‘Son of Man coming in clouds’ w/great power and glory 26-27
- 4) Timing of Temple’s Destruction & Lord’s Return 28-37

Three key things (1) “all these things” [~ destruction of Temple] will happen within 40 years (‘this generation passes’) but (2) the Return of the LORD, the END, will come at an unknown time and, therefore, (3) *KEEP AWAKE!*

 - a) Temple’s Destruction: you will see it coming and will happen within 40 years
 - (1) Like a Fig Tree getting ready to fruit: if you look, you will know it!
Why a fig? most other trees in Palestine are evergreen. 28-29
 - (2) Before this generation (40 years) 30
 - (3) Jesus’ Guarantee: It’s definitely going to happen 30-31
 - b) Lord’s Return: no one knows but vigilantly watch for it!
 - (1) Exact time *known only* to the Father 32
 - (2) Beware and keep alert, since you won’t know 33
 - (3) Keep awake like servants awaiting Lords return 34-37
 - (a) Warning: don’t let Lord find you “asleep” 36
 - (b) Command to All: Keep Awake! 37

Small Group Discussion Questions

Interpretation #1: What are some similarities and differences between the parables of the wicked tenants (12.1-9) and that of the watchful servants (13.34-37)?

Interpretation #2: In what sense is Jesus the cornerstone in 12.10-11?

Gospel vs Contemporary Culture #1: How does our culture of distraction, saturated with video and social media, and of consumerism, make it more challenging to ‘watch’ for the Lord’s return (v.37)?

Discipleship #1: Read 12.41-44. Consider who you more resemble, the rich or the poor widow. What steps can we take to give and serve out of our poverty, rather than merely our abundance – or at least to the point of tithing (10%)?

Discipleship #2: Read 13.9-13. Jesus tells his disciples repeatedly that a requirement to be his disciple is to ‘take up your cross’ – the willingness to embrace martyrdom is a ridiculously high cost for becoming Jesus’ disciple. Why did so many who heard Jesus or knew him become disciples, i.e., what factors led them to make such a high commitment?

Mark 14-16: Holy Week, Days 5-7

St T Jesus Challenge, Feb 16th

Intro

1. Questions?
2. One way to size up Mark's Gospel thus far is to ask two questions:
 - a) What is on Offer?

- b) What is the Cost?

3. Recap of Mark 11-13. See that Jesus' purpose is caught up in Is 56.6-7 – he is the new temple. This is brought out even more in John 2. And a misrepresentation of what Jesus actually said is the charge for which he was sentenced to death.

4. Repent, the Kingdom of God is at hand. So far, the incentive to repent in Mark is mostly “milk and honey” in being healed and forgiven by the Lord and, above all, *enjoying his presence*. But now we get the “or else”: Jesus is, in fact, not just the King, but the one appointed by the Father to Judge the earth

Tonight we will cover the material from our Holy Thursday and Good Friday liturgies, that is, from the Last Supper in which the Eucharist is instituted, to the Agony in the Garden, arrest, trial, and crucifixion of our Lord (Mark 14-15), concluding with the Resurrection Accounts (Mark 16). We will focus particularly on the Last Supper through the Trial. I will limit my comments on the Crucifixion and Resurrection, since we will be reading the Gospel of Luke next, which provides many more details than Mark.

4. Background to Passion Narrative – Feasts of Passover and Unleavened Bread. Passover is a feast that re-enacts God's freeing Isr from bondage to Egypt. In particular, after repeatedly pleading with Pharaoh to let his people go, God threatens to kill all first-born sons of Egyptians ... lambs are slain with blood used to mark door lintels ... to ward off the Angel of Death striking there. See a two-fold movement in Ex 11-12: (1) freeing people from bondage and (2) averting the just penalty for sin – which is death. On that night, Israeli households also prepared unleavened bread for their journey out of Egypt (no time for leavening). Fst of Unlvd Brd was the major Feast of Israel, as we discussed, instituted by the Lord (Dt 16.1-8), beginning with Passover and continuing for seven days. Jesus directly associates himself with this Feast by timing his death during it as well as by the HS inspiring Jnb to hail Jesus as the Lamb of God (Jn 1.29).

Passover in J's day required, among other things, bringing a lamb for inspection in the Temple, its slaughter with the blood sprinkled on the altar, after which the family took it home to roast, which had to then be eaten in Jerusalem.

→ DQ: How does Jesus celebration of the Passover parallel what God did through Moses?

1st Passover Event

Jesus' Passover Event

Event: _____

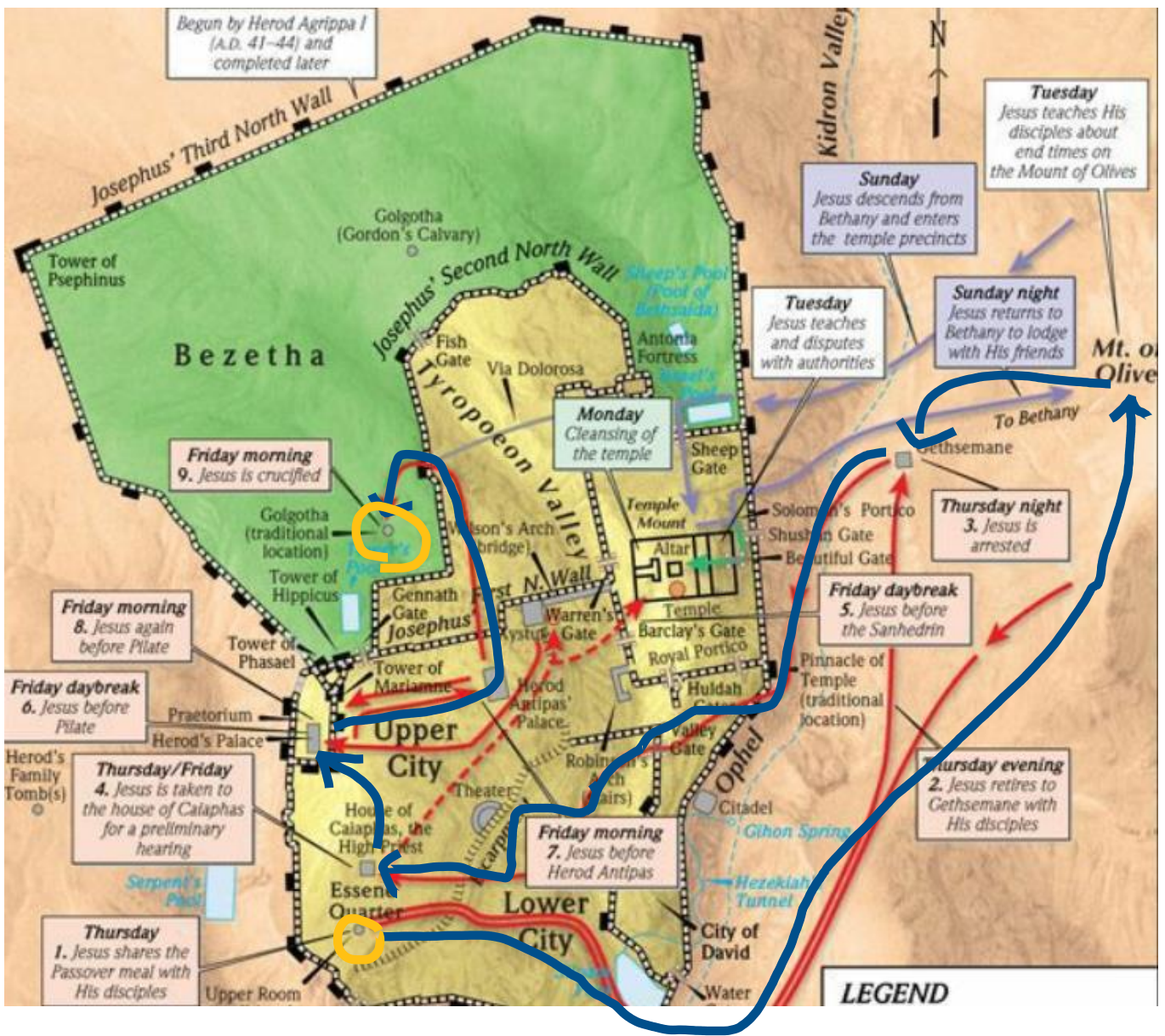
Timing: _____

Type of Bondage: _____

Penalty for Sin: _____

Initiates Journey to where? _____

Food for Journey: _____



After an interregnum on the Destruction of the Temple and the Lord's Return (13), the narrative conflict with Israel's religious leadership (11-12) boils over into the CPs and Scribes' intent to kill Jesus (14.1-2), aided by Judas' betrayal (14.10-11). This congealing of intent to kill Jesus into an actionable conspiracy brackets, as it were, Mary's (brother of Lazarus') anointing of Jesus.

- | | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|-----------|
| A. Preparations for Jesus Death: The Conspiracy and The Anointing | 14.1-11 | Wednesday |
| 1) Intent by CP and Scribes to kill Jesus | 1-2 | |
| 2) Mary anoints Jesus with very expensive alabaster
{ READ } | 3-9 | |
| Mary's anointing marks Jesus as <i>messiah</i> , anointed to serve the kingly role of good shepherd, indeed even to point of laying down his life for his sheep. | | |
| - Simon the leper ... prob known to early church, healed by Jesus | | |
| - 'a woman' ... prob Mary bro of Lazarus but maybe another | | |
| - nard ... used to mark royalty and for burial | | |
| - broke jar ... she used all of it | | |
| - complaint about nard not being sold ... alms customarily given on feast days; perhaps Ds had no money for alms. At this point, they aren't even sure where and how they will celebrate Passover. | | |
| - told in remembrance of her – high praise of a D – her deed is diametrically opposite that of Judas | | |
| 3) Judas joins conspiracy | 10-11 | |
| B. Celebration of Passover and the Institution of the Eucharist | 14.12-26 | Thursday |
| 1) Preparations by Ds | 12-16 | |
| As with colt for entry to Jerusalem, J had made prior arrangements ... Ds proceed incognito to find room ... 'man carrying water' | | |
| 2) Meal with the Twelve | 17-26 | |
| {READ} | | |
| a) J speaks of Judas' betrayal | 17-21 | |
| Host of Passover Meal (seder) recounts the story of the Exodus commenting on each element of the meal as it occurs ... e.g. bitter herbs (see https://www.chabad.org/holidays/passover/pesach_cdo/aid/1751/jewish/What-Is-a-Seder.htm#4). | | |
| Participants in the meal spoke prayers always in the first person, "You O LORD our God, delivered <i>us</i> from slavery to Pharaoh", and understood that they were participating in the actual saving action of the Lord by this liturgy (<i>anamnesis</i>) <i>ing a ling ling!</i> | | |
| b) Upon breaking the bread – Matzah – Jesus, as host, gives an extraordinary interpretation that is prophetic of the Eucharist: "this is <i>my body</i> " | | |
| (1) 'took, blessed, broke, and gave' | | |

- 2) Agony in the Garden 32-42
 { READ }
 All the Ds accompany J to Gethsemane, about 1/2 mile from the Mt of Olives, *then* J takes P, Jms & Jn to go pray with him, *then* becomes ‘deeply grieved, even to death’ and ask P, Jms & Jn to ‘keep awake’, *then* J goes a little further by himself
 - progression of Jesus’ Agony: ‘troubled and distressed’ → ‘soul sorrowful to death’ → collapsed to ground
 - J’s response: prayer for avoidance but that Father’s will be done
 - J’s eval of Ds: spirit is willing but flesh is weak -> which sums up the quality of the Ds ‘loyalty’ when J is arrested.
- 3) J’s arrest 43-50
 - signal (kiss and ‘rabbi’) required because of darkness and perhaps because Judas’ deal was for them to arrest only Jesus; cynical gestures of respect
- 4) Flight of the ‘young man’ 51-2
 - perhaps Mark, linen suggests wealth, perhaps he was the a wealthy young man who did follow the Lord, arrange for the colt and in whose home was the last supper, yet he wasn’t one of the Apostles. Perhaps at the last minute, J invited him to the after-dinner walk with the Apostles and he had to quickly dress. He follows Jesus, but then is seized with fear ... cf the young man who discovers the empty tomb (16.5)

D. Trial(s) of Jesus 14.53-15.20

- 1) by Council 53-65 late evening
 account contrasts J’s strength with P’s weakness.
 - testimony false in asserting that J said that he would destroy the temple, rather he prophesied that it would be destroyed; true but seemingly blasphemous in that J did claim to rebuild the temple – but not enough to convict J
 - so: High Priest asks whether Jesus claims to be the messiah
 - J: not only that, but the Lord God himself! “I AM” (= YHWH in Greek); If there was any ambiguity, the ‘coming with the clouds of heaven’ ascribes to Jesus (with Daniel 7) a predicate applied only to the presence of God.
- 2) P’s Thrice Denial 66-72

We now have the details of Jesus Trial and Crucifixion quite familiar to us already. I will make only a few interpretive comments (cf. Healey, 305ff). Note that Jewish authorities avoid rioting by the crowd that loves Jesus by arresting him and trying him late at night, then at dawn, securing Pilate’s death sentence while everyone was ‘sleeping off’ the feast of Passover.

- 3) Pilate’s Sanctioning Death sentence 15.1-15 ‘dawn’

- a) Interrogation 1-5
- b) Crowd petitions for death sentence 6-15

Jews had no authority for the death sentence, but required Roman governor, Pilate, to ratify it. Pilate, in turn, probably charges Jesus with leading an insurrection, “are you the king of the Jews”, to which Jesus only ambiguously replies, providing enough for Pilate. Yet Pilate hesitates, perhaps out of a sense of justice, knowing that the Jewish authorities were jealous of Jesus, and so appeals to ‘the crowd’, with whom Jesus was widely popular. Yet it was the early morning and the Jewish authorities probably recruited the crowd, but at least were successful in persuading them to ask for Barabbas rather than Jesus.

{ *My interpretation is partly speculative! We just don't have enough details to piece together exactly how Jesus' trial went down* }

- 4) Flogging and Mockery by Soldiers 15b-20
- See Suffering Servant in Is 50.6-7.

As noted earlier, Luke provides a much more detailed account of the Crucifixion and the Resurrection Appearances. Since we are reading his gospel next, I will defer a deeper dive until then.

- E. Crucifixion & Burial 15.21-41
 - 1) Walk to Golgotha with assistance of Simone of Cyrene 21-22
 - 2) The act 23-25 3rd hour
 - J refuses narcotic wine offered to him ...
 - contrast mercy of soldiers with mockery by CPs/Scribes, onlookers, and even his fellow crucified!
 - 3) Inscription, ‘King of Israel’ and further mockery 26-32
 - 4) Darkness over land 33 6th to 9th hour
 - highly unusual cosmic sign, see esp. 3 days of darkness in Egypt
 - 5) Death of J and tearing of temple curtain 34-38 9th hour
 - J invokes all of Ps 22, which ends with confidence in God ...
 - at time of sacrifice, including Paschal lambs
 - tearing symbolic of end of old temple, beginning of new
 - 6) Confession of Centurion: Truly this was the Son of God 39
 - 7) Witness of female disciples 40-41
 - 8) Burial by Joseph of Arimathea 42-47
 - know almost nothing of him, but obv. sympathetic to J and wealthy enough to have a ready-made tomb and to give Jesus linen

F. Resurrection Accounts, Commissioning & Ascension

16.1-20 Sunday

- 1) Finding of empty tomb by M-Mag and M-JS 1-8
- 'young man' ... 'he is going before you to Galilee' – 14.28
- Longer Ending:
- 2) Appearance to M-Mag 9-11
3) Appearance to 2 Ds 12-13
4) Appearance to Eleven 14-18
- a) J upbraids Ds for failure to believe earlier witnesses
- { READ 16.15-16 }
- b) Go into whole world
c) Proclaim Gospel
d) Baptize believers, who will be saved; unbelievers condemned
- Ds don't baptize until *after* J dies and is risen; then Jesus, thru the Ds, baptizes with the HS, per John the Baptist (Mark 1.8)
- e) Signs for believers
- 5) Ascension 19-20

Isaiah 56.6-7

And the foreigners who join themselves to the Lord,
to minister to him, to love the name of the Lord,
and to be his servants,
all who keep the sabbath, and do not profane it,
and hold fast my covenant—
⁷ these *I will bring to my holy mountain,*
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar;
for my house shall be called *a house of prayer*
for all peoples.

Exodus 12 ^[a]

²¹ Then Moses called all the elders of Israel, and said to them, “Select lambs for yourselves according to your families, and kill the passover lamb. ²² Take a bunch of hyssop and dip it in the blood which is in the basin, and touch the lintel and the two doorposts with the blood which is in the basin; and none of you shall go out of the door of his house until the morning. ²³ For the Lord will pass through to slay the Egyptians; and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door, and will not allow the destroyer to enter your houses to slay you. ²⁴ You shall observe this rite as an ordinance for you and for your sons for ever. ²⁵ And when you come to the land which the Lord will give you, as he has promised, you shall keep this service. ²⁶ And when your children say to you, ‘What do you mean by this service?’ ²⁷ you shall say, ‘It is the sacrifice of the Lord’s passover, for he passed over the houses of the people of Israel in Egypt, when he slew the Egyptians but spared our houses.’” And the people bowed their heads and worshiped.

Dt 26.5-10, JB

Then, in the sight of the LORD your God, you must make this pronouncement: “My father was a wandering Aramaean. He went down into Egypt to find refuge there, few in numbers; but there he became a nation, great, mighty, and strong. The Egyptians ill-treated *us*, they gave *us* no peace and inflicted harsh slavery on *us*. But *we* called on the LORD the God of our fathers. The LORD heard *our voice* and saw *our misery, our toil and our oppression*; and the LORD *brought us* out of Egypt with mighty hand and outstretched arm, with great terror, and with signs and wonders. He *brought us* here and *gave us* this land, a land where milk and honey flow.

John 2.18-22

The Jews then said to him, “What sign can you show us for doing this?” ¹⁹ Jesus answered them, “Destroy this temple, and in three days I will raise it up.” ²⁰ The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” ²¹ But he was speaking of the temple of his body. ²² After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

Small Group Discussion Questions

Interpretation #1: The bread Jesus declares ‘this is my body’ in his last Passover with his Ds was Matzah, or unleavened bread, and was normally understood to be ‘food for the journey out of Egypt’, i.e., sustenance for their salvific journey. Describe some of the ways the Lord intends his body to be food for our journey.

Interpretation #2: Read 14.26-31. Previously, we have seen that Jesus requires an “all in” commitment as a requirement to be his disciple – and the disciples seem to have fully bought in – or have they? Imagine and describe their anguish at the prospect of this commitment being cashed in.

How does Jesus soften the blow of their failure?

What is the eventual end of most of the Apostles?

Gospel vs Contemporary Culture #1: What are three or four key elements of the Grand Narrative of Salvation History?

Describe “Narrative”, if any, underpinning our post-Christian culture.

Discipleship #1: We have noted the “all in” requirement to be Jesus disciple and see that Jesus’ first disciples falter (badly), but that Jesus still doesn’t reject them. Describe how Jesus can both make the ‘all-in’ demand but also take us, even love us to the point of dying for us, *as we are*, weak like his first disciples?

Discipleship #2: God is always personal. At the end of the day, the appeal of Jesus in Mark's gospel depends upon their experience of the Lord's presence. The Lord's personal presence to us is, in fact, the Good News – which of course is made possible only through Jesus both forgiving our sins *and* making us holy to be fit to be in God's presence. Do you experience God's presence? When and how?

Interpretation Bonus: Read 14.32-42. How many times does J command his Disciples to 'keep awake'? _____. How does this command tie back to the repeated commands to 'keep awake' in chapter 13?

Luke 1-4: Infancy Narrative & Early Ministry

Peter Ziolkowski, Feb 23rd

Intro to Luke. Luke recounts many of the same words and deeds found in Mark, but does so in what Luke considers “a more orderly manner” and provides more color. Mark seems to constrain himself to a minimum amount of detail to convey Jesus’ saving ministry and fails to record much of Jesus’ discipleship and moral teaching, always keeping the focus on the presence of Jesus himself as the ‘good news’, a presence made possible after his death by means of Jesus’ baptism of us and through the Eucharist. Luke doubles down on the Holy Spirit, from the Infancy Narrative, where the HS fills all the key figures, to Jesus final instruction to his Ds to await the outpouring of the Holy Spirit. Indeed, Luke’s sequel, the Acts of the Apostles, opens with the glorious outpouring of the Holy Spirit which initiates and ignites the Church.

Luke further colors Mark’s portrayal of the very personal

love and care through which God brings about Jesus’ birth – and the joy brought by Jesus. The great joy of knowing Jesus is matched by Father’s great joy in us (14.15-24; 15) and Jesus’ sorrow in our rejection (13.34-35, 19.41-45), even to the point of maternal tenderness! Luke portrays Mary, especially in Jesus’ infancy and childhood, and more fully John the Baptist, holding each up as model disciples. We will see that Luke uses the extra length of his gospel to record much more discipleship and moral teaching than Mark, which we will see especially in the middle section of the Gospel. Finally, Luke fills out the picture of the Last Supper and the Crucifixion and Resurrection Accounts. We will generally focus on parts of Luke not found in Mark or, in the case of parallel passages, on those Lucan passages that provide more color than does Mark.

	----- Synoptic Gospels -----			
	Mark	Luke	Matthew	John
Infancy Narrative				
JnB / Baptism of Jesus				
Public Ministry				
		qqqqqqqqq	qqqqqqqqq	
		qqqqqqqqq	qqqqqqqqq	
		qqqqqqqqq	qqqqqqqqq	
			mmmmmm	
			mmmmmm	
			mmmmmm	
Triumphal Entry				
Passion Narrative				
Resurrection Accounts				
		↓		
		Acts		

Outline of Luke

A. Preface		1.1-4
B. Infancy Narratives		1 ⁵ - 2
C. Ministry of JnB & Baptism of Jesus		3 ¹⁻²²
	{ Ancestry of Jesus 3.23-38 }	
D. Temptation of Jesus		4 ¹⁻¹³
E. Galilean Ministry		4 ¹⁴ - 13
1) Early Galilean Ministry and Calling of 1 st Ds	4.14-6.16	
2) Sermon on the Plain	6.17-49; 8.4-21	
3) Other Moral Teaching that Parallels Matthew Sermon on the Mt	10.25-12.59	
F. From Galilee to Jericho		13 - 18
1) Kingdom of God Teaching	13-16	
2) Further Teaching on Discipleship	17-18	
G. Passion Narrative		19 - 23
1) Jericho to Jerusalem: Zacchaeus; Pb of Ten Pounds	19.1-27	
2) Triumphal Entry thru Eschatological Discourse (Sun – Wed)	19.28-21.37	
3) Passover, Agony & Arrest	22.1-53	
4) Trial(s), Denials, Scourging, and Crucifixion	22.54-23.56	
H. Resurrection Accounts		24
1) Ds visit tomb	1-12	
2) Walk to Emmaus	3-35	
3) **Appearance and Commissioning	36-49	
4) *Ascension	50-52	

Intro to Luke 1-4

As in Mark, Jesus' baptism by JnB initiates his ministry (3.21-22) and, after recounting Jesus forty days of trial in the desert (4.1-13), parallels Mark's account of Jesus calling his first disciples and his early ministry in the region of Galilee. Since we have already covered this early Galilean ministry in Mark 1-5, we will focus our attention primarily on the Infancy Narrative(s) and the Temptation in the desert.

A. Preface 1.1-4

<u>1st Gen: Apostles & Ds</u>	<u>Account: Jesus birth to Paul in Rome</u>	<u>2nd Generation</u>
	to compile <i>a narrative</i>	'many have undertaken
	of <i>things</i> which have been accomplished	among <i>us</i> '
	just as <i>they were delivered</i>	to <i>us</i>
by those who were <i>eyewitnesses</i> and <i>ministers of the word</i>	an <i>orderly account</i> ... that you may know <i>the things of which you have been informed</i>	

narrative: other gospels, summaries of 'teachings' that were precursors to the Didache, perhaps

many/us: a group who received from eyewitness and minister of the word, i.e., earlier teachers and writers (incl apostles) that

things: words and deeds of Jesus and facts about Jesus incl. JnB

→ Luke is writing an orderly account of the words, teachings, and facts related to Jesus – doesn't use word 'gospel'!

Who is Luke?

- Earliest manuscripts have attribution "*Euangelion kata Loukan*" ... but date from late 2nd century as does the Muratorian Canon (~180)
- Not an apostle or eyewitness, but relied upon them (1.2)
- Highly probably companion of Paul (use of 1st person Acts 16.10 onwards), Paul's co-worker in Philemon 24, a beloved physician whom sends his greetings via Paul in Colossians 4.14, and Paul's sole companion of II Tim 4.11

B. Infancy Narratives

1.5-2.52

- | | |
|------------------------------------------------------------|---------|
| 1) Conception of JnB | 1.5-25 |
| a) Intro of Zechariah and Elizabeth | 5-7 |
| b) Gabriel: Announc. birth to Zechariah in Temple | 8-23 |
| c) Zech: asks for a sign | 18 |
| d) Gab: strikes Zech mute | 19-23 |
| e) Conception of JnB | 24-25 |
| 2) Conception of Jesus | 1.26-38 |
| a) Intro of Mary | 26-27 |
| b) Gabriel: Announc. birth to Mary | 28-33 |
| c) Mary: 'how can this be' | 34 |
| d) Gab: via HS (and God also gave Eliz a son) | 35-37 |
| e) Mary: fiat | 38 |
| 3) Mary's Visit to Elizabeth | 1.39-56 |
| 4) Birth of JnB | 1.57-80 |
| a) Birth and naming of JnB | 57-66 |
| b) Canticle of Zech | 67-79 |
| c) JnB childhood | 80 |
| 5) Birth of Jesus | 2.1-38 |
| a) M & Jsph journey from Nazareth to Bethlehem | 1-5 |
| b) Birth of Jesus | 6-7 |
| c) Gospel of Great Joy given to Shepherds | 8-20 |
| d) Circumcision of Jesus | 21 |
| e) Consecration of Jesus to the Lord | 22-38 |
| (1) Journey to Jerusalem and consecration | 22-25 |
| (2) Canticle of Simeon | 26-35 |
| (3) Thanksgiving of Anna | 36-38 |
| 6) Childhood and Adolescence | 2.39-52 |
| a) Jesus grows in strength and wisdom in Nazareth | 39-40 |
| b) Jesus' Listening and Teaching in Temple, Age 12 | 41-51 |
| c) J increases in wisdom, years and favor with God and man | 52 |

The Lord has provided us two different perspectives on Jesus' infancy, capturing separate but related accounts of Jesus' birth and infancy. Luke records aspects of Jesus' birth and infancy a bit more from Mary's perspective, while Matthew a bit more from Joseph. Matthew records three messages from an angel to Joseph – but none to Mary - while Luke records one angelic message to Mary – but none to Joseph. An angel explains Jesus' divine fatherhood thru the HS to Joseph in Matthew (1.18-25), but to Mary in Luke (1.26-38). Matthew records how an angel of the Lord instructs Joseph to first flee to Egypt (2.13-15) and then later to return to Galilee (2.19-22), while Luke records Mary's extended stay with Elizabeth (Lk 1.39-56).

Luke also provides a second infancy narrative left out of Matthew: that of John the Baptist, beginning with the angelic announcement of his birth to his father Zechariah and conception (1.5-25), the angel Gabriel's announcement to Mary of JnB's conception (1.36-38), JnB's birth, circumcision, and Zechariah's prophecy (1.57-80). Luke chooses to include a summary of JnB's

prophetic calling and ministry (3.1-20), appending Jesus' baptism (3.21-22) even before concluding the infancy narrative (3.23-38). In all, Luke devotes 55 verses of the Infancy Narrative(s) to only JnB and 77 verses to only Jesus, and 18 verses that concern both Jesus and JnB (1.39-56).

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 1) Conception of JnB by the “barren and too old” | 5-25 |
| a) Intro of Zechariah and Elizabeth
- both priestly, righteous - yet barren, & old | 5-7 |
| b) Gabriel’s appearance to Zech and Conception | 8-23 |
| (1) Gabriel: Announc. birth to Zechariah in Temple | 8-17 |
| v 8-10 simple priest, on duty 2 weeks out of each year; job was to enter into naos (not the holy of holies, but front area in which incense was – cleaned altar of incense and then made incense offering, i.e., the burning of incense accompanying the dressing of lamps (Exod 30.7-8). Aside from these two appearances in Luke, Gabriel appears only twice in the OT (Daniel 8-9). | |
| v 11-12 Upon appearance of Angel, fear falls on Zech | |
| v 13-17 Announcement | |
| (a) ‘be not afraid: usual response and greeting when angel comes in peace; prayer for a child is answered; | |
| (b) Call him John: <i>Yohanan</i> = ‘YHWH has shown favor’ | |
| (c) You/many will rejoice that JnB will be great before God, as judge and prophet: | |
| (i) <i>like Samuel</i> (also a Nazirite, I Sam 1.11): filled with HS even before birth (so will never drink alcohol) | |
| (ii) <i>like Elijah</i> : return many to Lord (Mal 3.7b) ... with Spirit and power to turn parents to children (Mal 4.5-6) and prepare people for Lord (Mal 3.1ff) | |
| (2) Zech: asks for a sign | 18 |
| (3) Gab: strikes Zech mute | 19-23 |
| I came to bring ‘good news’ (greatness of JnB who will prepare for coming of God) | |
| c) Elizabeth conceives JnB | 24-25 |

Now we enter into the incredible drama of Mary’s story: beginning with the Incredible Promise by Gabriel.

- | | |
|-----------------------------------------------------------------------|-------|
| 2) Conception of Jesus by the “too young virgin” | 26-38 |
| a) Intro of Mary of Nazareth, virgin, engaged to Joseph | 26-27 |
| (1) Engagement & paying of bride price → (2) taking her into his home | |

- Engagement: no intercourse, can't break contract except thru divorce, took about a year, which groom built a room on his father's house
 - Nazareth a genuinely backwater, small Hamlet 20 miles SW of Capernaum, in hill area. Prob a very, very close and communal life among the families. Mary either from Nazareth or from a place prob. quite nearby
- b) Gabriel: Announc. birth to Mary 28
 "Rejoice (instead of *shalom*, peace), O Favored One"
- c) Mary: greatly troubled 29
- d) Gab: 30-33
 (1) be not afraid, you have favor w God
 (2) you will conceive and bear son and will name him Jesus (= YHWH help) → who will be Great / Son of Most High / Eternal, Davidic King
- e) Mary's Q: 'how can this be' 34
 - 'by whom', fair question, unlike Zechariah's protest question
- f) Gab: via HS (and God also gave Eliz a son) 35-37
 → will be holy / Son of God
 nothing is impossible with God
- g) Mary: fiat 38
 - a child to old, barren Elizabeth wasn't exactly
- some very large 'blanks' in this promise, beginning with the penalty for adultery being death or at a minimum, divorce and deep and abiding shame upon herself and her family. To speak nothing of raising a child herself and remaining the ignominious ward of her parents. No one would every believe this story by anyone. At a bare minimum, Mary had every right to ask for a Sign, and a very big one at that.
 - same response as Samuel (and Isaiah) to the Lord's calling
 - God putting a much greater ask on Mary than that of Zech!
- 3) Mary's Visit to Elizabeth & The Magnificat 39-56
- a) Arrival 39-45
- Mary rushes to see if Elizabeth is with child! Not only is she with child, but both her and JnB get a 'word of knowledge'. Gabr. has already stated that JnB would be filled with the HS – and so leaps in Mary's presence – and after being told that Eliz herself was filled with the HS, she exclaims her word: that *her Lord* has come to her and that *Mary herself believed Gabr's word*.

b) The Magnificat

46-55

46-9: Mary rejoices in the Lord, God, her Savior who bestows 'great things' on his lowly servant

50-53: God is always merciful to those who fear him, i.e., blessing the lowly and hungry with good things, while bringing down the powerful and spurning the rich

54-55: God has helped Israel, according the promise to our ancestors
- promise = everlasting covenant (Gen 17.7 etc.) and Davidic kingship (II Sam 7.11-16)

c) Return home *after stay of three months*

56

Remaining for three months would remove any doubt about her having intercourse w/Joseph. Mary doubles down on her investment in the truth of Gabr's annncmnt.

Scriptural Grounding for the Hail Mary

Rejoice, O favored one!

The Lord is with you.

- Gabriel, 1.28

Blessed are you among women, and

blessed is the fruit of your womb.

- Elizabeth, 1.42

Holy Mary

- since Holy Spirit came upon her, 1.35

Mother of God

- 'mother of my Lord', Elizabeth 1.43;
"behold your mother" Jn 19.27; cf.
"theotokos", Council of Chalcedon

Pray for us sinners

- Jesus to Mary, "behold your son";
prayer of the righteous is powerful,
James 5.16

Now and at the hour of our death

- probably added during the Black
Death, mid 1300s

<i>The Magnificat (Lk 1.46-55)</i>	<i>Prayer of Hannah (I Sam 2.1-10)</i>
<p>“My soul magnifies the Lord, ⁴⁷ and my spirit rejoices in God my Savior,</p>	<p>“My heart exults in the Lord; my strength is exalted in my God.^[a]</p>
<p>⁴⁸ for he has looked with favor on the lowliness of his servant.</p>	<p>My mouth derides my enemies, because I rejoice in my^[b] victory.</p>
<p>Surely, from now on all generations will call me blessed;</p>	<p>²“There is no Holy One like the Lord, no one besides you;</p>
<p>⁴⁹ for the Mighty One has done great things for me, and holy is his name.</p>	<p>there is no Rock like our God.</p>
<p>⁵⁰ His mercy is for those who fear him from generation to generation.</p>	<p>³Talk no more so very proudly, let not arrogance come from your mouth;</p>
<p>⁵¹ He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts.</p>	<p>for the Lord is a God of knowledge, and by him actions are weighed.</p>
<p>⁵² He has brought down the powerful from their thrones,</p>	<p>⁴The bows of the mighty are broken, but the feeble gird on strength.</p>
<p>and lifted up the lowly;</p>	<p>⁵Those who were full have hired themselves out for bread, but those who were hungry are fat with spoil.</p>
<p>⁵³ he has filled the hungry with good things, and sent the rich away empty.</p>	<p>The barren has borne seven, but she who has many children is forlorn.</p>
<p>⁵⁴ He has helped his servant Israel, in remembrance of his mercy,</p>	<p>⁶The Lord kills and brings to life; he brings down to Sheol and raises up.</p>
<p>⁵⁵ according to the promise he made to our ancestors, to Abraham and to his descendants forever.”</p>	<p>⁷The Lord makes poor and makes rich; he brings low, he also exalts.</p>
	<p>⁸He raises up the poor from the dust; he lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor.^[c]</p>
	<p>For the pillars of the earth are the Lord’s, and on them he has set the world.</p>
	<p>⁹“He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness; for not by might does one prevail.</p>
	<p>¹⁰The Lord! His adversaries shall be shattered; the Most High^[d] will thunder in heaven.</p>
	<p>The Lord will judge the ends of the earth; he will give strength to his king, and exalt the power of his anointed.”</p>

4) Birth of JnB 57-80

- a) Birth and naming of JnB
 - (1) Neighbors & relatives are rejoiced over ‘great mercy’ of birth 57-58
 - (2) Eliz has another word of knowledge that name is John while Zech’s confirmation ends his muteness 59-64
 - (3) fear came upon all, who pondered what child would become, for ‘the Lord was with him’ 65-66
- b) Canticle of Zech 67-79
 Zech, filled with the HS, prophecied:

<p>68 <i>Blest be the Lord, the God of Israel:</i></p> <p>For he has taken note of <i>his people</i> and brought them <i>redemption</i>,</p> <p>69 and has raised up for us a <i>horn of salvation</i> in</p> <p>the house of his servant David,</p> <p>70 as he promised through the mouth of his holy prophets of old:</p> <p>71 to save us <i>from our enemies</i></p> <p>and <i>from the hands of all who hate us</i>,</p> <p>72 to <i>show mercy</i> to our fathers,</p> <p><i>mindful of his holy covenant</i></p> <p>73 and of <i>the oath he swore to our father Abraham</i>;</p>	<p>Pss 41:14; 72:18; 106:48</p> <p>Ps 111:9 Ps 18:3; 1 Sam 2:10</p> <p>Ps 18:18=2 Sam 22:18; Ps 106:10 Gen 24:12 Pss 105:8; 106:45 Gen 26:3</p>	<p>74 to grant us to be rescued from the hands of our enemies</p> <p>75 that we might <i>worship</i> in his presence without fear, <i>in holiness and uprightness as long as we live.</i></p> <p>76 Now you, my child, will be hailed as the prophet of the Most High,</p> <p>for you will <i>go before the Lord to prepare his way</i>,</p> <p>77 to offer his people a knowledge of salvation through the forgiveness of their sins.</p> <p>78 In the merciful compassion of our God, the Dawn from on High will take note of us</p> <p>79 and shine on <i>those who sit in darkness, in the shadow of death</i>,</p> <p>to guide our feet into <i>the path of peace.</i>”</p>	<p>Josh 24:14 Isa 38:20</p> <p>Mal 3:1; Isa 40:3</p> <p>Ps 107:10</p> <p>Isa 59:8</p>
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Fitzmeyer, 374-5 1

- c) JnB childhood: ‘grew and became strong in spirit’ 80

5) Birth of Jesus 2.1-38

- a) Census required journey from Nazareth to Bethlehem 1-5
- b) Birth of Jesus in a manger 6-7
- c) Gospel of Great Joy given to Shepherds 8-20
 - (1) Gloria of heavenly host 13-15a
- d) Circumcision of Jesus 21
- e) Consecration of Jesus to the Lord 22-38
 - (1) Journey to Jerusalem and consecration 22-24
 - (2) Simeon 25-35
 - (a) Filled with HS 25-27
 - (b) Canticle of Simeon 28-33
 - (c) Prophecy over Jesus and Mary 34-35
 - (3) Thanksgiving of Anna 36-38

To the lowly and poor in spirit (M&J, Shepherds, Simeon & Anna) is given the great joy of the Lord’s presence.

Comments

- census causes fulfilment of prophecy but also
- family probably in a barn
- angel, shining with ‘the glory of Lord’, very rare description but fitting for the birth announcement – and had just himself been observing the Lord! (2.9)
- ‘good news of great joy for all people’ (2.10)
- circumcision ... then presentation and consecration, i.e., ‘designated as holy to the Lord’ (2.22-4; see Lev 12.2-8)
- HS rested on Simeon, revealed that S would see Messiah, guided S into temple just when M&J took J to temple at which point (2.25-8)
- *Nunc dimittis* (Canticle of Simeon) informed by Isaiah: seen your salvation, 40.5; all peoples, 52.10; a light of revelation to the gentiles, 49.6; glory to your people Israel, 46.13.
- everything required by the law Moses

6) Childhood and Adolescence	39-52
a) Return to Nazareth, where Jesus grows in strength and wisdom	39-40
b) Jesus’ Listening and Teaching in Temple, Age 12	41-51
c) J increases in wisdom, years and favor with God and man	52

C. Ministry of JnB & Baptism of Jesus 3.1-22

Each of the gospels preface Jesus’ public ministry with (1) a summary of JnB’s ministry; (2) JnB identifying J as “the one who baptizes with the HS”, and (3) JnB seeing the HS descend upon J (Mt 3.1-17, Mk 1.1-11, Lk 3.1-22, and Jn 1.19-34). Luke contrasts JnB’s baptism with water to the baptism in the HS (Acts 1.5, 10.37, 11.16, 13.24-5) and emphasizes that Jesus’ ministry began with JnB’s baptism (1.22, 10.38). Luke notes Christians, even in the 50s, knew only the baptism of John (Acts: Apollos, 18.24-27 and twelve disciples in Ephesus, 19.1-7).

{Ancestry of Jesus 3.23-38}

John the Baptist: Parallel Passages in the Four Gospels

	<i>Matthew 3.1-17</i>	<i>Mark 1.1-11</i>	<i>Luke 3.1-22</i>	<i>John 1.19-34</i>
Summary of JnB's Ministry: Baptism of Repentance	<p>3 In those days John the Baptist appeared in the wilderness of Judea, proclaiming, ² "Repent, for the kingdom of heaven has come near."^{1a} ³ This is the one of whom the prophet Isaiah spoke when he said,</p> <p>"The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.'"⁴ Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. ⁵ Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, ⁶ and they were baptized by him in the river Jordan, confessing their sins.</p> <p>⁷ But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? ⁸ Bear fruit worthy of repentance. ⁹ Do not presume to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. ¹⁰ Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."</p>	<p>¹ The beginning of the good news^{1a} of Jesus Christ, the Son of God.^{1b}</p> <p>² As it is written in the prophet Isaiah,^{1c}</p> <p>"See, I am sending my messenger ahead of you,^{1d} who will prepare your way;</p> <p>³ the voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight,'"</p> <p>⁴ John the baptizer appeared^{1e} in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. ⁵ And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. ⁶ Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.</p>	<p>3 In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler^{1a} of Galilee, and his brother Philip ruler^{1b} of the region of Ituraea and Trachonitis, and Lysanias ruler^{1c} of Abilene, ² during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. ³ He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, ⁴ as it is written in the book of the words of the prophet Isaiah,</p> <p>"The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight. ⁵ Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; ⁶ and all flesh shall see the salvation of God.'"⁷</p> <p>⁷ John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? ⁸ Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. ⁹ Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."¹⁰</p> <p>¹⁰ And the crowds asked him, "What then should we do?" ¹¹ In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise."¹² Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" ¹³ He said to them, "Collect no more than the amount prescribed for you."¹⁴ Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages."</p>	<p>¹ ¹⁹ This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"²⁰ He confessed and did not deny it, but confessed, "I am not the Messiah."^{21a} And they asked him, "What then? Are you Elijah?" He said, "I am not."^{21b} "Are you the prophet?" He answered, "No."²² Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?"²³ He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord.'"²⁴ as the prophet Isaiah said.</p> <p>... ³⁰ This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.'³¹ I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel."</p>
One coming who will baptize with HS	<p>¹¹ 'I baptize you with¹⁰ water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with¹² the Holy Spirit and fire.</p>	<p>⁷ He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. ⁸ I have baptized you with¹⁰ water; but he will baptize you with¹² the Holy Spirit."</p>	<p>¹⁵ As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah,¹⁶ John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with¹² the Holy Spirit and fire.</p> <p>¹⁸ So, with many other exhortations, he proclaimed the good news to the people. ¹⁹ But Herod the ruler,¹⁰ who had been rebuked by him because of Herodias, his brother's wife, and because of all the evil things that Herod had done, ²⁰ added to them all by shutting up John in prison.</p>	<p>²⁴ Now they had been sent from the Pharisees. ²⁵ They asked him, "Why then are you baptizing if you are neither the Messiah,^{10b} nor Elijah, nor the prophet?"²⁶ John answered them, "I baptize with water. Among you stands one whom you do not know, ²⁷ the one who is coming after me; I am not worthy to untie the thong of his sandal."²⁸ This took place in Bethany across the Jordan where John was baptizing. ...³³ I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.</p>
More Identities: Judge; and Lamb of God	<p>¹² His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire."</p>		<p>¹⁷ His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire."</p>	<p>²⁹ The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world!"</p>
Baptism of Jesus	<p>¹³ Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ¹⁴ John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵ But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented.</p>	<p>⁹ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.</p>	<p>²¹ Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened,</p>	<p><implied: vs 1.32></p>
Descent of the HS; Theophany	<p>¹⁶ And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him.</p> <p>¹⁷ And a voice from heaven said, "This is my Son, the Beloved,^{10d} with whom I am well pleased."</p>	<p>¹⁰ And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him.</p> <p>¹¹ And a voice came from heaven, "You are my Son, the Beloved,^{10b} with you I am well pleased."</p>	<p>²² and the Holy Spirit descended upon him in bodily form like a dove.</p> <p>And a voice came from heaven, "You are my Son, the Beloved;^{10c} with you I am well pleased."^{10b}</p>	<p>³² And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him."³³ I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.'³⁴ And I myself have seen and have testified that this is the Son of God."¹¹</p>

D. Temptation of Jesus

4.1-14a

- 'full of the HS after his baptism, was led by the HS into wilderness, very harsh, merciless environment; prob got water from an oasis
- 'after a 40 day fast, he was hungry' – uh huh.
- See that Jesus undertakes nearly superhuman fast and undergoes trials to prepare for his public ministry and eventual passion

The Three Temptations

- (1) IF you are the Son of God [being so hungry], turn the stone to bread
J: 'man' shall not live by bread alone
- (2) I will Shortcut your path to Dominion [from which you could do *all your good*] IF you worship me → i.e., break from the Father
J: will worship/serve only God [my Father]
- (3) IF you are the Son of God, test HIM!
J: NOPE, "you shall not tempt the Lord your God"

What works against extreme temptation? The WORD OF GOD. Know it, memorize it.

- Jesus, filled with the power of the Spirit, returned to Galilee, 4.14a

Concluding Comments.

- 1) See that everyone is saturated with HS and Infancy Narrative saturated with praise
- 2) Emergent themes Luke 'features': regard for lowly; God's mercy; turn towards gentiles.

Mary a Model Disciple

Mary in a certain sense sits at the opposite end of the spectrum from Peter and Paul, both missionaries, teachers, writers, wonder workers, even executives. By comparison, Mary's earthly role was maternal, quiet, much more hidden. While Peter and Paul were evidently laden with much natural gifting, we see little of Mary's gifting. What Scripture reveals of Mary is the most heroic yes to the person of Jesus (Luke 1), a faith comfortable and confident enough to ask for more than a desperation miracle (such as the usual request for a healing or exorcism; John 2). Mary suffered Jesus' passion at the foot of the cross and was made the mother of 'the beloved disciple' (Jn 19).

Like Peter and Paul, Mary was formed as a disciple by the Lord over some twenty-five years (do the math). More than the child conforming to the parent, Mary conformed to her child (this has happened in a small way to me as a parent with some of my kids). Whatever intellectual gifting God endowed Mary with, there is no room to doubt how our Lord has answered her *priestly* intercessions and given her a *prophetic* ministry throughout the ages.

Whether or not the Lord intends for us, too, who are beloved disciples, to take Mary as our mother and into our home, Mary is the paradigm of docility to the Holy Spirit and of courageous embrace of discipleship, and is certainly a first choice intercessor – utterly conformed to Christ. May we so model ourselves on such a Queen of the Saints.

Small Group Discussion Questions

Interpretation #1: What can be learned from the similarities and differences of the birth announcements of John (Lk 1:5-23) and Jesus (Lk 1:26-38)?

Interpretation #2: God's sometimes subtly reveals himself and his purposes in Luke's gospel through the interplay of narrative and spoken word. Choose one phrase from Lk 1:39-56 or Lk 2:8-20 and explain what it teaches about God, Jesus, and/or the plan for salvation.

Gospel vs Contemporary Culture #1: Compare Mary as a Model of Discipleship (p. 49) to the world's model for "success". List several elements of each:

Mary's Model for Discipleship

World's Model for Success

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Discipleship #1: JnB stridently warns us to not simply repent, but bear the fruits of repentance (3.7-9), which Jesus further develops (e.g., the Parables of the Good Samaritan and the Talents). How does Jesus makes bearing such fruit possible - and how do we access this help daily?

Discipleship #2: As disciples, we imitate our Lord (*inter alia*, I Cor 11.1). During Lent the entire Church imitates, at least to a small degree, our Lord's time in the desert. For Jesus, it was a time of "testing" but also a time of preparing for mission. In a sense, we strip ourselves down to nothing, as the Lord did, until there is only the Holy Spirit on whom to rely. God can really work with us then!! What are some 'things' the Lord would strip of - and what would put in its place?

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What mission or transition might the Lord be preparing you for?

Luke 4²-11: Galilean Ministry

Peter Ziolkowski, Mar 2nd

Intro: Last Week we covered Luke's Infancy Narrative(s) and Jesus' Temptation. This week, we will look at some detail Luke provides at the beginning of Jesus' ministry, the Jubilee Proclamation and the Calling of Peter. As noted last week, since Mark and Luke overlap each other and follow the same general narrative framework (Galilean Ministry, Journey to Jerusalem, and 'Holy Week', see chart on 61-2), we will primarily consider specifically Lucan materials in chapters 6-14:

- | | |
|-----------------------------------------------------------------------|-----------------|
| A. Early Galilean Ministry and Calling of 1 st Ds (Select) | 4.13-6.16 |
| B. Sermon on the Plain | 6.17-49; 8.4-21 |
| C. Other Moral Teaching that Parallels Matthew Sermon on the Mount | 10.25-13.9 |
| D. Kingdom of God Teaching | 13.18-16.31 |

Keep an eye out for the dominant themes of the Father's Mercy and Tender love for Us! As with the Infancy Narrative(s), Luke serves up many treats for our prayer life, like the Sinner's anointing of Jesus (7.36-50) ... some very rich material for *Lectio Divina!*

Recap & Introductory Comments

A. A few takeaways from the Infancy Narrative(s)

- 1) Everyone but the angels are saturated with the Holy Spirit: JnB 1.15; Mary 1.35; Eliz 1.41; Zech 1.67; Simeon 2.25-27; Jesus! 3:21-22, 4:1,14,18
- 2) Rejoicing/Praise: Magnificat; Canticle of Zech; Canticle of Simeon; Heavenly Host; Anna; Mary's 'pondering in her heart'

B. Continued Development from Infancy Narrative into Galilean Ministry

- 1) Mercy of God: Magnificat; Canticle of Zech, → dominant theme
 - a) Towards poor, maimed, blind: 1.53; 4.18, 6.20-21 blessed; word to JnB 7.18-23; invites to feast 14.12-14, invited by F 14.16-24
 - b) Pb of Gd Samaritan (6); Prod Son; Sermon on the Mt; Lds Prayer
- 2) Outward facing to Gentiles
 - a) Song of Simeon, Light of Revelation to the Gentiles 2.29-32
 - b) JnB baptizes soldiers (prob gentiles) 3.14
 - c) Jubilee Proclamation includes Gentiles 4.14-30
 - d) Put out into 'deep' / fishers of men 5
 - e) Healing of *Centurion's Slave!* 7.1-10
 - f) Pb of the Good Samaritan 10.25-32
- 3) Women at center of things
 - a) Elizabeth, Mary,

- b) Women who anoint Jesus, 7.36-50
- c) Many women who accompanied J during Galilean ministry, 8.1-3
- d) True blessedness not just in bearing and nursing Jesus, but in obeying the word of God. Mary does both! 10.27-28

C. Primer on Cleanness or Ritual Purity: Torah puts up fences, both moral and cultic. Pharisees extrapolated notion of holiness for priests to all Jews.

- a) *Ritual purity* turned around:
 - (1) cleansing (food, utensils, body after contact with unclean)
 - (2) contact/touch nothing “unclean” (gentile; unclean Jew; blood sores/oozing blood, e.g., menstrual flow and leprosy) dung; dead or near dead person; etc.
 - (3) sin/sinners (need to atone for personal sin; habitual sinners like tax collectors, prostitutes, etc.)
 - (4) some types of sickness
 - (5) possession of unclean spirits

b) *Teachings and Deeds involving Ritual Purity*

- (1) Most of the exorcisms of unclean spirits in Mark ++++++
- (2) Raising of dead Son of Widow 7.11-15
- (3) Prostitute’s anointing Jesus 7.36-50
- (4) Touch healing by woman with a blood flow 8.43-48
- (5) Jesus touches a dead girl (who then lives) 8.49-56
- (6) Good Samaritan 10.29-37
- (7) Controversy with Ph over washing before meals 11.37-40
- (8) Prodigal Son 15.11-32
- (9) Lazarus Pb. 16.19-31
- (10) Zacchaeus the tax collector 19.1-10

D. Comparison of Jesus’ Galilean Ministry in Mark vs Luke

Mark 1:3-4, 7-8, 9-11	Luke 3:2b-4, 16, 21-22
Mark 1:12-13, 14, 21-39	Luke 4:1-2, 14-15, 31-44
Mark 1:40—3:19a	Luke 5:12—6:19
Mark 4:1-25, 35—5:43	Luke 8:4-18, 22-56
Mark 6:7-16, 30-44	Luke 9:1-9, 10-17
Mark 6:45—8:26	[omitted]
Mark 8:27—9:10, 14-40	Luke 9:18-36, 37-50

(Felix Just, SJ: https://catholic-resources.org/Bible/Synoptic_Outlines.htm)

→ See more detailed comparison table on pages 62-63.

A. Beginning of Jesus' Public Ministry

4.13-6.19

After Jesus's baptism in the HS (3.21-22), the Spirit leads J thru his desert trial, and then back to Galilee, where J begins his public ministry to much acclaim (4.14-15). Jesus then preaches a Jubilee, whose benevolence includes Israel's oppressors, which so angers his hometown that they seek to kill him! (4.16-30). Luke further colors Mark's parallel account (1.16-3.19) and shifting back a bit the calling of Peter, Andrew, James and John.

We will consider only the material Luke added on the Jubilee and the calling of Peter, James and John.

1) Jubilee Proclamation benevolent to both Jews and Gentiles (Nazareth) 4.16-30

a) J does 2nd Reading 16-20

Torah was first read by synagogue leader. Then for the 2nd reading, Jesus selects Isaiah's 61's prophecy of 'good news' that normally runs from v1-11:

“Spirit of the Lord is upon me to proclaim good news (1a, 3):

- (1) Jubilee freedom from (1b-2a), and
- (2) vengeance upon (2b) Israel's oppressors (then Babylon);
- (3) restoration of land (4) and nation of priests (6a);
- (4) reversal: captors becoming Isr's slaves (5) and Isr enjoying their wealth (6b-7); and
- (5) establishing an everlasting covenant as God's people (8-9)

– all of which is cause for great rejoicing (3, 10-11).

But Jesus ends reading at 2a – never getting to vengeance, restoration of land and subjection of their captors!

b) Jesus' Sermon

(1) J: This SS fulfilled right now 21

(2) All: 22

(a) praised J's gracious words ...

(b) casted aspirations on J as a carpenters' son untaught by any rabbi

(3) J: 23-27

(a) Two proverbs

(i) 'Dr, heal thyself': they want proof, miracles, as in Capernaum 23

(ii) 'No prophet accepted in hometown' – simple rebuke for their lack of faith 24

(b) Great miracles by two great prophets done to Isr's Oppressors!

→ prob just getting a summary of Jesus' sermon ...

c) Response of All

Now they get why Jesus stops at Is 61.2a and omits vengeance and reversal – exactly what everyone wished of Romans and expected from the messiah. Anger builds after J rebukes them by proverbs for their lack of faith and then -

(1) All: in a rage, try to kill Jesus 28-29

(2) J simply slips away 30

- 2) The Prophetic Fishing Miracle in Peter's Calling (+Mk 1.16-20) 5.1-11
- a) Jesus commandeers Peter's boat to teach crowds on shore 1-3
 - b) Then rewards Peter with a great catch
 - (1) 'put out into the deep' (~ *duc in altum*) for a catch 4
 - (2) P: nothing all night, fishing time, 'but at your word' ... 5
 - (3) Netted a shoal of fish filled & almost sank both boats 6-7
 - (4) P: "depart from me, for I am a sinful man" 8-10a
 - (5) J: '*be not afraid*' 10b
 - (6) P, J & J: left everything and followed J

Jesus had already healed Simon's M-i-L and many others from Simon's home (4.38-41); Simon had already begun cooperating in J's mission, but now is formally called to be his disciple.

→ JPG challenges all of us to 'put out into the deep'

→ Peter provides the model response for all of us: (a) I am not worthy, but (b) no hesitation and 'all-in'.

B. Sermon on the Plane 6.17-49

After J chooses the Twelve, he came down from the mountain and stood on a level place (6.12-17). J first heals and exorcises unclean spirits, even simple by being touched (18-19). While sharing some common themes, the setting, structure and content of this sermon differ from Matthew's Sermon on the Mount.

Two Great Reversals

1) Blessings [to Ds] and Woes [to Religious Leaders] 20-26

Blessed	Why	Woeful	Why
<i>Poor</i>	will receive Kingdom of God	<i>Rich</i>	riches are your only consolation
<i>Hungry now</i>	will be filled	<i>Full</i>	will be hungry
<i>Weep now</i>	will laugh	<i>Laughing</i>	will be weeping
<i>Reviled b/c of J</i>	joyous reward in heaven	<i>Praised</i>	[same fate as] former 'acclaimed' false prophets

The poor, sorrowful and reviled reverse roles after death with the rich, full, and acclaimed in this life, extending the theme of the Jubilee proclamation.

Jubilee Proclamation → B & Ws → Pb of Lazarus (16)

2) Love not just friends, but enemies 27-36
 → be loving-kind and merciful like the Father

This 2nd 'reversal' upends the 'eye for eye' returning of evil for evil. In other words, doing good is *its own end* – insensible aside from the fact that *this is the Father's nature*, and we are made in his image.

Considers a “love to hate continuum” of those we most want to love, such as our family or friends, to our most hated enemies, Luke first records J’s teaching on the hate end of the spectrum. Jesus later considers one group closer to the love end, ‘neighbors’ and one closer to the hate end, Samaritans (10.25-37):



a) The Prescription: ²⁷⁻³¹ **Love your enemies:** If/from anyone who 27- 31

<i>hates you</i>	do good		<i>strikes you on the cheek</i>	offer the other cheek also
<i>curses you</i>	bless		<i>takes away your coat</i>	withhold not even your shirt
<i>abuses you</i>	pray		<i>begs from you</i>	give
			<i>takes away your goods</i>	do not ask for them again.

³¹ *Do to others as you would have them do to you.*

b) Rational: 32-36

(1) No moral credit to reciprocity:

³² “If you love those who love you, what credit is that to you? ... ^{35a} But **love your enemies**, do good, and lend, expecting nothing in return.

(2) Goal: all Ds to become like God himself

α_1
 α_2

- (a) ^{35b} Your reward will be great, and *you will be children of the Most High*; for he is kind to the ungrateful and the wicked.
- (b) ³⁶ Be merciful, just *as your Father is merciful*.

3) Forgiveness and Restraint in Judging and Correcting Others

a) What you Give you will Get: judgment/ condemnation, forgiveness/mercy 37-38

Don't	Result	Do	Result
Judge	avoid judgment	Forgive	receive forgiveness
Condemn	avoid condemnation	Give [mercy]	receive [mercy]

b) Two Pbs against hypocrisy: Blind; Speck/Log 39-42

α_3

- (1) Blind can't lead the blind – both will fall into a pit 39
- (2) fully formed D like his Master 40
- (3) Remove speck/log from own eye before doing so to neighbor 41-42

4) Bear Good Fruit; Obedience 6.43-49

a) Pt 1

(1) Good/Bad fruit come from the heart 43-45

Teaching can be grouped with that of un-cleanness comes from inside, not outside (Mark ____, Luke ____). Very good scripture on minding our words carefully. Matthew's version adds a strident warning of coming judgment to include our words – and not just our deeds (Mt 12.33-37)

(2) Obedience, Hear and Do, Makes good 'foundation' 46-49

While the Sermon on the Plain ends at 6.49, there seems to be a Pt 2 of the command to Bear Good Fruit and Be Obedient picking up in 8.4-21, with further echoes following:

b) Pt 2 8.4-21

(1) Pb of Sower → hear word, hold in a good heart, be fruitful (15) 4-15

(2) Pb of Lamp → necessity to advance Kingdom (cf. 11.33) 16-18

(3) 'Here and Do' Makes you J's family 19-21

c) 'Echoes'

(1) Blessed aren't only J's mother, but equally those who Hear and Do 11.27-28

Note: Luke 8-10 intertwines miracles and the 'all-in' nature of discipleship with a set of doublets:

(1) Sending out his Ds 9.1-6 10.1-20

(2) Explicitly revealing his Divine Sonship 9.28-36 10.21-24

C. Other Moral Teaching That Parallels Matthew's Sermon on the Mount 10.25-13.9

In this section we will cover:

(1) J's answer regarding Love of Neighbor 10.25-37

(2) Teaching on Prayer 10.38-11.13

(3) Further Elaboration on Being All-in 12.4-13.9

Jesus rejoices in the Holy Spirit over the revelation of the Father's presence to his disciples, that is, *in his own person* (10.21-24), before recording a question of how to gain 'eternal life' (v25), i.e., life in Heaven with God.

✚ 1) Love of Neighbor: Pb of Good Samaritan 10.25-37

The gospels record the greatest commandment(s) several times, which repeats the doublet of Dt 6.5 and Lev 19.18. A clever scribe in Mark 12.28-34 seems to try to trap Jesus with this question but earns J's praise. Here in Luke, it is J who asks a lawyer seeking eternal life what the Law requires, who returns the doublet, but then asks "who is my neighbor"? J answers with a Pb that works on two levels: the necessity of charity over ritual purity

(without nullifying ritual purity); and praises a merely religious enemy at the expense of highly observant Jews.

The robbed and beaten traveler is neither someone known to the three by-passers but neither an enemy, at least to the first two.

- fallen man explicitly quite ‘unclean’: nearly dead, in the mud mixed w manure; naked; oozing wounds – priest and Levite had easy excuse; their going *away from* Jerusalem removes even the less flimsy excuse of urgent service in the Temple.

- Samaritan ‘moved w pity’ – divine pity/mercy featured throughout Luke; Sam. would refrain from any contact with a Jew and vice a versa as the fallen man was, in fact, a ‘soft enemy’ to the Samaritan

- Sam ‘bandaged his wounds’ – touching an unclean person would have rendered an observant Jew unclean, necessitating ritual purification.

Jesus is slaying the notion of uncleanness as an impediment to charity/love/pity: the very constructs meant to keep one holy needs to be discarded when they impede the ‘active’ holiness (i.e., godlikeness) of mercy and love. Ritual purity, like the sabbath rest, are ways to prevent violations of holiness, (i.e. sin), but should not prevent active expressions of holiness, (i.e., love, here, love of neighbor).

Just when you might think that being J’s D is all about “doing”, Luke brings us back to the heart of the matter: Being with Jesus. While the scribe only asks about what ‘loving one’s neighbor’ means, Luke segues into describing a key feature of loving God – not just serving him actively, but enjoying his presence, the primary feature of ‘eternal life’.

2) Prayer: Contemplative & Petitioning

10.38-11.13

This section contains a short vignette on contemplative prayer (some mixture of worship, adoration, and listening) followed by a section on intercessory prayer.

Group Exercise. List as many examples and teachings on prayer as you can think that we have covered in Mark and Luke so far, and identify their type (Consecration, Repentance, Thanksgiving, Worship/Adoration, Listening, Intercessory).

<i>Reference</i>	<i>Person Praying/Situation (or simply ‘teaching’)</i>	<i>Type of Prayer</i>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

+ a) Vignette of Mary & Martha: Contemplation

10.38-41

Perhaps the dominant feature of the good news in Mark is simply J's presence, the sweetness and joy of which Luke so beautifully colors. Luke here prefaces J's teaching on prayer with this short vignette. God is indescribably and gloriously delightful, and in knowing him we have indescribable and glorious joy (I Peter 1.8). Mary satisfies in Jesus that longingness and most profound thirst for God's presence throughout the Psalms (e.g., Ps 42).

The point of human existence boils down to three goods: (1) being with God and with those with God; (2) becoming like God; and (3) doing what God does. Being with God requires becoming like God, a condition he grants us through baptism into the 'person of Jesus', but is also a state we must freely grow into and eventually make our own by continuously feeding upon and drawing in grace, that is, God's power, which SS commonly refers to as being 'filled with the Spirit'. God loves to love, and so do we (or soon will). When we are fully perfected in Christ, we will love most simply being with the Lord. Mary had 'blessed eyes' which saw Jesus and was enjoying simply what many 'prophets and kings desired to see, but did not see'(10.23-4).

Jesus repeatedly and explicitly teaches us to serve God, but *the better part* is the necessary part, is our ultimate end, simply *being with the Lord*. Luke next records what kind of work Ds like Martha *should do* by prescribing *what we should pray for*.

b) Our Father

11.1-4

Father: a personal and deeply favored status Luke so thoroughly emphasizes

Hallowed/Make holy your name: a doxology or a petition; also reflects a request to fulfill the first commandment to worship the Lord God alone.

May your kingdom come: Jesus' return in glory / all would come under Father's rule / that all would enter through the narrow door (see Three Kingdom of God pbs in 13.28-30). Prob also points to the ability to imitate J's work for which J sends Ds in missionary journeys and for their life's work: preaching, healings, and exorcisms.

Give us our daily bread: Bread is clearly the normal kind of bread that provides nutrition, but what is meant by the qualifier, 'daily'? Points to only asking for what is needed today – in keeping with how God provisions us, with the archetype being the daily bread of manna in the desert. But probably also points to the Eucharist. But 'bread' also describes the Holy Spirit in the next passage.

Forgive us our sins as we forgive everyone indebted to us See earlier emphasis on being children of God, on forgiving and showing mercy like the Father does, as taught in 6.37-38.

Bring us not to the time of trial/temptation As in Mark, we will see Luke warning against the coming tribulations of the end as well as normal daily temptations. This petition ties in with the eschatological discourses.

Petitions indicate *Scope* of our normal prayer: the worship of God, coming of kingdom, existential needs (material and prob spiritual), forgiveness for ongoing sins, and strength in the face of temptation.

Proper prayer conforms us to the Lord's will.

Prayer works because God seems to have given us a 'place at the table', a voice in 'the ordering of things'. We often imbibe the pleasant poetics of being a member of a 'royal priesthood' (I Peter) and adopted sons and daughters, without appreciated their full reality. Our role as intercessors is often one such feature of our new existence in Christ.

If we are properly conformed to Christ, beyond existential needs we pray for his kingdom, his reign, to come. The coming of God's Kingdom involves us cooperating with his will, like Mary, Elizabeth, and indeed, Jesus himself with the Father. Note especially how J prays not for bread, position, frivolous signs (temptation in the desert) but for the strength as a human being to undertake the extreme suffering necessary for creating the Kingdom.

c) Persistence/Perseverance:

(1) Pb Nagging, Inopportune Neighbor 5-8

First, the 'what': Scope of prayer not limited to 'daily bread' and advancement of Kingdom. The Lord is also the god of the unexpected.

See that petition is for hospitality, i.e., *resources to serve others*.

Second, the 'how': Persistence pays. This seems a bit counter-intuitive: we expect that the all-knowing Lord will simply answer or not, depending on whether it is part of the divine plan. It seems we have "to work" the ask through, perhaps akin to Mary, who must have been praying up a storm after the Annunciation, 'pondering it in her heart'. Perhaps this 'nagging' is the underlying dynamic in a string of Hail Marys.

(2) Ask, Seek, Knock 9-10

→ really go after it!

These teachings on persistence instructs us to take *a very active role* in interceding, which is akin to his teaching on stewardship, and speak to two of our underlying identities we have as disciples: Priestly Intercessor and Steward of our Master's possessions, and tie-in with two other identities, that of Son/Daughter/Heir and that of being a Temple of the HS, the latter of which Luke concludes this section on prayer.

d) *The Good Gift: Ask for HS and the Gifts of the HS* 11-13

Everything turns on the presence of the Lord. In his presence we know his love. In his presence, simply joy. In his presence, transformation. In his presence, power to love and serve. In his presence, our defense. The Word of God (SS), the Holy Spirit, and the Eucharist (the Word incarnate) make God present to us. Jesus entrusted the word of God to his first Ds, who wrote it down, together with their own disciples. J entrusted the Eucharist to the Apostles and their designated helpers, priests. Having been baptized and when part of the Church, his body, J

entrusts us directly with the HS and instructs us to Ask persistently for it (which the New Testament epistles strongly reiterate).

→ another 'easy way and hard way'

Conclusion: It is always personal with God. He knows and loves each of us deeply. We are broken and need his help – which rejoices the Father to give! His plan is to draw each of us into fellowship with himself, divinizing us by grace working with our nature, and making us, too, outward focused on loving others. We love others like the Father does – for their sake, not ours – both by caring for physical conditions but also by bringing them, too, to our merciful Father.

Luke / Mark Parallel Passages
https://en.wikipedia.org/wiki/Gospel_harmony
 (ask me for spreadsheet for your private purposes)

Event	Type	Luke	Mark
Temptation of Jesus	misc.	Luke 04:01–13	Mark 01:12–13
Return of Jesus to Galilee	ministry	Luke 04:14–15	Mark 01:14–14
Hometown rejection of Jesus	ministry	Luke 04:16–30	Mark 06:01–06
Exorcism at the Synagogue in Capernaum	miracle	Luke 04:31–37	Mark 01:21–28
Healing the mother of Peter's wife	miracle	Luke 04:38–41	Mark 01:29–34
Exorcising at sunset	miracle	Luke 04:40–41	Mark 01:32–34
Miraculous draught of fishes	miracle	Luke 05:01–11	
Cleansing a leper	miracle	Luke 05:12–16	Mark 01:40–45
Paralytic at Capernaum	miracle	Luke 05:17–26	Mark 02:01–12
Calling of Matthew	ministry	Luke 05:27–28	Mark 02:13–14
New Wine into Old Wineskins	parable	Luke 05:37–39	Mark 02:22–22
Man with withered Hand	miracle	Luke 06:06–11	Mark 03:01–06
Commissioning the twelve Apostles	ministry	Luke 06:12–16	Mark 03:13–19
Beatitudes	sermon	Luke 06:20–23	
Expounding of the Law	sermon	Luke 06:29–42	
Discourse on judging	sermon	Luke 06:41–42	
The Wise and the Foolish Builders	parable	Luke 06:46–49	
The Centurion's Servant	miracle	Luke 07:01–10	
Young Man from Nain	miracle	Luke 07:11–17	
Messengers from John the Baptist	ministry	Luke 07:18–23	
Anointing of Jesus	ministry	Luke 07:36–50	Mark 14:03–09
The Two Debtors	parable	Luke 07:41–43	
Parable of the Sower	parable	Luke 08:05–08	Mark 04:03–09
The Lamp under a Bushel	parable	Luke 08:16–18	Mark 04:21–25
Jesus' True Relatives	ministry	Luke 08:19–21	Mark 03:31–35
Calming the storm	miracle	Luke 08:22–25	Mark 04:35–41
Gerasenes demonic	miracle	Luke 08:26–39	Mark 05:01–20
Daughter of Jairus	miracle	Luke 08:40–56	Mark 05:21–43
The Bleeding Woman	miracle	Luke 08:43–48	Mark 05:24–34
Feeding the 5000	miracle	Luke 09:10–17	Mark 06:31–44
Confession of Peter	ministry	Luke 09:18–21	Mark 08:27–30
Transfiguration of Jesus	miracle	Luke 09:28–36	Mark 09:02–13

Boy possessed by a demon	miracle	Luke 09:37–49	Mark 09:14–29
The Little Children	ministry	Luke 09:46–48	Mark 09:33–37
Seventy Disciples	ministry	Luke 10:01–24	
Parable of the Good Samaritan	parable	Luke 10:30–37	
Jesus at the home of Martha and Mary	ministry	Luke 10:38–42	
The Lord's Prayer	ministry	Luke 11:02–04	
The Friend at Night	parable	Luke 11:05–08	
Exorcising the blind and mute man	miracle	Luke 11:14–23	Mark 03:20–30
Parable of the strong man	parable	Luke 11:21–22	Mark 03:27–27
Eternal sin	ministry	Luke 12:08–10	Mark 03:28–29
The Rich Fool	parable	Luke 12:16–21	
The Birds of Heaven	ministry	Luke 12:22–34	
The Faithful Servant	parable	Luke 12:35–48	Mark 13:34–37
The Barren Fig Tree	parable	Luke 13:06–09	
An Infirm Woman	miracle	Luke 13:10–17	
Parable of the Mustard Seed	parable	Luke 13:18–19	Mark 04:30–32
The Leaven	parable	Luke 13:20–21	
Man with dropsy	miracle	Luke 14:01–06	
The Great Banquet	parable	Luke 14:16–24	
Counting the Cost	parable	Luke 14:25–33	
The Lost Sheep	parable	Luke 15:04–06	
The Lost Coin	parable	Luke 15:08–09	
Parable of the Prodigal Son	parable	Luke 15:11–32	
The Unjust Steward	parable	Luke 16:01–13	
Rich man and Lazarus	parable	Luke 16:19–31	
The Master and Servant	parable	Luke 17:07–10	
Cleansing ten lepers	miracle	Luke 17:11–19	
The Unjust Judge	parable	Luke 18:01–08	
Pharisees and the Publican	parable	Luke 18:09–14	
Jesus and the rich young man	ministry	Luke 18:18–30	Mark 10:17–31

Small Group Discussion Questions: Luke 5-14

Interpretation #1: List the particular ways our Lord directs us to love others (6.22-38. 10.25-37)?

6²² *persecutors*

6²⁷⁻³¹ *enemies*

1)

2)

3)

4)

5)

6)

7)

6^{37b-38a} *neighbors*

10²⁵⁻³⁷ *stranger*

We know that we don't earn our salvation – so what is the point of Jesus' teaching? How is it advantageous to us?

Interpretation #2: How does Jesus demonstrate his power over uncleanness, or ritual impurity, through the two healing in 8.40-56? Note particularly how power goes out from Jesus upon his touch.

- hemorrhaging woman:

- dead girl:

Gospel vs Contemporary Culture #1: Describe how “loving your enemies”, such as those who are hostile to the Lord's teaching on sex, might open them to the gospel. Recall (or imagine) an incident and how you turned (would turn) it into an evangelistic opening.

Discipleship #1: Read the story of Mary and Martha (10:38-42). How can you find balance between doing your responsibilities and spending time with God? How do you experience the “good/better” portion?

Discipleship #2: Prayerfully read 11.5-13. Ask the Lord what He wants you take away from this teaching, to apply right now in your life. List a few things.

Matthew 5-7 Sermon on the Mount & Luke 12-14

Peter Ziolkowski, Mar 9th

A. Recap:

- 1) Two Faces of Holiness: Righteousness and Charity
- 2) Mercy and the Great Reversals (6.20-36) typified in Lazarus Pb (16.19-31)
 - a) Mercy and the Great Reversals 6.20-36
 - b) Rich Man and Lazarus 16.19-31
 - Ab, Is & Jac and all the prophets in kingdom!
 - 'last' includes people come from 4 corners of world – call out to gentiles!
 - variation on Woe & Blessing to rich and poor: Great Reversal
 - Laz uber unclean: in street, covered w sores, licked by dogs
 - 'in his bosom', i.e., lying next to Abr, as at a banquet
 - rebuke to scoffers, 'if they ignore Moses and the prophets, so also one resurrected

B. Portrait of a Disciple: Matthew's Sermon on the Mount (5-7)

		Matthew 5-7	Luke 6.17-49; 11-13 (21 vss); 16.17-8; 18.29-30
	J taught from Mtn, w authority	5.1-2	
1	Beatitudes	.3-12	6.17,20-23 <partial>
2	Be Salt & Light of the World	.13-16	
3	Radicalization of Law: Antitheses	.17-48	6.27-30; 12.57-59; 16.17-8 <partial>
4	Prayer, Fasting & Almsgiving	6.1-18	11.2-4 <partial>; 12.33-34
5	Money and Material provisions	.19-34	11.34-6;12.22-34;18.29-30
6	Judgment/hypocrisy	7.1-5	6.37-42
7	Nagging Prayer	.7-12	11.9-13;6.31
8	Few find the Narrow Gate	.13-14	13.23-24
9	False Prophets bear Bad Fruit	.15-20	6.43-44 <partial>
10	Obedience to J's Word	.21-27	6.46-49, 13.26-7
	J 'taught as one with Authority'	.28-29	

2) Setting: up on *the Mountain*; *sat down*; doesn't quote authority, e.g., "the Lord says" but *opened his mouth*

3) Beatitudes - Portrait of the Lord, Portrait of a Disciple

5.3-12

Luke 6.20-26

	Blessed	Why	Woeful	Why
α	<i>Poor</i>	will receive Kingdom of God	<i>Rich</i>	riches are your only consolation
β	<i>Hungry now</i>	will be filled	<i>Full</i>	will be hungry
γ	<i>Weep now</i>	will laugh	<i>Laughing</i>	will be weeping
δ	<i>Reviled b/c of J</i>	joyous reward in heaven	<i>Praised</i>	[same fate as] former 'acclaimed' false prophets

Matthew 5.3-10

	Blessed	Why
α'	1 <i>Poor in Spirit</i>	will receive Kingdom of God
β	2 <i>Those who mourn</i>	will be comforted
	3 <i>Meek</i>	shall inherit earth
β'	4 <i>Hungry and thirsty for righteousness</i>	shall be satisfied [w/ righteousness]
	5 <i>Merciful</i>	shall receive mercy
	6 <i>Pure in Heart</i>	shall see God
	7 <i>Peacemakers</i>	called children of God
	8a <i>Persecuted for righteousness' sake</i>	theirs is kingdom of heaven
γ	8b <i>Reviled and persecuted b/c of J</i>	joyous reward in heaven

a) Topsy-turvy Poor Servant Mentality: Poor in Spirit & Meekness (1 - 3)!

(1) derived meaning of *anawim*: one who, like a servant, both obeys and relies on God for his power; primarily expresses a relation (dependence) rather than a social distress

(2) *poor in spirit*: accurate self-knowledge ...

(a) which leads us to *mourn* our sins and shortcomings

(3) *meekness*: relying on God for your power and authority, to get things done

(a) requires being 'poor in spirit' and is basis for our strength:

(i) to become righteous and loving/merciful, god-like

(ii) to take on Lord's mission and work: show mercy, make peace, salt and light of the earth

(iii) and endure persecution

(b) Moses as an archetype: Num 12.3

- (c) Jesus is Meek: *All things have been delivered to me by my Father*; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for *I am gentle and lowly in heart*, and you will find rest for your souls. For my yoke is easy, and my burden is light. (Mt 11.27-30)
 - (d) requires trust, the greater the task, the greater the trust → J's Crucifixion
 - (4) the Way of Perfection: call of rich young ruler to poverty (Lk 18.18-30; Mt 19.16-22)
 - (5) The "Poor" are uniquely suited to rule in God's Kingdom, *a la* Jesus' rule
- b) Other beatitudes gain the prize sought or trait manifested:
- (1) *mourn* (repentance over sin spilling into grief) → *comfort* (freedom from sin, regeneration)
 - (2) *hunger and thirst* (analogous to physical longing, basis for fasting and seeking God) → *satisfied* = being made righteous
 - (3) *merciful* → *mercy* (in regard to forgiveness)
 - (a) *merciful*: giving someone better than they deserve
 - (b) *justice* (classical Hb & Gk): giving another what is deserved, or owed
 - (4) *pure in heart* = having a heart un-mixed with other desires. Desire for God must be supreme, then will be rewarded → *see God*
 - (5) *willingness to face persecution* testifies to the intensity of desire to be with God → *kingdom of heaven*
- 4) Be Salt of the Earth and Light of the World 5.13-16
- 5) Antitheses: Righteousness must *radically* exceed that of the Law of the Law; see that J teaching in first person unlike normal teachers 5.17-48
- a) Killing: anger; saying you fool; any kind of maltreatment of someone
 - b) Adultery:
 - (1) looking lustfully; cut out one's eye
 - (2) Divorce: no divorce
 - c) Oaths: absolute truthfulness in all matters
 - d) Eye for an Eye retribution: Do not resist evil / give right cheek and cloak as well as left cheek and coat
 - e) love your neighbor: love your enemy
- 6) Practice of Traditional Pieties 6.1-18
- a) Almsgiving in secret
 - b) Our Father (see CCC treatment on Prayer)
 - c) Fasting
- 7) Poor for Kingdom & Reliance on God 6.19-34
- a) Where treasure is, there also one's heart 19-21
 - b) Can't serve two masters 24
 - c) Don't be anxious about food or clothing (birds and lillies); seek first his kingdom and his righteousness, all these things yours as well 25-33

- d) Don't be anxious about tomorrow 34
- 8) Gravity of the Lord's Teaching 7.13-27
- a) Enter through narrow gate -- **avoid destruction!** (13-14)
 - b) Beware of False Teachers - look at their fruit -- **avoid destruction** (15-20)
 - c) He who does the will, not simply the miraculous works, of the Father, shall enter the kingdom of Hvn (21-23)
 - d) Wise man is the doer of Jesus' words and **avoids destruction** (24-27)
- C. Luke: Be All-In and *Don't Worry!* 12.4-13.9
- 1) Persecution 4-12
 - a) Fear not Persecutors but Evil One 4-7
 - b) J will acknowledge D to F only if D acknowledges J 8-9
 - c) Blasphemes a/g HS will not be forgiven 10
 - d) HS will provide U testimony when persecuted 11-12
 - 2) Pb of Rich Fool: Covetousness vs Being rich towards God 13-21
 Someone in crowd asks J to order his brother (probably standing right there) to give him his inheritance. J politely declines to judge, but instead rebukes the brother for covetousness by telling a Pb of the rich man who builds barns for a superabundant crop, only to die before their completion.
 - 3) Be not anxious about necessities but sell all & seek Kingdom 22-34
 { READ }
 → secure treasure that won't fail
 → for where your treasure is, there also your heart
 - 4) Be fully engaged *even after* I return to Father 35-48
 - a) Even in my (coming) absence, be pre-occupied with my return, *like servants awaiting their masters return* from a wedding banquet 35-38
 - b) Be on guard *like guarding against a thief in the night*: my coming will not be expected 39-40
 - c) *Like a slave at work* – Pb of the Four Slaves, whose master return from a journey is delayed 41-48
 - (1) slave at work: put in charge of everything
 - (2) slave who beats and feasts: put to death
 - (3) slave who did nothing but knew commands: severe beating
 - (4) slave who did nothing but did not know commands: light beating
 - 5) [to those on the fence]: J came to cast 'fire on the earth' - judgment is near 12.49-13.9
 - a) repent and choose Jesus! Even at the cost of the enmity of your family 49-53

- b) 'the time' of judgment is now! 54-56
- c) Forgive others before your own judgment 57-9
- d) Repent or perish 13.1-5
- e) Bear fruit *now* or be cut down next year [prob. to religious leaders] 6-9

< Healing and Exorcism on Sabbath 13.10-17 >

D. Kingdom of God Teachings 13-14

1) Repent, Bear Fruit (a healing), Mustard Seed, Repent! 13.1-17

Chapter opens with two warnings to repent (1-5) and to bear fruit (6-10), two of the perennial requirements for receiving the good news, together with faith, obedience, and going 'all-in'. Then, after a healing and a few parables about the kingdom growing great from tiny origins, Jesus reiterates the necessity of repentance.

2) Growth; Entry thru Narrow Door 13.18-38

a) Kingdom grows great from tiny origin (Pbs of Mustard Seed & Yeast) 18-21

b) Entry thru Narrow Door 22-30

- 'strive' = agon, struggle as in a contest

- 'many' will crowd the door, but it is a struggle to enter

- narrow door is to a house, which a householder opens to only *those he knows*. Recall Jesus words about knowing those who obey him (_____)

- 'evil doers' even though the visitors were around Jesus, Jesus refuses entrance in that they failed to repent

→ strong rebuke to universalism

... and Jerusalem herself will Reject her salvation, killing Jesus 31-34a

c) Jesus' 1st Lament 34b-35

While Dining at a Pharisee's Home on Sabbath

3) Teachings on Mercy, Humility & Love 14.1-14

a) Mercy trumps "protective fencing": Another Sabbath Healing 1-6

b) Discipleship Teaching

(1) Variation on 'Poor in Spirit': Pb Take low place at banquet: 7-11

- let host raise you up, God humbles proud and exalts humble

(2) Variation on 'Good Samaritan': '*love those who cannot repay you*'
Invite "*poor, crippled, lame and blind*" to dinners and feasts. 12-14

4) God Seeks us Out and really Loves Us, but we must Accept 15-35

a) God Seeks us Out: Pb of the Great Banquet 15-24

- God invites 'many' to a great dinner, who accept but later decline due to worldly excuses (see new land, test out new oxen, newly married). God then

(1) invites *poor, crippled, lame and blind*

(2) compels strangers to come in

To the large crowds accompanying Jesus

b) Our Response: All or Nothing

25-35

Conditions for Being J's Disciple

- must prefer me to mother, wife, children, siblings, life itself

- must give up all of one's possessions

→ count the full 'cost' of becoming a D, like building a tower or waging war

→ if you pull back, like tasteless salt, you will be thrown away ~ like those who eat and drink with J but turn back to wickedness (13.27) or those invited to banquet who fail to come (14.27).

Our Lord has been hammering home the absolute necessity of enduring repentance and bearing good fruit, and imitating our Father not just in holiness but also in holiness' twins, love and mercy. Chapter 15 portrays the joy of Heaven, indeed, the Father's immense and profligate joy, over our repentance and return to Him.

Gospel vs Contemporary Culture #1: Do most people today believe in an afterlife, and that they are going to heaven (however they define it)? For those that do, how would you explain Jesus' teachings about entering thru the Narrow Door (Lk 13.22-24)?

Discipleship #1: Read 12.22-34. List the concerns of Jesus' disciples, having abandoned all to follow an itinerant rabbi, relying on hospitality for the necessities of life, and list the things you worry about.

Disciples worries:

Your worries:

What factors that make it difficult to trust God with our concerns, even if they aren't existential?

Holiness and Divine Intimacy; Why Sex Matters

Peter Ziolkowski, Mar 16th

You must be Perfect as your Heavenly Father is Perfect.

Matthew 5.48

Strive for the Holiness without which no one will see the Lord.

Hebrews 12.14

Intro:

We have now seen that the Jesus Challenge is ultimately to become like our heavenly Father, perfect or complete like him, merciful as he is merciful. Jesus simply expands on God's plan announced thru Moses: You shall be holy; for I the Lord your God am holy¹!

How these words fail to stampede us to the exits testifies to how powerfully God's love attracts us. In fact, the very good news is - the heart of holiness – is becoming loving and perfect like God: *God intends to make us irresistibly attractive creatures like himself!*

This week we finish our three-session review of Jesus' moral teaching ... Next week, we return to the incredibly deep personal love the Lord has for each of us, beginning with the Parable of the Prodigal Son and ending with our Lord dying for us. Today we are going to chew on the following statements:

- Holiness both
 - o *makes possible* Divine Intimacy
 - o and *flows from* Divine Intimacy

- Sexual Misuse of our Bodies destroys the possibility of Divine Intimacy

But first, we will consider what Scripture means by both Holiness and Divine Intimacy. And to conclude, we will consider some Practical Helps for righteousness in general and sexual purity in particular.

A. Holiness

1) God's Holiness

- a) The word 'holy' mean that which pertains only to God. Prior to the Lord's coming, or person or thing became holy by being 'given' or 'dedicated' to the Lord, for the Lord's use. For example, the Lord chose Israel and in becoming his people, they

¹ Leviticus 19.2; cf. Lev 11.44-5, 20.26, 21.8. Peter also reiterates this call (I Peter 1.15-6).

become ‘holy’¹. The Temple became holy because it was the Lord’s and it was the place where he dwelt. Hebrew: *kadosh*; Greek: *hagios*.

- b) The two “faces” of holiness are Righteousness (Hebrew: *zadiyq*) and Love (Hebrew: *hesed*)
 - (1) The Old Testament reveals God’s Righteousness especially in the Law (Torah) and his Love especially in his gratuitous calling of Abraham and Israel, and in his care, calls to repentance and return to him, and in his forgiveness and restoration (the Histories and the Prophets).
 - (2) Jesus expressed this love on a personal basis through his ministry (healings, exorcisms, teaching) but also in his personal relationships (apostles, Mary, Lazarus, etc.)
 - (3) The inexorable proof of God’s love – against any sort of Edenic doubt or doubt of Job – is that he himself dies for us in order to bring us into relationship with himself (via atonement and sanctification).

2) Jesus’ Teaching on Our Holiness

- a) Become ‘God-like’, i.e., like Jesus (basic rabbinic discipleship model). Our Lord tells us that the process of discipleship, which begins with our agreeing to his ‘conditions’ of discipleship, ends with us becoming fully like him, our ‘master’², exceeding the normal high level of a rabbinic disciple imitating his master. Paul, through additional revelation, further draws out the radical way that ‘we will be changed into Jesus’ likeness from one degree of glory to another ... who is the likeness of God’, and be ‘conformed to the image of Jesus’³.
- b) Jesus has also makes it clear that a disciple is to become like the Father (Luke 6.36 and Mt 5.48), *whom Jesus himself reveals* (John 14.8-10):

Philip: Lord, show us the Father...

Jesus: Have I been with you so long, and yet you do not know me? He who has seen me has seen the Father ... I am in the Father and the Father in me.

What does *being like Jesus* mean on a practical basis?

3) Jesus’ Character Traits (see esp. Luke 6 and Matthew 5-7; 12)

- a) Loving (Hb: *hesed*) and Merciful (Hb: *rachamim*)
 - (1) Many small ways ... serving one another with Exhibit A being ‘washing the disciple’s feet’
 - (2) Biggest Way: laying down his life for us
 - (3) Jesus himself demonstrates the ‘continuum of love’ from loving his family to neighbor, to public sinner, to tax collector, to Samaritan, to Roman overlords, to those who scourged and crucified him.

¹ Exodus 19.5-6

² Lk 6.40, Mt 10.24-5, cf. Gal 4.19

³ II Cor 3.18, 4.4; Romans 8.29

- b) Radical Righteousness, flowing from the Heart
 - (1) Mournful over sin and the damage from sin;
 - (2) Pure of Heart;
 - (3) Hungry' for righteousness
- c) Filled with the HS
 - (1) We saw that Jesus, in his humanity, was filled with the Holy Spirit
 - (2) God's Moral Power for us
 - (3) Advocate and Spirit of Truth for witnessing and mission (John 15-16)
 - (4) Meek and poor in spirit → reliance, trust and hope in God {CONSEQ. OF 'ALL-IN' }
- 4) Capacities and Character Traits produced or sustained by the Infilling of the Holy Spirit

It is true that, both thru baptism into his body and from his presence in us through the Holy Spirit, **apart from Jesus we can do nothing**. Scripture further unfolds the character and capacities of a disciple produced by the infilling of the 3rd Person of the Trinity in us. **First and foremost, God pours his love into our hearts through the Holy Spirit** (Romans 5.5) and we become 'impelled' by the love of Christ (II Cor 5.14)

- a) Morally, we are to 'walk by the Spirit' and 'bear its fruit' Galatians 5

Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness and Self-Control

- b) The Spirit also extends our "Capacities" through the Charismatic Gifts I Cor 12-4

- (1) Belief in Jesus as Lord 12.1-3
- (2) Gifts for building up the Body of Christ (12.4-11), into which by the Holy Spirit we were baptized and of which we are all members .12-27
 - Wisdom; Knowledge; Faith; Healing; Miracles; Prophecy;
Discernment of Spirits; Tongues; Interpretation of Tongues
- (3) Gift of Love 13.1-13
 - God pours his love into our hearts
through the Holy Spirit (Roman 5.5)
- (4) Prophecy and Gift of Tongues 14.1-25

No wonder 'nature groans with eager longing for the revealing of sons of God' - that is, 'the glory to be revealed to us, our transformed bodies' that are conformed to the image of Jesus (Rom 8.18-30).

- 5) Saints: Portraits of Holiness held up for our Imitation - *irresistibly attractive persons!*

B. Intimacy with God: Temples of the Holy Spirit; Sonship/Daughterhood John 14-15

I. Jesus is the New Temple: Baptism joins us to his Body and fills us with the Holy Spirit.

1) “4 Prequels”

a) Tabernacle (‘tent’)

- (1) God reveals himself to Moses on Sinai, glorious and full of grace and truth, and thereafter accompanies them in a tent
- (2) God “tabernacled” among Israel in the tent of meeting, leading them thru the desert as pillar of fire by night and a cloud by day
- (3) The Lord remained with his people in the tabernacle until Solomon built the Temple

→ proximity to God was a ‘dangerous’ place, because of God’s absolute holiness

b) 1st Temple: Solomon built a Temple, which the Lord abandoned, due to the mass apostasy of his people ...

c) 2nd Temple: Lord promised a stunningly New, Bigger, More Glorious Temple, although what Nehemiah built was rather shabby, much inferior to Solomons.

d) 2nd Temple/Herod: Herod rebuilt 2nd Temple with temple mount, even larger and more glorious than the 1st Temple.

→ Temple was the place in which the Lord dwelt and around which all of Israel would come together for worship, delighting in the Lord (esp. during time of 2nd Temple)

2) Jesus is New Tabernacle and the New Temple

- a) The Word become flesh and tabernacled among us, full of grace (*hesed*) and truth (*emeth*); we have beheld his glory (*kavod*), ... (John 1.14)
- b) Jesus describes himself as the New Temple (John 2.19)
- c) The Holy Spirit came upon Jesus
- d) We are ‘baptized into Jesus’ and so become part of his body, a temple
- e) Jesus baptizes us with the Holy Spirit
- f) We are individually and corporately Temples of the Holy Spirit (I Cor 3; II Cor 6)

3) The Temple and Divine Intimacy

John 14-5

Jesus sends us the Holy Spirit to dwell with and be in us (Jn 14.15-17), through which we abide in him with an intimacy Jesus compares to that of his with the Father!

5) Receive Sonship/Daughterhood through the Holy Spirit

⁹ But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him. ¹⁰ But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. ¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you.

¹² So then, brethren, we are debtors, not to the flesh, to live according to the flesh— ¹³ for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live. ¹⁴ For all who are led by the Spirit of God are sons of God. ¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" ¹⁶ it is the Spirit himself bearing witness with our spirit that we are children of God, ¹⁷ and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

C. Holiness *Makes Possible* Divine Intimacy

Sermons on Mt/Plain; Hb 12

- 1) Baptism brings about a change in our very being – we are ‘born anew’, ‘baptized into Christ Jesus’¹
- 2) Partakers of the divine nature II Peter 1.4, see *theosis*.

The CCC 660 quotes I Peter, Sts. Irenaeus, Athanasius, and Thomas Aquinas: The Word became flesh to make us "*partakers of the divine nature*": "For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God." (Irenaeus) "For the Son of God became man so that we might become God." (Athanasius) "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods." (Thomas Aquinas)

Of course, these Church Fathers and our Catholic faith are not asserting that we, created beings, become God. Rather God transforms us into his likeness and that we become one with God being joined to his body in baptism and being infilled with his Holy Spirit. This “one-ness”, though established through baptism, requires God constantly propping us up on the one hand, and an appreciation and total commitment of ourselves to unity with him on the other hand.

St. Maximum the Confessor

A sure warrant for looking forward with hope to deification of human nature is provided by the Incarnation of God, which makes man God to the same degree as God Himself became man. ...Let us become the image of the one whole God, bearing nothing earthly in ourselves, so that we may consort with God and become gods, receiving from God our existence as gods. For it is clear that He who became man without sin (cf. Heb. 4:15) will divinize human nature without changing it into the Divine Nature, and will raise it up for His own sake to the same degree as He lowered Himself for man's sake. This is what St. Paul teaches mystically when he says, "that in the ages to come he might display the overflowing richness of His grace" (Eph. 2:7)

¹ John 2, Rom 6.3ff

D. Holiness *Flows from* Divine Intimacy

- 1) being fully transformed or conformed to, the Lord's image.
- 2) This transformation occurs by being in the Lord's Presence
 - a) Being mutually indwelt with Jesus and the HS
 - b) Beholding the Lord

Transformation into the likeness of Jesus happens by beholding the 'glory of the Lord' through the Holy Spirit, the very love of God is poured into our hearts through the Holy Spirit¹.

As we allow the Lord to transform us and as we become radically open and actively and continuously welcoming his infilling grace and Spirit, such union with God becomes our normal 'resting state'. Alas! As the Lord has called most of us to an active life family, works of mercy, and apostolic ministry - rather than a contemplative one – this resting state probably won't become 'normal' before we join the Lord in Heaven.

God transforms us so we might be able to enjoy the very intimacy that Jesus has with the Father, which John records as 'mutually indwelling with Jesus and the Father thru the Holy Spirit' and 'being one with the Father' (John 14-17). This transformation is what makes possible our intimacy with God.

E. Glorify God in Your Body: Sexual Misuse of Our Bodies Destroys Divine Intimacy I Cor 6.9-20

⁹ Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, ¹⁰ nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. ¹¹ And such were some of you.

→ But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

... ¹³ The body is not meant for immorality, but for the Lord, and the Lord for the body. ¹⁴ And God raised the Lord and will also raise us up by his power.

¹⁵ Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! ¹⁶ Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh."

→ ¹⁷ But he who is united to the Lord becomes one spirit with him.

¹⁸ Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body.

¹⁹ Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?

→ You are not your own; ²⁰ you were bought with a price. So glorify God in your body.

¹ II Cor 3.18; Roman 5.5

F. Practical Ways to Grow in Righteousness and Sexual Purity

1) Righteousness in General

a) Get Sacramental Grace!

- (1) Sacrament of Confession: God's secret weapon for holiness
- (2) Daily Mass: God's other secret weapon
- (3) Uh ... *take Lent seriously!*

b) Mind and Habits of a Disciple



- (1) Daily Personal Prayer
- (2) Recognize the World, the Flesh and the Devil are enemies and the normal source of temptation
- (3) Memorize and Apply Scripture
- (4) Weekly fasting
- (5) Almsgiving and tithing ... yes, could be at the top of the list, actually. What better way to say "my life is not my own, but belongs to God" ... "I trust in you Jesus!"
- (6) Serve others in a regular way
- (7) Read Lives of the Saints

c) Join with Fellow Disciples

- (1) Get active in your parish and young adult group
- (2) Join a Discipleship Group
- (3) Fellowship, worship, and serve with other on-fire, sold-out Young Adult Catholics (id916, Mission Community, etc.)

2) Sexual Purity in Particular

a) All of the Above

b) Impure Sexual Habits and Addictions

- (1) Covenant Eyes or other accountability software¹
- (2) Make yourself accountable to others, esp. a member of your Discipleship Group
- (3) Join a Purity Discipleship Group¹⁰.
- (4) For Addictions: Get professional help¹⁰!
– often a powerful neuro/psychological component has to be dealt with

c) Gender Issues

- (1) Surround yourself with people that support and reinforce Christian truth
- (2) Distance yourself from those that do not
- (3) Get professional help¹⁰

¹ We will email out some resources and contacts that you can respond to confidentially.

Small Group Discussion Questions: Holiness and Divine Intimacy – Why Sex Matters

Intimacy in the Image of God #1. Read Genesis 1.26-28, which happens on the sixth day of creation. Notice the words “Let us make man in our own image and likeness”, vs 26, are repeated in the next verse with the addition of ‘male and female he created them’. Read Genesis 5.1-3 and notice the repetition of “God made them in the likeness of God, male and female he created them”.

- 1) What does the fact that rendering the image of God yields ‘male’ and ‘female’ human beings tell us about God?

- 2) What does Adam, 5.2, ‘fathering a son in his own likeness, after his image’ – identical words Genesis uses to describe how we are created in the image and likeness of God – tell us about how Adam and Eve were *a copy of God*?

- 3) Now comes a real mind-bender: Given that as male and female, we are in the image and likeness of God, and that, by sexual intercourse, we can produce more ‘copies’ of ourselves, what do these parallels suggest about the sanctity of sexual intercourse between the first husband and wife? While I don’t think we can even begin to comprehend this seeming parallel, it may help us see the deep reverence due sex and even how the Lord repeatedly describes idolatry as prostitution, especially in the Prophets.

Interpretation Question #1: Consider John 14.10; 14.20 and 15.4-5. What does Jesus mean, exactly, by us ‘being in’ or ‘dwelling in’ or ‘remaining in’ Jesus in the same or similar way the Jesus is ‘in the Father’?

Interpretation Question #2: Read Mt 5.27-32 and Gal 2.19-21. How does Paul seem to riff on, or expand upon, Jesus’ saying in 5.29-30? What is purpose of such harsh language? What is at stake?

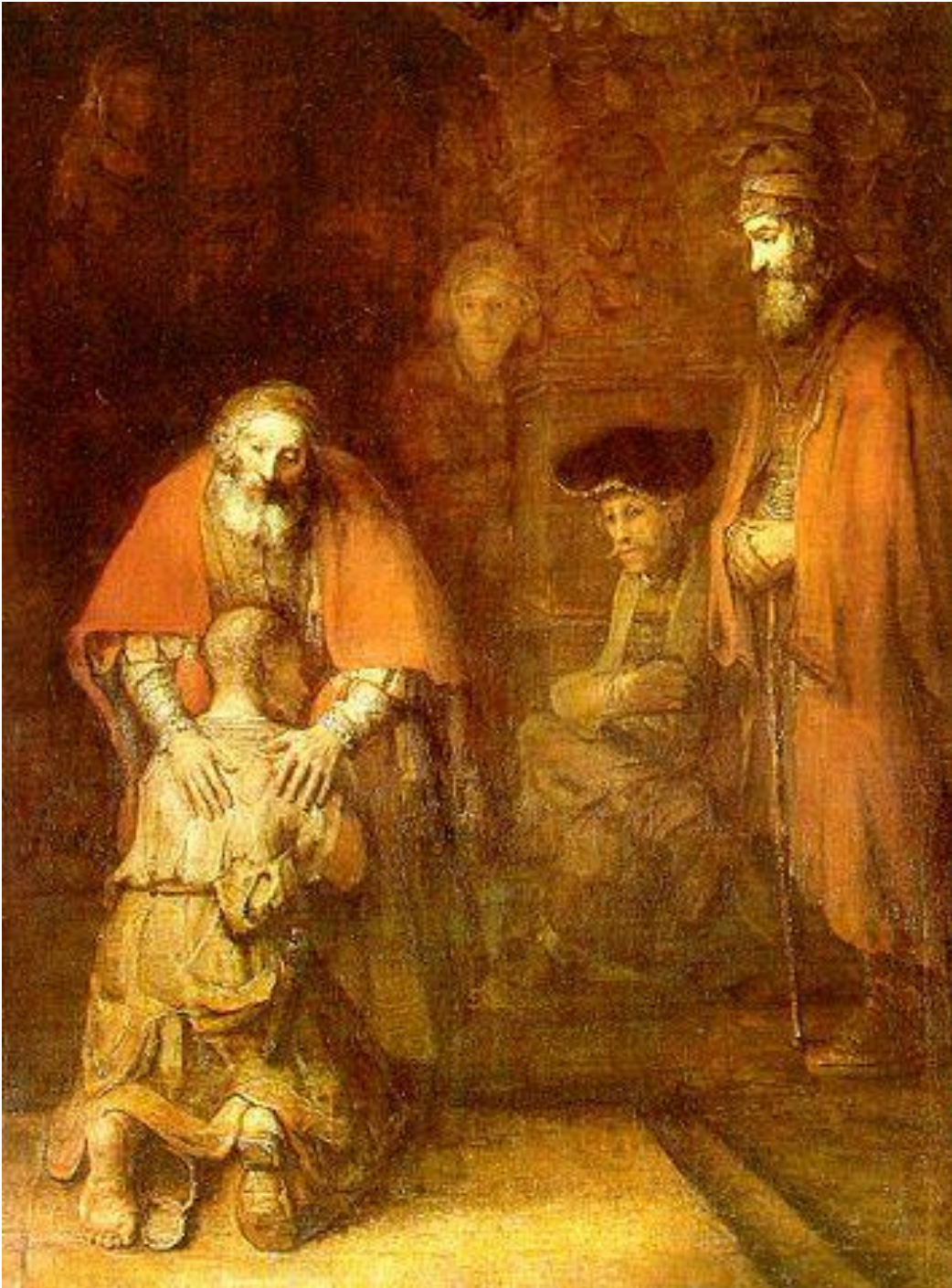
Intimacy with God #2: Read Ephesians 5.25-33. Put in your own words the mystery of how marriage between a man and woman 'refers to Christ and the Church' in verse 32.

Discipleship Question #1: Read I Corinthians 6.7-20 and explain why sexual intercourse outside of marriage is so terrible.

Explain the implications of this passage for the kind of intimacy God desires to have with us.

Luke 14-24: Journey to Jerusalem & Holy Week

Peter Ziolkowski, Mar 23rd



Rembrandt: Return of the Prodigal Son (https://commons.wikimedia.org/wiki/File:Rembrandt-The_return_of_the_prodigal_son.jpg)

Intro. The five chapters preceding Jesus Entry into Jerusalem feature God's Mercy towards us, perhaps centering on the beloved Parable of the Prodigal Son (15), a Mercy that requires of our acceptance. Reception of God's Mercy must issue fruitfulness – perhaps like that of older

brother, in tending to the Lord’s business. Watchfulness and fruitfulness are two of Jesus’ themes that Luke features in the Lord’s journey to Jerusalem. Although Jesus’ journey to Jerusalem begins at the end of 9, we will pick up the action with Jesus healing and teaching over a Sabbath Meal at a Pharisee’s house (14). Note that the overlap with Mark excludes almost all of 10-18, but is quite tight after 18.15:

Galilean Ministry	<i>[no parallel]</i>	Luke 10:1-18:14
	Mark 10:13-34, 46-52	Luke 18:15-34, 35-43
Passion Narrative/ Holy Week		
Entry to Jerusalem	Mark 11:1-10, 15-19, 27-33	Luke 19:28-38, 45-48; 20:1-8
Fight w Jewish Auths	Mark 12:1-27, 35-40, 41-44	Luke 20:9-40, 41-47; 21:1-4
Eschat Discourse	Mark 13:1-20, 24-32	Luke 21:5-24, 25-33
Passover, Agony, Trial	Mark 14:1-72 [mostly]	Luke 22:1-71 [mostly]
Crucifixion	Mark 15:1-47 [mostly]	Luke 23:1-56 [mostly]
Resurrection Accounts	Mark 16:1-8	Luke 24:1-11

(Felix Just, SJ: https://catholic-resources.org/Bible/Synoptic_Outlines.htm)

Brief Outline

A. Galilee to Jericho: Kingdom Love; Discipleship	13-18
1) Kingdom of God Teachings	13 -15
a) Growth and Entry thru Narrow Door	13.18-38
b) Dinner Healing & Teaching at a Pharisee’s Home	14.1-11
c) God Seeks us Out and really Loves Us, but we must Accept	14.12-25
d) God Rejoices in our Yes: Lost Sheep, Lost Coin, Lost Son	15
e) Our Response: Stewardship & Money	16
2) Further Teaching on Discipleship	17-18
B. Passion Narrative	19-23
1) Jericho to Jerusalem: Zacchaeus; Pb of Ten Pounds	19.1-27
2) Sun - Th	
a) Entry to Jerusalem	19.28-44
b) Cleansing of Temple	45-48
c) 3 Round Fight with Jewish Authorities	20.1-21.4
d) Eschatological Discourse	21.5-37
3) Passover, Agony & Arrest	22.1-53
4) Trial(s), Denials, Scourging, and Crucifixion	22.54-23.56
C. Resurrection Accounts	24
1) Ds visit tomb	1-12
2) Walk to Emmaus	13-35
3) **Appearance and Commissioning	36-49
4) *Ascension	50-52

- A. God Seeks Us Out, But We Must Accept 14-18
- 1) God Seeks us Out and really Loves Us, but we must Accept 14.12-35
- a) Variation on ‘Good Samaritan’: ‘*love those who cannot repay you*’
 Invite “*poor, crippled, lame and blind*” to dinners and feasts. 12-14
- b) God Seeks us Out: Pb of the Great Banquet 15-24
 - God invites ‘many’ to a great dinner, who accept but later decline due to worldly excuses (see new land, test out new oxen, newly married). God then
 (1) invites *poor, crippled, lame and blind*
 (2) compels strangers to come in
- To the large crowds accompanying Jesus
- c) Our Response: All or Nothing 25-35
Conditions for Being J’s Disciple
 - must prefer me to mother, wife, children, siblings, life itself
 - must give up all of one’s possessions
 → count the full ‘cost’ of becoming a D, like building a tower or waging war
 → if you pull back, like tasteless salt, you will be thrown away ~ like those are eat and drink with J but turn back to wickedness (13.27) or those invited to banquet who fail to come (14.27).
- Our Lord has been hammering home the absolute necessity of enduring repentance and bearing good fruit, and imitating our Father not just in holiness but also in holiness’ twins, love and mercy. Chapter 15 portrays the joy of Heaven, indeed, the Father’s immense and profligate joy, over our repentance and return to Him.
- 2) God Rejoices in our Yes: Lost Sheep, Lost Coin, Lost Son 15
- > God loves us BEFORE we are found, WHEN we are lost, WHILE we were yet sinners
- a) Lost Sheep: more rejoicing over 1 repentant sinner than 99 righteous 3-7
 - shepherd seeks out lost sheep until he finds it
- b) Lost Coin: joy over one who repents 8-10
- c) Lost Son 11-32
- (1) Ask of Younger Son & Profligate Giving of F 12
- (2) Younger Son: Profligate Sin and Misery
- (a) Squandering 13
- (b) Aftermath: Squalor in severe famine; hope in F’s mercy 14-20a
 - hired to feed pigs, but given very little food himself
 - decision to humble himself and beg F’s forgiveness and mercy
 ‘sinned a/g hvn and you’ ‘not worthy be caller your son’

- (3) Reception by F: Profligate Mercy
 - filled w compassion; running, embraces him despite his stench
 - ... and unclean-ness
 - clothes him with best robe, ring, and sandals
 - commences great celebration with fatted calf
 - son of mine, *was dead now lives, was lost, now found*
- (4) Reception by Elder Son: “but *we had to celebrate ...*”

Together with Jesus’ Laments, we see the Father’s heart. How loving and merciful is God! After revealing our Father’s heart, Jesus continues to buttress the frailty of our response.

Reception of the Kingdom: Our Response

- 3) Pb of Dishonest Steward 16.1-12
 - Steward shrewdly works out discounts he is due before he is sacked
 - this is how we should approach money, rather than hoarding it
 - a) Faithful in little, *then* faithful in much 10
 - b) Faithful with dishonest wealth, *then* faithful with true riches 11
 - c) Faithful as a steward, *then* worthy of getting your own wealth 12
- 4) Can’t love God and money 13-15
- 5) *Don’t be late*: Rich Man and Lazarus 19-31
 - variation on Woe & Blessing to rich and poor: Great Reversal
 - Laz uber unclean: in street, covered w sores, licked by dogs
 - ‘in his bosom’, i.e., lying next to Abr, as at a banquet
 - rebuke to scoffers, ‘if they ignore Moses and the prophets, so also one resurrected

B. Further Teachings on Discipleship 17-18

- 1) Dealing w Sin among the Brethren 17.1-7
 - a) Warning against Scandal – causing ‘young’ disciples to sin 1-2
 - b) Fraternal Correction: rebuke -> repentance -> forgive 3-4
 - (1) Any observed sin: Rebuke -> if repentance, must forgive
 - (2) Repeated sins a/g you: No limit, ‘7 times per day’, if (a)
- α₁, 2) Faith: you only need a mustard seed’s worth to throw mulberry tree 5-6
- 3) Servant Teaching: after done serving (in fields), serve at table 7-10
 - invites to master’s table (NOT)
 - commands that he prepares supper and serve him
 - thanks slave (NOT)
 - “we are worthless slaves, we have only done what we ought
- 4) Cleansing of Ten Lepers: Faith and Gratitude 11-19
 - α₂ (1) Faith

- ritual impurity: Lepers keep distance (not just to avoid infecting J); once healed, have to be certified by priests before *rejoining community* – which most imp't good.
 - Lepers appeal for mercy, J sends them to priests *before* healing them, on their way, Lepers are healed.
 - (2) Only the non-Jew (quasi gentile) shows proper gratitude
- 5) Eschatological Discourse I 20-37
- a) Kingdom of God is 'among you' now 20-21
 ~ 'in your midst' or 'within you'
 - α_3 (2) b). Hell and Brimstone Redux? 22-36
 Lord's 'revealing' (2nd coming) will be Day of Judgment
 - (1) Like in Days of Noah 26-27
 > eating and drinking but didn't enter the Ark!
 - (2) Like in Day of Lot 28-29
 > People of Sodom eating and drinking but didn't leave city
 - (3) So, when Lord is revealed – Don't Delay or Turn Back 31-33
 > or suffer fate of Lot's wife
 - (4) Will come in the night: one taken, other left, 34-35
 - c) Where will Lord appear? 'where the corpse is, there will the vultures gather' 37
- 6) Nagging Prayer II: Pb of Widow nagging Unjust Judge 18.1-8
- a) Widow gets justice by nagging unjust judge, how much more quickly will God [who is just] grant justice to those who 'cry to him day and night'
 - α_4 b) Faith: Will L find it on earth at his 2nd coming? 8b
- 7) Pharisee & Tax Collector 9-14
 > Gain God's favor Not by "works" but by humbly appealing for Mercy
- 8) Must become humble like a child to gain Kingdom of God 15-17
 > Humble, receptive, dependent; NOT: immature, pollyannish simplicity, etc.
- 9) The *Other* One-Thing-Necessary 18-30
- a) Rich Ruler: Lacking following Jesus, which requires being all-in 18-23
 - b) any rich person: Great Challenge (eye of the needle) 24-26
 But God *can save even* the rich 27
 → this may point to God's tireless commitment to work with us,
 shake us free of our worldly attachments, hounding us to turn to him,
 however sated we may be with the world
 - (1) Ds who have 'sold out' for kingdom: will get manifold more! 28-30
- 10) 3rd Prophecy of Passion and Resurrection 31-34
- α_5 11) Faith of the Humble appeals for Mercy: Jesus heals blind beggar 35-43

- 1) Jericho to Jerusalem 19.1-44
- a) Zacchaeus 1-10
Z just wants to get a glimpse of J, J spies him out and declares that he will be Z's guest! Crowd grumbles overeating with a sinner – remember, this is on the verge of J's triumphal entry and J's usual curve-ball tactics would be esp. incongruous. Z immediately grasps this stunning gesture of grace and epitomizes the correct response: whole-hearted repentance.
- b) Pb: Kingdom ROI: Return on the Lord's Pounds 11-27
J teaches about his delayed 'return', i.e., the delayed earthly inauguration of the Kingdom of God, and about the need to aggressively invest in the Kingdom, despite the world's hostility to it.
- pound = *mina*, about \$7500 (3 mos of day laborer wages); not a large sum ... applicable to the typical person in the crowd
- { Lk 19.28-23.56 nearly identical to Mark 11-15; Luke's additional details marked with *.
I will recap Holy Week without going into the level of detail we did in Mark. }
- c) Entry to Jerusalem 28-44
* Jesus Weeping and 2nd Lament 41-44
- 2) Fight with Jewish Authorities 19.45-21.4
- a) Cleansing of Temple 45-48
- b) Three Round Fight with Jewish Authorities 20.1-21.4
(1) Round 1 vs. CP, Scr & Elders: Q of J's Authority 20.1-18
(2) Round 2 vs. Phs & Herodians: Q of Paying hated Tax 19-26
(3) Round 3 vs. Sads: Q of Resurrection 27-40
< leaves out Round 4 with Scribe about Greatest Command, Mark 12.28-34 >
(4) A few more punches 20.41-21.4
- 3) Eschatological Discourse II 21.5-37
- 4) The Conspiracy: CP, Scribes & Judas 22.1-6
- 5) Passover Meal & Institution of the Eucharist 22.7-38
- a) Preparations by Ds 7-13
- b) Passover begins – last 14-16
** 15-16
- c) ** Institution of the Eucharist: *Do this in memory of me* 17-20
→ ANAMNESIS!!!!!!
- d) *Judgment on Twelve: Woe to betrayer; Kingship to Faithful 21-30
>> qualifier: teaching on greatness
- e) Prediction of Peter Thrice Denial 31-34

- f) *Purse, Bag, Sword 35-38
- 6) J & Ds at the Mt of Olives <no Garden of Geths >; Jesus' Arrest 22.39-53
- 7) Trial(s), Denials, Scourging 22.54-23.25
 Same elements as in Mark: late night trial before Sanhedrin while P denies in courtyard;
 then before Pilate – but trial before Herod
 * Trial before Herod 6-17
- 8) ** Crucifixion & Burial 23.26-56
 - a great multitude followed him, incl. women weeping and lamenting,
 whom J addresses, 28-31
 - green wood ~ innocent man; dry wood ~ guilty
 - J walks the talk: forgives his enemies even while suffering their extreme torture 34
 - Thief's Humility and Appeal for mercy, yet again, instantly granted 39-43
 - J's ministry ends as it starts: into your hands I commit *my spirit* 46
 - now all the great multitude were 'beating their breasts' 48, not just his 'acquaintances
 and the *women who had followed him from Galilee* 49

D. Resurrection Accounts

24

- 1) Ds visit empty tomb 1-12
 - same women at cross, with leaders, Mary Mag, Joanna, Mary m James
 - Peter shows up too
- 2) *Walk to Emmaus 13-35
 - walking w J, who withheld his identity until the breaking of the bread 30-31, 35
 { read 25-27 }
 - J does two things: makes plain what he meant by the Eucharist and
 instructs in the Law and the Prophets concerning himself. Can you really
 know J apart from the Eucharist and who he is apart from the Law and the
 Prophets?
 - ... did our hearts not burn within us?
- 3) **Appearance and Commissioning 36-49
 a) Proof of being flesh and blood, and not just 'spirit', by wounds and eating
 b) Everything written of me must be fulfilled, incl "Preaching Repentance and the
 Forgiveness of Sins in J's name"
 c) Commissioning: You are the Witnesses
 d) Bpt in HS: wait in Jerusalem until J sends "the promise of my Father"
- 4) *Ascension 50-51
- 5) Gospel Ends as it Began: Ds remained continually in the Temple Praising God 2

Conclusion: Over-arching Themes of Mercy & Joy

A. God's Mercy

- 1) Praise of Mercy in Infancy Narrative: Magnificat (1.50); Zech (1.72,78)
- 2) Humility disposes us to receive mercy
 - (1) Calling of Peter 5
 - (2) Healing of *Centurion's Slave!* 7.1-10
 - (3) We are only unworthy servants 17.7-10
 - (4) Pb of Phar. & Tax Collector 18.9-14
 - (5) Tchg: Must become like little children 18.15-17
 - (6) Blind beggar 18.35-43
- 3) Called to Imitate Father's Mercy
 - (1) Return good for evil, forgive, love, show mercy 6
 - (2) ~ Good Samaritan 10.25-32
 - (3) Invite undeserving to a banquet, just as God invites us 14.12-4 → 14.15-24
- 4) God responds to our Appeals for Mercy
 - (1) Prostitute at Simon the Phar (see esp 38) 7.36-50
 - (2) Pb of Prodigal Son 15.11-32
 - (3) The Ten Lepers 17.11-19
 - (4) Pb of Phar. & Tax Collector 18.9-14
 - (5) Blind Beggar (cf Mk 10.46-52) 18.35-43
 - (6) Jesus & Zacchaeus 19.1-10
 - (7) Good thief 23.39-43

B. Joy of Being in God's Presence and Being Loved by God

Following Jesus is unimaginable apart from an overwhelming magnetism of his presence, a draw of sheer joy of being with the Lord. Luke trades in, i.e. *assumes*, this ongoing experience of the Lord. The entire gospel and possibility of being a Christian was absurd apart from the experience of the Lord, at least for these first generations of disciples. Although the culture generated by Christian worship and behavior norms, enshrined in laws and customs, creates the best possible conditions for human flourishing, we live in the dying embers of this culture. The emergent culture would float us along a river of pleasant distraction, a more or less passive hedonism, carrying us into self-absorption. Alternative: Accept Jesus.

Small Group Discussion Questions

Interpretation #1. Reflect back on your reading of Mark and Luke’s Gospels. Summarize the gospel message, that is, the content of the ‘good news’ including at least four of its key elements.

Write out how you would share this ‘good news’ to a friend or acquaintance who may think of Christianity as simply “good moral teaching”.

Interpretation #2. What are some elements of Luke’s gospel not found in Mark? What does Luke seem to emphasize more so than Mark?

Discipleship #1. Our Lord seems quite adamant that we love not just our family and close neighbors, but also those that oppose us, even those who are our enemies, as well as the neediest who can least repay us. Read 14.7-14. List several practical ways that you can apply this teaching in the next ten days – and several impediments to doing so.

More than just a few one-offs, how do we live this teaching with our whole life?

Discipleship #2. Recall how Parable of the Ten Pounds praises the disciple who actively invests God’s gifts but excoriates the passive one (Lk 19.11-27). How do you strike the balance between trusting God for food, clothing and shelter – and all the other things of our life – and actively engaging as a steward?

Discipleship #3. Read 18:15-17. There can be little question that the disciple-making process involves a stripping down of our identities and then building up new identities in Christ. What does the Lord mean by “becoming like little children”?

What are some identities that the Lord may need to strip away?

Digging Deeper #1. Compare and contrast Zacchaeus (19:1-10) with Simon the Pharisee (7:36-50). What did you learn?

Digging Deeper #2. How are the parables of chapter 15 Jubilee parables?

Share two insights from this collection of parables that you find especially relevant in today’s world.

Digging Deeper #3. Choose one of the following regarding the unique material in Luke 16:1 through 18:14:

- What is one narrative or teaching that stood out to you and why?
- What can be learned from this section about your/our relationship with God?

Digging Deeper #4. Jesus quotes Psalm 31 at His death. Read this psalm in full.

a) What does this teach us about Jesus' relationship with the Father at the time of the crucifixion?

b) What does this teach us about our relationship with the Father?

Acts 1-7: Baptism in HS & Early Life of Jerusalem Church

Peter Ziolkowski, April 6th

Overview

Introduction: Resurrection Appearances & Foundation for Church	1.1-26
I. Baptism in the HS and the Early Life of the Jerusalem Church	2.1-8.3
II. Expansion outside of Jerusalem and to Gentiles	
A. Missions throughout Palestine and Syria: Philip; Peter	8.4-12.24
B. Barnabas and Paul's 1 st Missionary Journey	12.25-14.28
C. Council of Jerusalem	15.1-35
III. Paul's Missionary Journeys, Arrest and Transport to Rome	
A. Paul's 2 nd Missionary Journey	15.36-18.23
B. Paul's 3 rd Missionary Journey	18.24-21.16
C. Paul's Arrest and Transport to Rome	21.17-28.31



After recording one final resurrection appearance of our Lord, his Ascension, the Upper Room time of waiting (1), Luke then describes the Baptism in the Holy Spirit and the Early Life of the Jerusalem Church (2-7), followed by the Church's expansion outside of Jerusalem and to the Gentiles (8-15), ending with a chronicle of Paul's final missionary journeys and arrest (15-28).

Our focus on discipleship will include the role of the HS both in individual disciples and in directing missionary work, and the kerygma and its response. Kerygma simply means "preaching" and refers to earliest preaching of the gospel – of which we have at least ten instances in Acts.

Four Firsts: The First Baptism (and Confirmation) in Acts 1-2 concludes a 'sacramental medley' that began in Luke 22 with the First Eucharist, which in turn creates the First Parish. This whole first part of Acts can be read as a parallel to the Infancy and Childhood narrative of Jesus.

Reflection on the outpouring of the HS

- 1) The 'good news' really boiled down to Jesus' presence, something so sweet that many willingly gave up their lives to become J's disciples. Absent this 'good', it is difficult to imagine anyone willing to pay the exorbitant price of becoming Jesus' disciple.
- 2) After Jesus' ascension, the principal draw to become disciples was still God's presence, but in the form of participating in the 'breaking of the bread' and being filled with the Holy Spirit – which is an equal draw to being in the physical presence of Jesus. Remember that the first Christians were pretty good people, either already observant Jews or newly repentant ones – it took more than good teaching, and perhaps more than the promise of forgiveness of sin, to induce these folks to profess Jesus as the divine son of God and take on the yoke of discipleship

A. Resurrection Appearances & Foundation for Church 1.1-26

- 1) Intro Address to Theophilus 1-2
- one continuous book. Will review parallels at end of lecture
- 2) Post-resurrection appearances of J and J's Ascension 3-11
– parallels Luke 24.44-53, but get addit'l detail that, after which they were to wait there for the "promise of the Father"
 - a) J stays with Apostles for forty days,
 - (1) proves his being alive and teaches about Kingdom 3
 - (2) orders them to wait for the promise of the Father, the baptism in HS 4-5
 - (3) Dialogue 6-7
 - (a) D: will you now 'restore the Kingdom to Israel'?
 - (b) J: will not tell
 - (c) J: you will receive power when the HS comes upon you
 - (d) J: you be my witnesses in Jerus → Judea and Samaria → ends of the earth
 - b) J's Ascension
 - (1) The act 9

- Infilling of Temple: reminiscent of the glory of the Lord filling Solomon's temple (I Kngs 8.11); I Cor 3.16: Do you not know that you are God's temple and that God's Spirit dwells in you.

2) **Peter's 1st Sermon: HS poured out by Jesus is what you see and hear** 14-36

Peter first places the outpouring of the HS as fulfilment of prophetic 'promise' and then about Jesus and how Jesus, after his crucifixion, God raised up to his right hand and bestowed upon him the Holy Spirit, who in turn pours out the Holy Spirit upon us.

- a) Not drunk but filled with HS - Joel 2.28-32 14-21
 - (1) *pour out my Spirit* in last days on all flesh prophecy/visions/dreams
→ expansion from Moses and prophets; answers too Moses' prayer that all his people were prophets and have his Spirit (Num 11.29)
 - (2) *signs of 'day of the Lord'* ... at crucifixion; partially fulfilled
 - (3) *call on the name of the Lord* to be saved ... baptism in the name of Jesus Christ

- b) The Jesus you killed has been Raised Up 22-24
 - (1) God attested him by J's many signs and wonders 22
 - (2) 'Delivered up' according to a *definite plan* and *foreknowledge* of God 23
 - You crucified and killed by lawless men (veiled ref to romans & religious leaders)
 - (3) God raised J up 24

- c) David prophesied J' resurrection; J rec'd HS from God, and gives it to Us 25-35
 - (1) Ps 16.8-11
 - (a) 'I saw the Lord' ... thy 'Holy One' see corruption 25-28
 - (b) Its about Jesus, not David who died 29-31
 - (c) We are witnesses of this Jesus who died but God raised up 32
 - J is exalted to God's right hand, received promised HS, and has poured it out – which *is what you see and hear*
 - (2) Ps 110.1 'The Lord said to my Lord', another proof text 34-35
 - the one who ascended into heaven not David

- d) Know that God has made Jesus – whom you crucified – both Lord and Christ 36

“despite their rejection of Jesus as Messiah, they are given a second chance through the apostle's message; but will God's fidelity be met with human faith?” (L.T. Johnson, p. 60)

3) Peter's words cut them 'to the heart' and crowd asks what should we do? 37

- 4) Peter: {they already Believed}, Repent, be Baptized, Receive HS
 - in 'name of Jesus Christ'
 - baptism is not one of repentance like JnB, but for the forgiveness of sin and results in the reception of the HS
 - a) promise is to 'you and your children' (Israel) and to those 'far off' (Gentiles) 39
 - b) further testimony of 'many other words' (Lk only records a small bit) 40a

- c) exhorted them, 'save yourselves' 40b
 5) Three thousand accepted and were baptized 41

<u>Founding of Church in Jerusalem</u> 2.1-41			
<u>Peter's Sermons</u>		<u>Life in the Early Church</u>	
#1 Pentecost & Explanation	2.1-41	#1	2.42-47
#2 Healing & Explanation	3.1-26 ↔		3.1-26
<u>Conflicts w Jerusalem's Authorities</u>			
#1 Arrest of Peter & John	4.1-22	#2	4.23-5.16, incl. S&W by Apostles
#2 Arrest of Apostles	5.17-24		
#3 Arrest of Apostles	5.25-41	#3	5.42-6.7, incl Great S&W & Stephen
#4 Arrest & Stoning of Steph	6.8-8.1		
<u>Scattering of Church throughout Judea & Samaria</u> 8.1			

C. Life of the Jerusalem Church #1 2.42-47

- 1) apostles' teaching, fellowship, breaking of bread, prayers 42
 - fellowship, *koinonia* ~ spiritual and material communion, cf. I Cor 1.9, 10.16, etc
 - fear, *phobos* ~ religious awe, same as came upon Zechariah and later his family (Lk 1.12, .65)
- a) signs and wonders done thru apostles -> favor with people 43
 b) Life in Common – A 44-45
 c) attending temple together and breaking bread in their homes 46
- 2) *Lord added to their number day to day* 47

Scholars see these as four key characteristics of the early Christian communal life (Fr. Just, <https://catholic-resources.org/Bible/Acts.htm>)

- o **apostolic teaching:** not only the explicit preaching and teaching with words, but also through the examples and actions of the apostles
- o **community fellowship:** sharing of possessions, caring for the needs of the poor, holding all things "in common"
- o **breaking of the bread:** a ritual meal celebrated in their homes to signify their unity and reenact Jesus' Last Supper
- o **worship and prayer:** worship of the Jesus, also continuing the Jewish practices and traditions of public prayer in the Temple and with their families

D. Healing of Lame (Peter & John) Peter's 2nd Sermon, 1st Arrest & Release 3.1-4.31

- 1) **Peter's Gratuitous Healing of Lame Beggar** at Beautiful Gate 3.1-11
 - 'in the name of Jesus Christ of Nazareth, walk'

- all people saw ... filled with wonder and amazement ... astounded

2) **Peter's 2nd Sermon**

3.12-26

- a) Not by our own power, but man healed by 'name' of Jesus 12-16
 - the one You 'delivered up and denied' but whom the God of Ab, Is & Jc glorified
 - You denied 'the Holy and Righteous One', killed the 'Author of Life'
- b) You & your rulers *acted in ignorance* to fulfil God's plan; Now Repent 17
 - God's anointed one (Christ) has to suffer ... to blot out your sins and bring 'refreshment' in Lord's presence
 - and so be prepared to receive J who will fulfil eschatological prophecies
- c) Moses: J is the 'Prophet like Moses' (Dt 18.15-6) 22-23
 - > obey or be cut off from his people
- d) All other prophets from Samuel on spoke of Jesus 24-25
- e) You are sons of the prophets and the covenant, by whom families of earth to be blessed (Gen 22.18)
 - > But God sent him to you first to bring repentance and then blessing 26

3) **Response and Interrogation: Fight Rematch Round #1**

4.1-22

- a) Temple rulers & Sad: arrest P & Jn for teaching resurrection in J 1-3
- b) Many listeners: "believed" ... bringing total to 5,000 4
- c) Interrogation
 - (1) Rulers, elders, scribes, & CPs: by what name or power did you heal? 5-7
 - (2) Peter (filled w HS):
 - (a) JC of Naz 'whom you crucified & God raised' 8-10
 - (b) Stone which the builder rejected has become the 'cornerstone'
(Ps 118.22) – Peter continues the Holy Week fight! 11
 - (c) Salvation only in Name of Jesus 12
 - (3) Big Cheeses: 13-18
 - wondered at boldness of uneducated commoners
 - prob took 'salvation' to mean only healing and perhaps only took 'Name of J'
 - similar to praying in the name of Elijah, rather than divine name
 - stymied because of 'notable sign' is undeniable and crowd for P&J
 - > "Speak and teach no more in the Name of Jesus"
 - (4) P & J: we will 'speak of what we have seen and heard' 19-20
- d) Released 21-22

E. *Life of the Jerusalem Church #2*

4.23-5.16

1) **Prayer for Boldness** in Preaching, Healings, Signs & Wonders in J's Name 23-31

- a) P, J & Friends Prayer:

- O Sovereign Lord, Creator, you spoke by HS thru David of rage of kings and rulers against Lord and Lord's Messiah (Ps 2.1-2), as fulfilled in the person of Jesus ... per your *predestined plan*.
 - Against their threats, grant us Boldness in Preaching, Healings, S&Ws in J's Name
- b) God's Response: Shook Place; Filled all w HS; Gave Boldness ... (see S&Ws in 5.12ff)
- 2) Life in Common B 4.32-37
- a) Apostles give testimony with great power; grace upon all;
 - b) Those with land or houses sold and gave to apostles to distribute
- 3) Barnabas sold a field and gave it all
- 4) Deceit of Ananias and Sapphira 5.1-11
- 5) Working of signs and wonders by 'apostles' (not just Ptr & Jn) 5.12-16
- a) Brought many conversion
 - b) So powerful that 'shadow of Peter' would heal people
- F. The Apostles' Arrests & Releases (Via Angel and a Pharisee) 5.17-41
- 1) Arrest of all the Apostles and *Angelic* release 5.17-24
- 2) 3rd Arrest and *Pharisaic* Leader's intercession .25-41
- a) Arrest 25-32
 - b) Gamaliel's intercession 33-39
 - c) Release 40-41
- G. *Life in Jerusalem Church #3* 5.42-6.7
- 1) Teaching and preaching in the Temple and at home 42
- 2) Picking of deacons by the Apostles 6.1-6
- 3) Increase of believers in Jerusalem, including priests 7
- H. Stephen's Sermon & Martyrdom; Great Persecution in Jerusalem 6.8-8.3
- 1) Stephen's Great Wonder-Working and Arrest 6.8-15
- false charges of blasphemy & a/g torah (same as a/g Jesus)
- 2) **Stephen's Account of Salvation History before the high priest** **7.1-53**
- a) Patriarchs Abraham (+ Is & Jc) 2-8
 - b) Joseph 9-16
 - c) Moses: Call, Deliverance, Torah, Disobedience & Idolatry 17-45a
 - Prophecy of a Prophet like Moses (37)
 - d) David and Temple 45b-50
 - e) INDICTMENT: 51-53
 - uncircumcised in heart (Jer)

- like your fathers, who always resisted HS & persecuted prophets
- killed the prophets who announced coming of Righteous One
- you receive the law but did not keep it

3) Stoning of Stephen

7.54-8.1

Similar to Luke's Infancy Narrative, the Spirit of God inspires and guides much of the action in the Acts of the Apostles. Some scholars even suggest that this book should be named "The Acts of the Holy Spirit" (Fr. Just, https://catholic-resources.org/Bible/Holy_Spirit.htm):

- Jesus instructs the apostles "through the Holy Spirit" (Acts 1:2).
- The first disciples are "baptized with the Holy Spirit" at Pentecost (1:5, 8; 2:1-4; 11:15-16).
- The apostles are "full of" or "filled with" the Holy Spirit, esp. when they preach (1:8; 2:4; 4:8, 31; 11:24; 13:9, 52).
- Similarly, the Holy Spirit spoke through King David and the prophets in ancient Israel (1:16; 4:25; 28:25).
- God "will pour out" his Spirit on all people and all nations in the last days (2:17-18, 33; 10:45).
- Believers, including Gentiles, receive the Holy Spirit when they repent and are baptized (2:38; 15:8; 19:5-6).
- Sometimes the reception of the Holy Spirit even precedes baptism (10:44-48).
- Some people "test" or "lie to" or "oppose" the Holy Spirit, with dire consequences (5:1-11; 7:51).
- Deacons and other ministers must also be "full of the Spirit" (6:1-6), esp. when they prophesy (6:10; 7:55-59; 11:28; 21:4).
- The Spirit is conferred through the "laying on of hands" (8:17-19; 9:17; 19:6).
- The Spirit "speaks to" the apostles and prophets (8:29; 10:19; 11:12; 13:1-4; 21:11).
- The Spirit leads and guides the decisions and actions of the Christian leaders (15:28; 16:6-7; 19:21; 20:22-23).

Small Group Discussion Questions: Acts 1-7

Interpretation #1. Read Peter’s Speech following the Baptism in the Holy Spirit in 2.14-41. List the key elements of Peter’s speech, including what he preaches about the HS and Jesus and the response he invites his listeners to make.

Who makes “the Promise” (hint: two persons are mentioned or cited in chapters 1 and 2)? Describe in your own words why the Promise is important to any disciple.

Interpretation #2. The Jewish feast of Pentecost celebrates the annual spring harvest and the historic events of Mt. Sinai. Review some of the key events that mark what happened at Mt. Sinai in Exod 19, 20, and 24. How were these fulfilled in the events of Acts 2?

Discipleship #1. At the beginning of his ministry, all four gospels introduce Jesus as the “one who will baptize you with the Holy Spirit”, which happens after Jesus’ ascension (Read 1.4-5 and 2.1-4). We will see how the HS directs the action through the book of Acts and whose infilling is a key feature for all disciples in most of the NT Epistles. Have you been baptized with the Holy Spirit? If so, how did this change your life? If not, is it something you desire?

Discipleship #2. Acts provides insights to the early Church by mentioning four pillars of Christian life in 2:42. Why is each important for the life of the Church community and/or our personal lives today?

Digging Deeper #1. Create an outline of the Salvation History Stephen recounts in his speech in Acts 7. Can you think of any elements prior to Jesus' coming which Stephen omits?

Digging Deeper #2. Extend Stephen's Salvation History with Jesus' saving acts and with what happens upon his Return.

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Acts 8-14: Missions to Palestine and Lower Asia Minor

Peter Ziolkowski, Apr 13th

Intro: We can think of the *Jesus Challenge* in several parts:

- #1: to become his Disciple, i.e., accept the conditions he specifies for following him
- #2: the “Daily Ask” for the Promise of Jesus and the Father, i.e., the Holy Spirit
- #3: the “Daily Yes” of Discipleship that leads to transformation and mission
- #4: Daily Personal Prayer

Over and over again the gospels present the five conditions Jesus specifies to follow him: faith, repentance, obedience, being all-in, and baptism +/-with HS. We have spent a bit of time at least outlining what sort of creatures into which God wishes to transform us, in a word, ‘God-like’ or ‘holy’, and the sorts of things that we will happily do, at least to the degree that we are transformed.

But what transformed Peter from coward to risk death in fifty short days? ... And how do we account for the apparent joy and abandon of Stephen facing down his murderers? ... How do we account for the blood of the martyrs in general? There can be no greater ‘witness’ to the truth of something than a willingness to die for it. While we can imagine a mom or dad racing into their burning house to save their drowning kid, there are no truths we see people willingly die (crazed terrorists excepted). Thus, the power of a martyr’s witness is unquestioned. *But whence their conviction?*

From the outside, we can think of this as an x-factor or ‘secret sauce’, without which the engine fails at the first hill climb or the meal is blah, even repugnant. But the martyrs conviction isn’t magic, but a person. From the inside it is the transcendent joy of experiencing the Lord himself. As Peter later writes to one of his congregations who face persecution, although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy (I Peter 1.8). This is the experience described in Acts 2 and without which the explosive growth of the Church is inexplicable. The blood of the martyrs only flows from the transforming joy and conviction of encountering the Lord our God in a deeply personal and intimate way. This is the Promise of the Father made possible by the cleansing and making new of baptism; this is God’s love poured into our hearts through the Holy Spirit that has been given! (Romans 5.5). This the personal “fellowship” with God which John witnesses and invites his readers to (I John 1.1-4).

Do you want this life with the Lord? Jesus challenges us to ask for it and keep asking for it. The only real requirement is asking for it and wanting it ... God supplies the grace needed to make this possible – and loves to do so. *This* is the ‘good news’! Guess what, the experience God’s presence and love compels, joyfully, to thanks, praise and adore him – and to ask that his will be done both in our lives and those around us.

Practically what does this part of Jesus’ challenge amount to? *A daily prayer life!* Our last three classes both cover Acts and consider this third component of Jesus’ challenge. Let’s get really

practical: will you all commit to 5 minutes of daily prayer over this next week? We will look at a simple way to do this at the end of today's class.

Recap of 1-7: Jesus' final season with Ds; Baptism in the HS and the Life of the Early Church

A. Post-Resurrection Appearances and Judas' Successor	1.1-26
1) Intro Address to Theophilus	1-2
2) Post-resurrection appearances	3-8
3) J's Ascension	9-11
4) Gathering in the Upper Room and the selection of Judas' successor	12-26
<hr/>	
Baptism in the HS and the Early Life of the Jerusalem Church	2.1-8.3
B. Pentecost and Peter's Preaching	2.1-41
1) Outpouring of the Spirit and reaction of the crowd	1-13
2) Peter's 1st Sermon: HS poured out by Jesus is what you see and hear	14-36
a) Not drunk but filled with HS - Joel 2.28-32	14-21
b) The Jesus you killed has been Raised Up	22-24
c) David prophesied J' resurrection; J rec'd HS from God, and gives to Us	25-35
d) 'God has made Jesus - whom you crucified - both Lord and Christ'	36
3) Peter's words cut them 'to the heart' and crowd asks what should we do?	37
4) Peter: {already Believed}, Repent, be Baptized, Receive HS	38-40
5) Three thousand accepted and were baptized	41
C. <i>Life of the Jerusalem Church #1</i>	2.42-47
1) apostles' teaching, fellowship, breaking of bread, prayers; life in common; growth	
D. Healing of Lame by Peter and John, Peter's 2nd Sermon, 1 st Arrest & Release	3.1-4.31
1) Peter's Gratuitous Healing of Lame Beggar at Beautiful Gate	3.1-11
2) Peter's 2nd Sermon	3.12-26
a) Not by our own power, but man healed by 'name' of Jesus	12-16
b) You & your rulers <i>acted in ignorance</i> to fulfil God's plan; Now Repent	17
c) Moses: J is the 'Prophet like Moses' (Dt 18.15-6)	22-23
d) All other prophets from Samuel on spoke of Jesus	24-25
e) You are sons of the prophets and the covenant, by whom families of earth to be blessed (Gen 22.18)	26
3) Response and Interrogation: <i>Fight Rematch Round #1 → Release</i>	4.1-22
a) Temple rulers & Sad: arrest P & Jn for teaching resurrection in J	1-3
b) Many listeners: "believed" ... bringing total to 5,000	4
c) Interrogation	5-20
(1) Rulers, elders, scribes, & CPs: by what name did you heal? 5-7	
Peter (filled w HS): JC of Naz 'whom you crucified & God raised, is 'cornerstone' Salvation only in Name of Jesus	
(2) Big Cheeses: Speak & teach no more in the Name of Jesus	13-18
(3) P & J: we will 'speak of what we have seen and heard'	19-20
4) Prayer for Boldness in Preaching, Healings, S & Ws in J's Name	23-31
E. <i>Life of the Jerusalem Church #2</i>	4.32-5.16

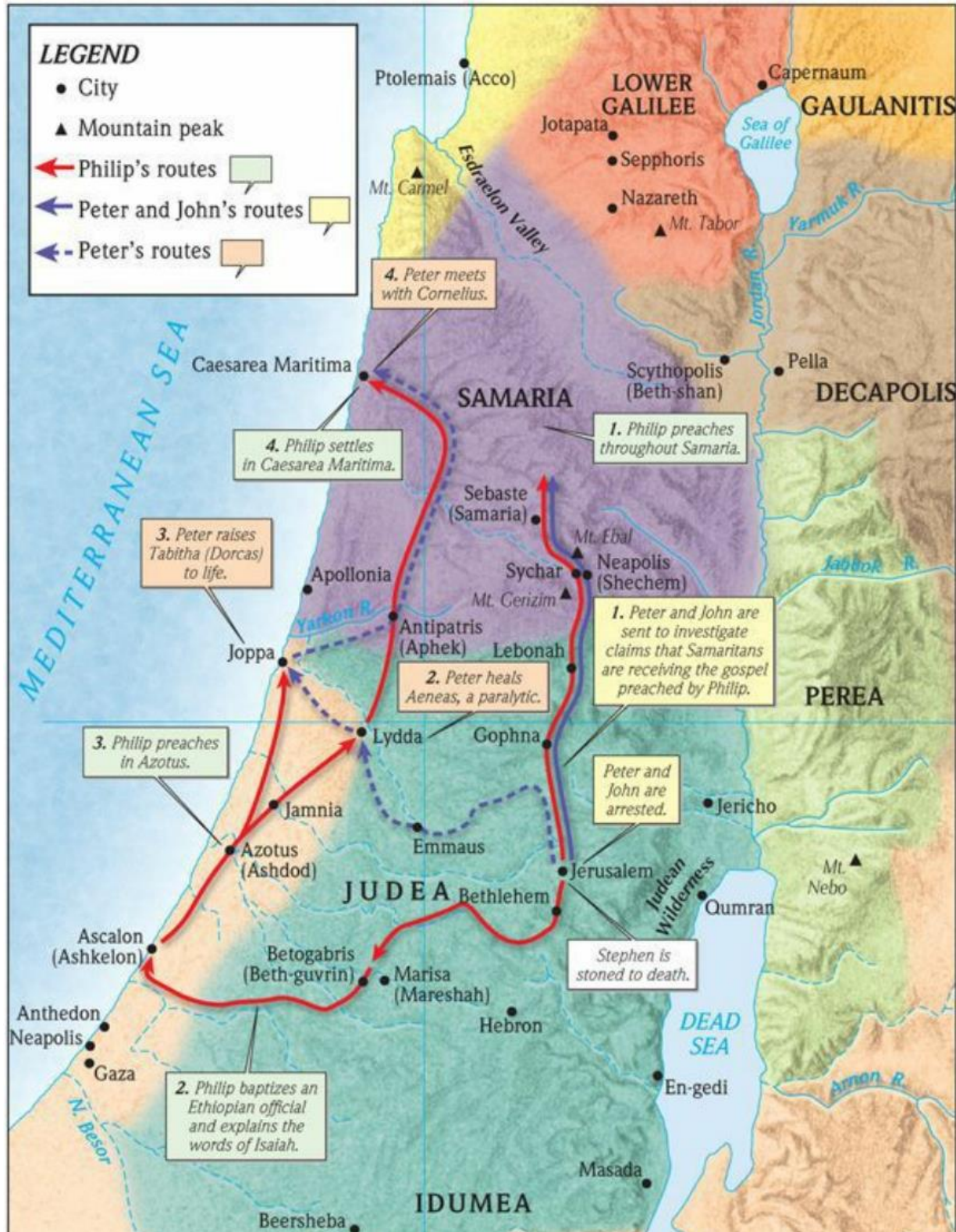
1) Life in Common B	4.32-37	
2) Barnabas sold a field and gave it all; Deceit of Ananias and Sapphira	5.1-11	
3) Working of signs and wonders by ‘apostles’ (not just P&Jn)	5.12-16	
F. <i>Rematch Rounds #2 & #3</i> - Arrests and Releases through Angelic and Pharisaic interventions		5.17-41
1) 2 nd Arrest and <i>Angelic</i> release	17-24	
2) 3 rd Arrest & Gamaliel’s release	25-41	
G. <i>Life in Jerusalem Church #3</i>		5.42-6.7
1) Teaching and preaching in the Temple and at home	5.42	
2) Picking of deacons by the Apostles; growth incl. priests	6.1-8	
H. <i>Rematch Round #4</i> - Stephen’s Sermon and Martyrdom; Great Persecution in Jerusalem		6.8-8.1
1) Stephen’s wonder-working and arrest	6.8-15	
2) Stephen’s Account of Salvation History before the high priest	7.1-53	
a) Patriarchs Abraham (+ Is & Jc)	2-8	
b) Joseph	9-16	
c) Moses: Call, Deliverance, Torah, Disobedience & Idolatry	17-45a	
d) David and Temple	45b-50	
e) INDICTMENT:	51-53	
- uncircumcised in heart (Jer)		
- like your fathers, who always resisted HS & persecuted prophets		
- killed the prophets who announced coming of Righteous One		
- you receive the law but did not keep it		
3) Stoning of Stephen		7.54-8.1

Intro to 8-15:

The promised baptism of Jesus, the initiation of a New Israel centered on a New Temple – both those baptized individually and collectively, such Temple(s) filled with the Lord’s very presence thru the HS - was accomplished. This ongoing presence of the Lord our God, though differing from Jesus’ earthly presence, is equally spectacular and irresistible. The Lord reveals and proclaims his presence to others by working signs and wonders and preaching through his disciples – and then filling all who repent and believe in Jesus with that *very same presence*. This empowering and indescribably joyful presence is the ‘promise of the Father’, i.e., Jesus’ baptism with the HS. Through the disciples, the Lord attracts more than 5000, including priests, Levites and pharisees but also stirs a soft persecution from Jerusalem’s religious leaders that soon froths into Stephen’s stoning. Indeed, we see the all-in character of discipleship in proclaiming the Kingdom, even despite the glory of Pentecost.

In 8-14, the Lord God rolls out the kingdom in three phases, ever more inclusive of gentiles: first thru greater Palestine; then into the bordering Jewish communities; and finally into Asia Minor. In the person of the HS, God directs the disciples and thru them works signs and wonders and proclaims the Kingdom. Acts describes the great action of God in which disciples cooperate, of launching the Church and propagating it throughout the Mediterranean basin. God even turns opposition to his purposes, as we see in the scattering of the gospel-proclaiming, wonder-working disciples precipitated by the Jerusalem persecution and in the knocking of Saul off his horse. It is always, always, personal with the Lord our God. The signs and wonders are not for display or

human gain, but only to engender faith, as we have seen first with Simon the Great (8.9-24). Chapters 13 and 14 then recount Paul and Barnabas' first missionary journey from Antioch to Asia Minor, followed by the Council of Jerusalem in 15.



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Persecution of Jerusalem disciples incl. Stephen’s martyrdom ‘scattered the church throughout the region of Judea and Samaria’, who then preached ‘the word’ (8.1-4). Philip is the first to evangelize non-Jews, first preaching to the Samaritans and then to the gentile Ethiopian Eunuch. Peter and John follow Philip to Samaria and baptize the Samaritans with the HS. [Chapter 9 recounts Saul’s Conversion]. After Philip baptizes the gentile Eunuch, the Lord directs Peter to baptize {with the HS} the gentile Centurion and his household, who then makes his report to Jerusalem (10.1-11.18).

A. Philip’s Mission to Samaria & the Southern Coast

8.4-40

- 1) Philip’s preaching in Samaria
 - a) Philip’s preaching in Samaria
 - b) Simon the Great
 - c) Baptism of Samaritans
 - d) 1st Mission of Peter and John to pray for HS 14-25
 - (1) Peter’s rebuke of Simony
 - (2) Preaching to other Samaritan villages

Philip proclaims, exorcises and heals ...

→ multitudes listened, were amazed - even the great magician Simon – and were baptized, but no HS!

→ Philip lacked the authority and the “power” to pray for/baptize with the Holy Spirit, which seems to have been reserved only to the apostles.

HQs in Jerusalem hears word, sends P & J to pray with them for the HS {early separation of Baptism and Confirmation?} Simon, accustomed to magic power, offers to buy the power of the HS from Peter, is rebuked, and repents. *It is always personal with God!*

2) Philip’s preaching to Ethiopian eunuch and then from Azotus to Caesarea 26-40

Angel of the Lord directs Phil south toward Gaza where he meets a high gentile official. The Spirit directs Phil to get into chariot asks Eunuch whether he understands the passage in Isaiah he is reading and proceeds to tell him ‘the good news of Jesus’. The Spirit of the Lord then ‘caught up’ Phil and deposits him in Azotus, to preach to all towns northward to Caesarea, where he converges with Peter again (40).

Authority & Power for Outpouring of HS in Acts

Spirit was given thru the laying on of the Apostles’ hands (8.18)

Pentecost (2-3):	<i>Holy Spirit!</i> (at command of Jesus)
Samaritans (8):	NOT Philip; Peter & John sent by Apostles NOT Simon Magus
Eunuch (8):	NOT Philip
Paul (9):	Ananias by direct command of Jesus
Cornelius et al (10-11):	<i>Holy Spirit!</i> (Peter only ordered by angel to preach to gentile Cornelius)

The Lord Jesus shocks Saul, zealous full-time Christian persecutor, off his horse, rebukes his persecutions, blinds him, and sends him to Damascus and sends Ananias to heal him, announcing thru Ananias Saul's commission to, and suffering for, the gentiles. Saul is healed, filled with the Spirit, and baptized. (1-19)

Saul immediately proclaims to the Jews that Jesus is 'the Son of God' and 'the Christ, incurring their murderous wrath, but escapes over the city wall in a basket (19-25) to Jerusalem. After winning over Barnabas, he joins the wary Ds and boldly proclaims Jesus – and again has to escape death threats, this time fleeing to Tarsus thru Ceaserea. (26-30).

B. Peter's 2nd Mission in Judea and Samaria

9.31-11.18

- 1) "The church throughout all Judea, Galilee, and Samaria had peace, was *built up*, *walked in the fear of the Lord* and the *comfort of the HS*, and was multiplied" 31
- 2) Ministry in Lydda and Joppa 32-43
 - a) Healing of Aeneas the Paralytic in Lydda 32-35
 - b) Raising of Tabitha from dead in Joppa 36-43
- 3) Peter's Ministry to Cornelius, the Gentile (in Caesarea) 10.1-11.18
 - a) *Intervention by Angels* 1-33
 - b) Peter's 3rd Sermon, **the Good News of Peace by Jesus Christ** 34-43

God sent 'the word' to sons of Israel ... proclaimed throughout all Judea beginning in Judea after the baptism of John:

- (1) God anointed Jesus with the HS and with 'power'
- (2) Jesus did good and healed/exorcised

We are witnesses to all that Jesus did ...

- (3) Jews put Jesus to death by hanging on a tree
- (4) God raised Jesus on the 3rd Day
- (5) God made Jesus manifest only to us 'witnesses'

Jesus commanded us to preach and testify that

- (6) God ordained Jesus
 - (a) to judge the living and the dead
 - (b) that all who believe in him receive forgiveness of sins
 - [(c) that all who believe in him receive the Holy Spirit]

- c) Pouring out of HS and baptism of gentiles 44-48
While Peter was speaking, HS filled them, who began rejoicing and speaking in tongues. 'Can any one forbid water for baptizing these people who received the HS?

- d) Acceptance of Gentiles by Jerusalem church 11.1-18

Those scattered following Stephen's persecution also traveled to Phoenicia Cyprus and Antioch but evangelized only Jews (11.19), while others evangelized Greeks (11.20-21). The Jerusalem church sent the Barnabas to Antioch, who then recruited Saul from Tarsus to spend a year teaching (11.22-26). Prophets came from Jerusalem to Antioch, foretelling great famine, and Antiochian disciples sent relief to brethren in Jerusalem (who were living in common?) thru Saul and Barnabas (11.22-30). Herod kills James and imprisons Peter, who is freed by an angel, and then the Lord struck down Herod for his pride (12.1-23).

Principal Signs and Wonders in Acts 1-14	
Jesus	Pentecost, 2.1-4
Peter and John	Healing of Lame, 3.1-11
Believers	Prayer for boldness and S&W 4.29-31
Apostles	Signs and wonders, 5.12-16 - Cured by Peter's shadow
Angel	Release of Apostles from prison, 5.19
Stephen	Signs and wonders, 6.8-15
Philip	Healings among Samaritans 8.6-25 Eunuch, 8.26-39
Paul	Theophany, struck blind, 9.3-9 Healing by Ananias, 9.17
Peter	Healing of paralytic, 9.32-35 Raising of dead girl, 9.36-43
Church/Angel	Release of Peter from prison, 12.1-19
Angel	Striking of Herod, 12.20-23
Paul & Barnabas	Blinding of false prophet, 13.11 Signs and wonders in Iconium, 14.3 Cripple in Lystra, 14.10

- C. Mission to Phoenicia, Cyprus, and Antioch 11.19-30
- 1) Mission activity from scattering from Jerusalem persecution 19-21
 - 2) Sending of Barnabas to Antioch; Bar. recruiting of Saul to Antioch 22-26
 - 3) Antioch sending relief to Jerusalem Church via Saul and Barnabas 27-30
- D. Herod's Persecution 12.1-24
- 1) Killing of James, the Brother of John 1-2
 - 2) Peter's arrest and escape via *angelic intervention* to Caesarea 3-19
 - 3) Death of Herod 20-24
- E. Barnabas and Paul's 1st Missionary Journey: Antioch to Asia Minor 12.25-14.28
- 1) Return and Commissioning
 - a) Return of Barnabas, Saul and John-Mark to Antioch 12.25
 - ★ b) Sending out of Barnabas, Paul w/ John-Mark *by the HS* 13.1-3

- 2) Journey 13.7-14.28
- 1) Seleucia 13.7
 - 2) Cyprus: Salamis to Paphos 13.7-12
 - (1) Blinding of false Jewish prophet Bar-Jesus
 - (2) conversion of proconsul Sergius Paulus
 - 3) Pamphylia: Perga 13.13
 - (1) return of John Mark to Jerusalem
 - 4) Galatia
 - a) Antioch of Pisidia 13.14-52
 - (1) reception by synagogue
 - (2) **Paul's 1st Sermon** **16-41**
 - (a) Salvation History
 - (i) Exodus
 - (ii) Desert wandering for 40 years
 - (iii) Conquest of land
 - (iv) Judges
 - (v) Prophet Samuel, Kings Saul and David
 - (vi) Savior Jesus, son of David (as promised)
 - (vii) JnB 'a baptism of repentance', 'unworthy to be J' disciple
 - (b) Message of Salvation
 - (i) Leaders of Jerusalem, thru ignorance of prophets, killed Jesus
 - (ii) After hanging him from tree, entombed Jesus
 - (iii) God raised Jesus from Dead after three days
 - (iv) Jesus appeared to many Galileans, *who are now his witnesses*
We bring you this good news
 - (v) God raising Jesus shows that he is the 'Son of God' and did not experience corruption
 - (vi) All who believe in Jesus are forgiven their sins
 - (3) rejection by Jews, reception by God-fearers
 - (4) expulsion by Jews
 - b) Iconium 14.1-6
 - (1) initial reception in the synagogue by Jews and "Greeks"
 - (2) expulsion by Jews and "Greeks"
 - c) Lystra 14.7-23
 - (1) Paul's healing of a cripple
 - (2) people's attempted worship of Barnabas and Paul (11-18)
 - (3) Stoning of Paul at instigation of Jews from Antioch & Iconium
 - 5) Pamphylia: Perga, Attalia 14.24-25

Parallels between the Apostles and Jesus

Fr. Just, <https://catholic-resources.org/Bible/Acts.htm>

The portrayal of the apostles in Acts is very similar to the portrait of Jesus in Luke's Gospel. Just like Jesus, the apostles are filled with the Holy Spirit, they quote from the scriptures in their preaching, they teach and heal, they perform miracles and exorcisms, they gain followers but also stir up opponents, they are persecuted and some of them are arrested, but they forgive their opponents and remain faithful to God even if they are killed:

The Apostles in Acts	Jesus in Luke's Gospel
The Holy Spirit descends on apostles at Pentecost (2:1-4)	The Holy Spirit descends on Jesus at his baptism (3:21-22)
Peter preaches, quoting from the prophet Joel (2:16-36; quoting Joel 2:28-32)	Jesus preaches, after reading from the prophet Isaiah (4:14-30; quoting Isa 61:1-2)
The apostles call people to join them (2:37-41, 47b)	Jesus calls his first followers (5:1-11, 27-32)
Peter and John heal a lame beggar (3:1-10)	Jesus heals a blind beggar (18:35-43)
The high priest arrests several apostles and questions them before the council (4:1-22)	Jesus is arrested and interrogated by the council (22:47-71)
The narrator summarizes the "signs and wonders" of the apostles, especially their healings and exorcisms (5:12-16; 8:6-7, 13)	The narrator summarizes the miraculous activity of Jesus, esp. his healings and exorcisms (4:40-41; 6:17-19)
The sick are healed through Peter's shadow (5:15) and Paul's handkerchiefs (19:11-12)	A woman is healed when she touches the fringes of Jesus' clothing (8:43-48)
The Jewish leaders want to kill the apostles, because of their teachings (5:17-42)	Jewish leaders plot to kill Jesus, partly due to his teachings (19:45-48)
As he is being stoned to death, Stephen hands his spirit over to the Lord Jesus and forgives his executioners (7:59-60)	As he is dying on the cross, Jesus forgives his executioners and hands his spirit over to God (23:34, 46)
Peter raises Tabitha from the dead at Joppa (9:36-42)	Jesus raises a widow's son from the dead at Nain (7:11-17)
The apostles encounter a pious Roman centurion (10:1-48)	Jesus heals the slave of a faithful Roman centurion (7:1-10)
Paul feels compelled by the Spirit to go to Jerusalem, despite the dangers that await him there (19:21; 21:8-17)	Jesus is determined to go to Jerusalem, despite the dangers that await him there (9:51; 13:33; 19:11-28)
Paul is welcomed in Jerusalem by the believers, and soon goes to the temple (21:17-26)	Jesus is welcomed in Jerusalem by large crowds, and soon goes to the temple (19:28-48)
Paul is seized by a Jewish mob that wants him killed, but later stands trial before Roman governors (21:30-36; 23:23-26:32)	Jesus is arrested by a Jewish mob, but is later turned over to the Roman procurator for trial (22:47-54; 23:1-25)
Paul argues against the Sadducees, who do not believe in the resurrection (23:6-9)	Jesus is questioned by some Sadducees, who deny the concept of resurrection (20:29-38)
Paul takes bread, gives thanks, breaks it, and eats (27:35; cf. 20:7-11)	Jesus takes bread, blesses it, breaks it, and gives it to his disciples to eat (22:19; cf. 24:30)

	Parallel Action	Peter [Acts 2–12]	Paul Acts 13–28]	
	They both function as witnesses to the risen Christ	1:21-22	23:11; 26:16	
	The Holy Spirit initiates and guides their actions	2:1-40	13:1-40	
	Both heal people who are lame or unable to speak	3:12-26	13:1-40	
	Both are defended by Pharisees in the Sanhedrin	5:34-39	23:9	
	Both appoint other leaders with prayer and laying on hands	6:1-6	14:23	
	Their persecution (stoning) leads to broadening the mission	[6:8–8:4, Stephen]	14:19-23	
	Both are accused of acting against Moses	[6:13-14, Stephen]	21:20-21; 25:8	
	Both encounter and confront a magician	8:9-24	13:6-12	
	Both bestow the Spirit through the laying on of hands	8:14-17	19:1-6	
	Both raise a dead person back to life	9:36-43	20:9-12	
	Some Gentiles try to worship them	10:25-26	14:13-15	
	In Jerusalem, they defend the mission to Gentiles	11:1-18	21:15-40	
	Both are imprisoned at a Jewish feast	12:4-7	21:16-28	
	Both are delivered from prison	12:6-11	16:24-26	
	Conclusion: The word of God continues to spread	12:24	28:30-31	

(based on Pheme Perkins, *Reading the New Testament*, pp. 264)

Acts 15-28: Council of Jerusalem & Paul's Three Journeys

Peter Ziolkowski, Apr 20th

Intro: After the Lord constituting his Church, with a New Temple and its Infilling with the HS (1-2), Acts describes its rapid growth, and persecution, in Jerusalem among observant Jews (3-7). The persecution surrounding Stephen's stoning pushes the Church out into Judea and then to Samaria, with the God himself pushing the good news even to the gentiles (8-12). The HS then sends Barnabas and Paul into Asia Minor, where they preach first to the Jews, but then to Gentiles.

The Council of Jerusalem then grapples with whether gentile believers must also become observant Jews (15). The final thirteen chapters chronicle two more missionary journeys led by Paul capped by his arrest and journey to Rome (16-28):

		<u>Key Stops</u>
IV. Council of Jerusalem	15.1-35	Jerusalem
V. Paul's 2nd Missionary Journey	15.36-18.23	Philippi, Thessalonica, Athens, Ephesus *Corinth (~2 yrs)
VI. Paul's Third Missionary Journey	18.24-21.16	*Ephesus (~ 3 yrs)
VII. Paul's Arrest and Transportation to Rome	21.17-28.31	Jerusalem, *Rome (>2 yrs)

Acts 16-28 is something of a travel log of Paul's Missions, then of his arrest and transport to Jerus, which he turns into another mission trip!

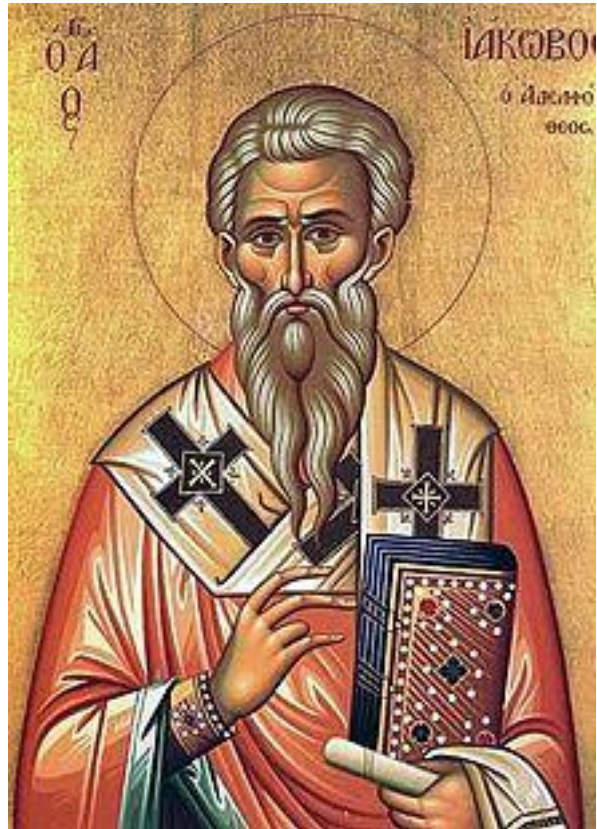
Interpretive Keys

- 1) What must one do to be saved?
 - a) JnB' *Baptism of Repentance* insufficient
 - b) Jesus' *Baptism for Forgiveness of Sins* is required
 - c) *Reception of Holy Spirit* perhaps is not technically required but practically necessary.

- 2) Relationship of Gentile Christians to Jewish Christians
 - a) Must Gentile converts **become Jewish**, i.e. be circumcised and keep the customs of Law¹?
 - b) Must Jewish converts **stay Jewish**, i.e., circumcise their children and " " ?
 - c) Can Jewish and Gentile converts **intermingle**, e.g., eat and fellowship with?

¹ 'customs of Moses', i.e., the non-moral aspects of the Law. The question was never whether the Gentile converts would keep the moral aspects of the Law, summed up in the Ten Commandments, the Shema, and Two Great Commandments – as Jesus specifies in the Gospels, only formal initiation as a Jew (circumcision) and keeping the ceremonial aspects (pilgrim feasts, temple worship) and the way of life prescribed by the Law such as ritual purity, intermingling with non-Jews, etc.

The spread of the gospel to gentiles raises the question of their Torah observance (cf. 11.1-18), beginning with circumcision. Peter’s testimony and arguments are followed by Paul & Barnabas’ acct of Signs and Wonders among the gentiles. James seems to preside over the council, perhaps as the presiding elder or the apostle John’s brother, citing Peter’s testimony and the prophets Amos, Jeremiah and Isaiah, renders judgment with a letter back to Antioch. Peter may have been in aged decline at this point, being in at least his mid-forties.



https://en.wikipedia.org/wiki/Council_of_Jerusalem

The question deliberated by the Council is whether gentiles, as an additional requirement for salvation – must also become Jewish, i.e., “whether circumcision is required to be saved” (15.1, 24). Luke has already specified in the gospel and mentioned in Acts the other requirements: (1) belief; (2) repentance; (3) obedience to Jesus; (4) all-in commitment; and (5) reception of the HS.

- 1) Judean/Pharisaic teach necessity of circumcision for Pagano-Christians in Antioch 1-3
 Judeo-Christian teachers came to Antioch and taught that ‘circumcision is required for salvation’, which Paul & Barnb opposed and sent to Jerus to resolve dispute
- 2) Council proceedings 4-29
 - a) Paul: Report of ‘what God had done with them’ 4
 - b) Pharisaic-Christians: gentiles must be circumcised and keep Torah 5
 - c) Council deliberations & debate 6
 - (1) Peter: God made me apostle to gentiles, bore witness by pouring out HS on them, made no distinction, but cleansed their heart by faith 7-11
 - why do you ‘make trial of’(oppose) God by requiring yoke (Torah) that ‘neither our fathers nor we have been able to bear
 - ‘we believe that we shall be saved through the grace of our Lord Jesus, just as they will’
 - d) Barnabas and Paul: signs and wonders God had done among gentiles 12
- 3) Council Ruling
 - a) James: abstain from food sacrificed to idols, blood, and what is strangled, and from sexual impurity 13-21
 - b) Letter to Antioch from Apostle and elders, with the whole church 22-29
- 4) Reception of decision in Antioch 30-35

Discussion Question: Who is in Charge of Council?

Table A – argue for Peter

Table B – argue for James

Table C – describe how, if James, Peter could still be Pope!



B. Paul's 2nd Missionary Journey 15.36-18.23

Splitting of Paul w/Silas and Barnabas w/John Mark 15.36-41

- 1) Derbe and Lystra 16.1-5
 - a) Paul recruits Timothy to mission team but circumcises him!!!!
→ sake of mission, not salvation
 - b) presented decisions by Apostles and Elders in Jerusalem
- 2) Phrygia and Galatia .6-10
 - a) prevented by HS from entering Asia and by 'Sp of J' from entering Bithynia
 - b) vision from God to go to Macedonia



Philippi, Thessalonica, Beroea: preaching; reception; rejection; expulsion

- 3) Philippi, Macedonia .11-40
 - a) journey from Troas to Samothrace to Neapolis to Philippi 11-12
 - b) conversion of Lydia, a god-fearer, at a riverside (no synagogue in a Rom colony)
 - c) exorcism of girl's spirit of divination
 - d) arrest, beating, divine intervention, jailer's conversion, release from city 19-40
- 4) Thessalonica, Macedonia 17.1-9
 - a) Reception by Jason, Jews stirring up crowd/rabble with "another king"; expulsion by Jews
- 5) Beroea 17.10-15
enthusiastic reception undermined by Jews from Thessalonica



- 6) Athens (weeks or a month) 17.16-34
 - a) Paul: synagogue → agora → areopagus (supreme court) 16-21
 - b) **Paul's sermon to the Athenians (#2)** 22-31
 - (1) Paul appeals to Athenian religiosity, altar to an 'unknown god' 22-23
 - (2) Unknown God is Creator, propagated nations from one man, 24-26
 - (3) Purpose of man is 'to seek God' 27
 - (4) God is near each of us,
 - (a) in whom we exist and are his offspring (per Gk poets) 27-28
 - (b) but cannot be represented by a statue or any art 29
 - (5) Repent, world soon judged by man resurrected as sign 30-32
 - c) Divided re. resurrection (Gk immortality of soul); some believed 33-34

Common ground

Challenging

- a) Preaching of J to twelve Ephesians and Baptism of the HS 19.1-7
JnB bap of repent. → Jesus bap: receive HS incl tongues and prophecy
- b) Two years of ministry in synagogue 8-20
 - (1) Paul's miracles 11-12
 - (2) Jesus vs. Magic
 - (a) 7 sons of Sceva: 13-17
 - (b) Repentance of magic arts by believers 18-20
- c) Paul's 'resolved in the Spirit' to go to Jerusalem, then to Rome 21-22
- d) Persecution led by Demetrius and goldsmiths, quelled by Clerk 19.23-20.1



- 3) Journey to Macedonia, Greece (3 mos), Macedonia, Philippi, Troas, Assos, Mitylene, Chios, Samos, Miletus 20.1-16
 - a) Lord's Day Celebration of Eucharist in a House Church (Troas)
 - (1) gathered together to break bread on the 1st day of the wk
 - (2) healing of Eutyches, the one fallen from the window
 - (3) literally teaching all night, until daybreak
 - b) **Paul's Farewell speech to Ephesian Elders, #3**, at Miletus 20.17-38
- 4) Return to Jerusalem: Cos, Rhodes, Pat'ara, Phoenicia, Tyre (7 days), Ptolemais, Caesarea, Jerusalem 21.1-16
 - Prophecy in Caesarea by Agabus of Paul's doom 10-14

D. Paul's Arrest and Transportation to Rome

21.17-28.31

Upon returning to Jerus, Paul renders an account of missionary journeys to Elders who receive it with great joy, but instruct Paul to undergo purification to allay concerns of many Judeo-Christians in Jerusalem that Paul was instructing diasporic Jewish Christians to abandon torah and not circumcise children. Paul complies, but Torah Zealots (unbelievers) attempt to murder Paul for “preaching that Jewish converts can discard Jewish practices” and for defiling Temple. Jerusalem’s tribune saves Paul and then thwarts a plot to murder him, sending him to the provincial governor in Caesarea for protection and justice (21.17-23.32).

Paul languishes under house arrest in Caesarea, first under Felix (23.33-24.27), then under Festus, who grants Paul’s appeal to Rome (25-26). Chapters 27-28 recount P’s harrowing journey to Rome.

- | | |
|-------------------------------------------------------------------------|--------------|
| 1) Paul’s Arrival and Arrest in Jerusalem and Caesarea | 21.17-23.32 |
| a) Meeting w/ James and the elders: | 21.17-26 |
| (1) P’s effort to allay charge of undermining Law for Judeo-Xps | |
| b) Rioting and attempt to kill Paul; intervening arrest by the Tribune: | 27-40 |
| c) Paul’s address to the rioting crowd, #4: | 22.1-22 |
| d) Centurion and Tribunes dealing w/Paul; fact of his citizenship | 23-29 |
| e) Trib. convening Sanhedrin to r/v matter w/Paul | 30 |
| f) Paul’s abbreviated hearing before the Sanhedrin | 23.1-10 |
| g) dissension b/t Pharisees and Sadducees, re: the “angel” | |
| h) Plot uncovered a/g Paul by band of 40 | 11-22 |
| i) Transportation to Felix in Caesarea | 23-35 |
| 2) Caesarea | 23.33-26.32 |
| a) Felix | 23.33-24.27 |
| (1) Paul’s hearing b/f Felix | 24.1-21 |
| (2) Paul’s defense to Felix, #5 | 10-21 |
| (3) Two-year confinement under Felix | 22-27 |
| b) Festus | 25.1-26.32 |
| (1) Festus offer of trial & Paul’s Appeal to Caesar | 25.1-12 |
| (2) Festus conferring w/Agrippa on Paul’s case: | 13-27 |
| (3) Paul defense to Agrippa, #6: | 26.1-23 |
| (4) Agrippa’s favorable response: | 24-32 |
| 3) Journey to Rome | 27-28 |
| a) From Caesarea to Sidon, to Myra to Fair Havens: | 27.1-8 |
| b) Lost at Sea & Shipwreck on Malta | 27.9-28.10 |
| (1) decision to press on to Phoenix, despite terrible seas | 9-12 |
| (2) storm-tossed for weeks: | 13-38 |
| (3) shipwreck on Malta for 3 months: | 27.39-28.10 |

(a) Paul's immunity to a viper:	28.3-6	
(b) Paul's healing of Publius' father & islanders	7-9	
c) To Syracuse, Rhegium, Puteoli, Forum of Appias, Rome:	10-16	
4) At Rome		28.17-31
a) Appeal to Roman Jewish community	17-29	
(1) designation of Is 28.26-27 to Roman Jews		
b) Paul's preaching and teaching for two years in Rome	30-31	

Final Comments

We have now traced the career of Saul, who was introduced in Acts 8-14, who became Paul, the leading missionary to the Gentiles. More generally, we see that Acts continue Luke's narrative: structure, ministry/life of Jesus are now in the Church through the Holy Spirit. Peter and Paul's ministry seems to parallel the Lord's (see pages 108-9). The same themes and miracles in Luke's Gospel as well as how persecution is followed by joy and spread of the Gospel.

How does it end for Paul? Paul would have arrived in Rome in AD 60 and Luke mentions that he was under house arrest in Rome for 2 years. That is where Luke's writings end. What followed was tumultuous.

- Paul, James and Peter were all executed in the mid-60s.
- The Neronian persecutions commenced in 64 AD
- The Jewish wars commenced in 66 AD and
- The Jewish temple in Jerusalem was destroyed in 70 AD.

Luke seems to have completed the book of Acts shortly after Paul's house arrest and may have wrote it during that time. Recall the "we" passages:

- ~49 16.10-18: Paul travels from Troas and then leaves Luke in Philippi
- ~ 54-57 20.4-21.19: Paul rejoins Luke, who then travels to Jerusalem
- ~29-62 27.1-28.30: Luke accompanies Paul while in prison on under house arrest

So Paul's end is a mystery: Is Paul martyred in Rome shortly after the close of Acts, or does he press on to evangelize Spain (see Romans 15), then return to Rome, and then martyred? What we do know from other sources:

Gospel of the Holy Spirit?

- 1) Pentecost: fulfillment of OT feast and Joel's prophecy → New Temple in individual believers!
- 2) We have seen lots more Signs and Wonders – which the Lord still does today. Be Inspired and Know that God is both Creator and Lord of all our circumstances.
- 3) As with the Good News in Luke's infancy Narrative, see in Acts that being filled with HS yields great Joy and experience of the life of God
- 4) Acts features the HS steering the Car; Paul's letters describe the HS powering and beautifying it.
- 5) See that prayer is not just "wish fulfillment", but the HS clearly responding and directing

Be Incorporated in God's Mission → Submit your life to God and ask him to give you your place!

