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the people. Unlike the other Synoptists, Luke creates a single long scene in which all the dialogue between Jesus and his followers (9:43b-50) follows immediately on the healing of the epileptic boy (9:37-43a).

In contrast to the previous two sections, however, Luke now concentrates on the inadequacy of the disciples, both in charism and character. They had been given authority and power over *all* demons and to heal (9:1-2), but they are unable to exorcise this man's only child of an unclean spirit. Jesus must exorcise the spirit and heal the boy (9:42). In Mark's version, the story teaches the necessity of faith expressed in prayer and fasting (Mark 9:21-24, 28-29). Luke eliminates any trace of that teaching. As a result, the reader focuses completely on the incapacity of the disciples despite Jesus' commission. They are the obvious object of Jesus' lament, "O faithless and twisted generation" (9:41), a complaint all the more striking for being unanticipated and otherwise addressed to people who do not belong to the Prophet the way they do (7:31; 11:29, 30, 31, 32, 51; 16:8; 17:25).

The disciples had also been clearly told that Jesus was to suffer, and that to follow him meant denying the self and taking up one's own cross every day (9:22-25). These instructions were concluded by the statement that whoever was ashamed of the Son of Man *and his words*, would in the future find the Son of Man ashamed of that person (9:26). But now what do we find? After the transfiguration in which Jesus' death was as surely proclaimed as his glory, and the disciples were told, "Listen to him," and after Jesus prefaced another prophecy of his suffering by the injunction, "Pay close attention to these words," they not only do not grasp the saying, they engage immediately in a discussion concerning their own greatness (9:46). The Prophet whom they are supposed to follow will be "handed over to human power," but they are arguing rank!

There is nothing sentimental therefore in Jesus' saying about the child received in his name. Neither is there (in contrast to the parallels) a direct moral lesson about becoming small, although one might be deduced. Luke's point is more directly derogatory of the disciples' pretensions. Jesus could pick *anybody* to do what he has picked them to do. They have not shown the power, and they have not understood the mission. The very powerlessness of a child makes the point dramatically. The "greatness" of any of them derives not from themselves but from the mission of representation (of the prophet and of God) on which they have been sent.

The response by John (9:49) echoes the complaint made by Joshua to Moses in Num 11:26-30. Some men in the Israelite camp had been prophesying in the spirit even though they had not been selected or approved by Moses. Joshua wanted to stop them. Moses retorted that he wished all God's people had the gift of prophecy. John's attempt to control the charism reveals how little he understood Jesus' last point. He wanted to prevent someone from "casting out demons" (which his cohorts had *not* been able

to do, we remember!), even though it had been "in the name" of Jesus (which points us back to the saying on the child!). His grounds for prevention? Because the man was not "following with us." Jesus recalls him to a prophetic consciousness. As God had sent Jesus, so Jesus sends them; as God sent them, God can send others. Indeed, Jesus himself will immediately send out other emissaries (9:52; 10:1). These would-be leaders of the people still have much to learn: they are not in charge but under a charge.

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IV. THE PROPHET JOURNEYS TO JERUSALEM

29. Turning Toward Jerusalem (9:51-62)

51. When the time for his being taken up was approaching, he deliberately set himself to travel to Jerusalem. 52. He sent messengers before him. As they travelled they entered a Samaritan village to prepare for his arrival. 53. But they did not welcome him because he was heading toward Jerusalem. 54. When his disciples James and John saw this, they said, "Lord, do you want us to order fire to fall from heaven and destroy them?" 55. He turned and rebuked them. 56. They went on to another village. 57. As they were travelling on the road, someone said to him, "I will follow you wherever you go." 58. Jesus told him, "Foxes have holes and the birds of the sky have nests. But the Son of Man has no place to lay his head." 59. He said to another, "Follow me." But the man answered, "Allow me first to bury my father." 60. Jesus said to him, "Let the dead bury their own dead. But you go announce the kingdom of God." 61. Still another said, "I will follow you, Lord. But allow me first to say good-bye to those in my family." 62. Jesus said to him, "No one who has once grasped the plow yet keeps looking backward is fit for the kingdom of God."

NOTES

51. *time . . . was approaching*: The syntax is convoluted and biblical. Literally: "it happened in the coming to fulfillment of the days of his being taken up and he himself . . ." Luke uses the verb *synipteroō* again for Pentecost in Acts 2:1. The passage 9:51-56 is found only in Luke and relies heavily on imagery associated with the Elijah cycle.
- for his being taken up: The noun *anaktēmpsīs* is used only here in the NT, but Luke uses the verb form *anaktēmbanō* in Acts 1:2, 11, 22, which makes it clear that Jesus's *exodos* and *anaktēmpsīs* refer not simply to his death but to the whole sequence of events, climaxing in his ascension. Notice the similarity to 2 Kgs 2:1: "When the Lord was about to take Elijah up to heaven by a whirlwind . . . " *deliberately set himself*: Is literally: "he hardened his face to go", the verb *sterizō* with *prosōpon* is used most frequently in the OT in Ezekiel (6:2, 13:17, 14:8, 15:7, 20:46). Especially important is Ezek 21:7-8. There the "Son of Man" is told to "set his face against Jerusalem," and to "prophesy against the land of Israel." The language here, in other words, is unmistakably prophetic.
52. *he sent messengers*: This echoes what was said of John the Baptist in 7:27, which in turn depended on Exodus 23:20.
- to prepare for his arrival: Unlike the Twelve who were sent out to preach and to heal, these emissaries are a sort of advance party of scouts who prepare places of hospitality, in Greek the phrase "to prepare" is a bit unusual, *hōs hetotismasai*.
53. *he was heading toward Jerusalem*: The ancestral antipathy between Judeans and Samaritans is reflected in this verse. It was based on the rivalry between the shrines of Mt. Gerizim and Mt. Zion, and on a whole cluster of disputes concerning the right way to read the sacred books, messianism and above all, who was a real Israelite. See e.g., Josephus, *Antiquities of the Jews* 20:118-138, John 4:9-20.
54. *fire to fall from heaven*: A clear reference to 2 Kgs 1:10, when Elijah threatens fire to fall on his enemies and then delivers on the promise. James and John want to practice similar vengeance on their opponents. Some ancient scribes recognized the allusion, and their gloss, "as Elijah did," found its way into some mss.
55. *rebuked them*: This short version of the text is to be preferred to the ms that supply: "you do not know of what spirit you are," and those that add further, "for the Son of Man did not come to destroy souls but to save them" (compare Luke 19:10).
57. *I will follow you*: These verses (9:57-62) are Q material, shared with Matt 8:18-22. The threefold call and offer remind the reader of the threefold willingness of Elisha to follow Elijah in the period before his ascension (2 Kgs 2:1-6). Here and in verse 61 are the only places in the Gospel where someone volunteers to follow. In contrast to the would-be disciples who place prior conditions, this one's offer is open-ended, "wherever you might go." In Matt 8:19, it is a scribe who offers, but Luke includes them among the leaders who do not respond positively to the Prophet.

58. *place to lay his head*: The saying is close to that in Matt 8:20 and the Gospel of Thomas 86 (without narrative context). That the life of a philosopher can demand homelessness is made clear by Epictetus, *Discourse* 3, 22, 18-20, and Dio Chrysostom, *Oratio* 6, 18-20.
59. *bury my father*: This is not a trivial excuse, but the fulfillment of the obligation to "honor father and mother" as is made clear in Tobit 4:3-4, 6:13-14, 14:11-13.
60. *bury their own dead*: The meaning here depends on the understanding of conversion as a "new life," with those not sharing the new life being in effect "dead." With the reference to "kingdom of God," here and in verse 62, we return to the apostolic commission (9:2, 6) as a share in the work of Jesus (9:11).
61. *good-bye to those in my family*: Is literally, "those in my house." For the verb *apostasmai* ("say good-bye"), cf. Acts 18:18, 21, and especially Luke 14:33 where it is applied to one's possessions rather than family. The sense of this saying is the same as Luke 14:26, "unless someone hates ones father and mother . . . "
62. *fit for the kingdom of God*: The adjective *euhētos* describes not a moral category but one of aptitude, so that for "kingdom" here we should understand a shorthand way of saying "preaching the kingdom of God." For this, a sense of direction and concentration is required. The image of the plow recalls Elisha who was called while plowing, and begged leave to "kiss my father and mother and then I will follow you" (1 Kgs 19:19-21). Elijah allowed him; Jesus' demand is stricter.

INTERPRETATION

Luke begins in 9:51 the great middle section of his Gospel. He stops following Mark, returning to it as his main source again only in 18:15. The material in this long section comes from Q (shared with Matthew) or L (Luke's own source or composition).

Some readers profess to find a sense of structure in these chapters elusive. Other readers find an intricate literary structure. Some, for example, have thought to discover in these chapters a careful imitation of the narrative of Deuteronomy. But as persuaded as this commentary is by the parallel between the prophet Jesus and the prophet Moses, that thesis seems overly restrictive: Luke's imagery is more wide ranging. The same can be said—more cautiously—by the analyses which hope to demonstrate that the entire journey narrative describes a great *chiasm*, in which parallel stories radiate outward in a careful and deliberate balance from a central point. There are such points of balance to be discovered, obviously, otherwise such theories would be impossible. But the points of resemblance often result as much from the definitions given by scholars as from the stories themselves.

This commentary works with an understanding of the journey as having a structure that is relatively simple but which serves Luke's narrative purposes well.

His major organizing device is obviously the journey to Jerusalem. At the transfiguration, Jesus discussed with Moses and Elijah the *exodos* he was to fulfill in Jerusalem (9:31). Now, with great solemnity, Jesus "sets his face to go to Jerusalem" in order to accomplish his "lifting up" (9:51). From this point until Jesus' arrival in the city (19:28), the reader is constantly reminded that Jesus is "on the way" (9:52, 56, 57, 10:38, 13:33), and specifically "on the way to Jerusalem" (9:53; 10:1, 13:22, 31, 14:25, 17:11, 18:31, 35; 19:1, 11, 28). Luke 9:51 functions both as a key element in Luke's geographical structure, and also as a programmatic prophecy for the narrative spanning the next nine chapters.

The presentation of Jesus as a prophet is also intensified in this section of the Gospel. Nothing so stylistically matches the deliberate announcement concerning Jesus' "lifting up" in 9:51 as the statement about Elijah's ascension in 2 Kgs 2:1. Another dimension of the presence of Moses and Elijah at Jesus' transfiguration becomes clearer in this light: Moses and Elijah are both figures who in the tradition were regarded as having ascended into heaven; both, furthermore, appointed successors who acted in the Spirit.

Now, in these first gestures of Jesus as he begins his journey we can detect subtle allusions to the prophets Moses and Elijah. Jesus' sending of "messengers before his face" obviously recalls Exodus 23:20 and the Moses story, just as the desire of the disciples to stop a rival prophet in 9:49-50 echoed the confrontation between Moses and Joshua in Num 11:26-30. In the section now being analyzed, the question of James and John about whether they should bring fire on the Samaritans is a verbal allusion to 2 Kings 1:10 when Elijah brought fire on his enemies. Likewise, the request of the would-be disciple to bid farewell to his family echoes the request made by Elisha to Elijah in 1 Kings 19:19-21. Finally, the language of 9:51 deliberately recalls that used of Ezekiel as "Son of Man" who turned his face toward Jerusalem to "prophesy against Israel" (Ezek 21:7-8). The reader is told clearly that it is as the prophet that Jesus makes his way to Jerusalem.

As the prophet who travels toward Jerusalem, Jesus speaks the word of God. The great bulk of material in this section is made up of sayings. Jesus does perform some wonders: an exorcism (11:14), the healing of a bent woman (13:10-13), the man with dropsy (14:1-6), ten lepers (17:11-19), and a blind man (18:35-43). But the rest of the time, he is speaking. And as he speaks, the Prophet is shown to be surrounded by three carefully distinguished groups. Journeying with him are the disciples who increasingly emerge as significant hearers of the word. The term *mathēta*s ("disciple") occurs more frequently in these nine chapters than anywhere else in the Gospel, and eight times the expression "Jesus said to his disciples" is used, followed by a body of teaching. Another group to whom Jesus speaks is "the crowd" (*ochlos*). This term occurs some eighteen times in these chapters, while the term "people" (*laos*) is used only three times. Finally, Jesus

has repeated confrontations with his opponents, the Pharisees and lawyers. Luke is very careful to note Jesus' audience in every instance. To each group, furthermore, Jesus speaks quite different sorts of words: to the crowd, he issues warnings and calls to conversion. To those who convert and become disciples, he gives positive instructions on discipleship. Finally, to those who resist his prophetic call, he tells parables of rejection.

Luke gives dramatic structure to these sayings by carefully alternating the audiences. Throughout the journey (as the notes will indicate), Luke has Jesus turn from one group to the other, from crowd to disciples to Pharisees. The narrative that results from this "arrangement" is therefore filled with unexpected tension: the Prophet makes his way to Jerusalem, to his death and "lifting up." As he goes, he speaks the word of God to those around him. Some hear and become part of the people. Others reject the word and are themselves in process of being rejected from the people. The climax is reached when Jesus reaches the city and is greeted, now not by a handful of followers (cf. 8:1-3) but by a "whole multitude of disciples" (19:37) prepared to hear the teaching of the Prophet in the precincts of the Temple.

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30. *Acceptance and Rejection* (10:1-24)

1. After this the Lord appointed seventy others and sent them before him in pairs to every city and place where he himself was about to go. 2. He said to them, "The harvest is rich but there are few workers. Therefore ask the Harvest Master to send workers to the harvest. 3. You go! Look, I am sending you like lambs among wolves. 4. Don't carry a purse or bag or wear sandals. Don't greet anyone on the road. 5. Whenever you enter a house, say at once, 'Peace to this household.' 6. If a child of peace is there, your peace will rest on that person. Otherwise it will return to you. 7. Stay in that house. Eat and drink what they provide, for the worker deserves a reward. Don't travel from house to house. 8. Whenever you enter a city and it welcomes you, eat whatever is set before you. 9. Heal the sick people there. Say to them, 'The kingdom of God has reached you!' 10. Whenever you enter a city and it does not welcome you, walk out on its streets and say, 11. 'For you, we wipe off even the dust that has stuck to our feet from your city! But know this: The kingdom of God has arrived!' 12. I tell you, in that day it will go easier for Sodom than for that city. 13. Woe to you, Chorazin! Woe to you Bethsaida! For if the powerful deeds done among you had been performed for Tyre and Sidon, they would long since have repented, sitting in sackcloth and ashes. 14. Indeed it will be easier for Tyre and Sidon in the judgment than for you. 15. And you, Capernaum! Will you be lifted up as high as heaven? You will be cast down as far as Hades! 16. The one who listens to you listens to me. The one who rejects you rejects me. The one who rejects me rejects the one who sent me." 17. The seventy returned joyfully. They said, "Lord, even the demons are submissive to us in your name!" 18. He said to them, "I was watching Satan fall like a bolt of lightning from the sky! 19. Look, I have given you the authority to walk over snakes and scorpions, over every power of the enemy. He will in no way get back at you. 20. But don't rejoice because spirits are subjected to you. Rejoice instead because your names are written in heaven." 21. At that moment he exulted in the Holy Spirit. He said, "I praise you Father, Lord of heaven and earth, because you have hidden these things from wise and intelligent people and revealed them to infants. Yes, my Father, for this has pleased you. 22. All things have been given to me by my father. No one knows who the son is except the father. No one knows who the father is except the son, and the one to whom the son chooses to reveal him." 23. He turned to the disciples and said to them privately, "Blessed are the eyes that see the things you are seeing! 24. I tell you, many prophets and kings wanted to see the things you are seeing, and they did not see; wanted to hear the things you are hearing, and did not hear."

NOTES

1. *seventy others*: For the narrative use of *kyrios* ('Lord'), see the note on 7:13. The text-critical problem here is nearly insoluble. The MSS are evenly divided between

"seventy" and "seventy-two" both here and in verse 17. Arguments from context can be made for either number. Many editions deal with the impace by placing [-two] in brackets. This translation chooses "seventy" because it coincides with the image of Jesus as the prophet like Moses which is so important thematically for Luke. Moses picked seventy elders (Num 11:16-17) to share his work with the people, and they shared the spirit of prophecy (Num 11:25). In Exod 24:1, 9-14 the seventy elders also accompany Moses on the mountain. In light of the clear allusion to Num 11:26-30 in Luke 9:49, so close to the present passage, the choice for seventy seems reasonable.

in pairs: The Greek has "two by two," and the presence of these extra "two's" certainly affected the confused state of the text.

2. *where he himself was about to go*: The Twelve were sent to preach and heal without Jesus (9:1-2); the messengers of 9:51 were sent to prepare hospitality for Jesus; the seventy combine both functions: they preach and heal, but do so in preparation for Jesus' arrival.

3. *harvest is rich*: The saying is found in Matt 9:37-38 before the sending of the Twelve, and a similar saying is found in John 4:35. The image of the harvest lying ready corresponds to the parable of the sower of the seed (8:5). There is some awkwardness in the transition between verses 2-3; one is tempted to treat the statement almost as proverbial: "whenever . . . one should pray . . . that he send . . .", but the syntax does not allow it.

4. *lambs among wolves*: Note that Jesus uses here the verb *apostello*, to send with a commission: they represent the prophet. The comparison to lambs is also in Matthew's instructions to the Twelve (Matt 10:16) with a moral teaching attached. In Luke there is no moralization: the comparison points to the dangers they face, and the reason for travelling light. The context established by 9:53 gives this urgency.

5. *carry a purse or bag*: Compare the instructions to the Twelve (note on 9:3). The redundancy of purse and bag here matches that of purse and silver in the earlier passage. The sandals are a new item. The instructions seem a bit *ad hoc*, as though Luke wanted to refer the reader to the earlier version without repeating it.

6. *don't greet anyone on the road*: There is a good narrative reason for this new element which is unique to Luke. In contrast to the mission of the Twelve in a Galilee receptive to Jesus, the present mission is in dangerous Samaria, which has already been shown in the narrative (9:53) to be hostile.

7. *peace will rest on that person*: That is, there will be peace between you and that person (see also Matt 10:12-13). The reciprocity here fits the pattern of acceptance/rejection dominating this section. For "peace" as a greeting, see 24:36; 3 John 15. "Child (literally: son) of peace" means, simply, a peacefully inclined person.

8. *the worker deserves a reward*: The saying is unusually well attested in the NT: compare Matt 10:10; 1 Cor 9:14; 1 Tim 5:18. For the prohibition of moving from house to house, see the note on 9:4.

9. *heal the sick people*: As in 9:1-2, 6, 11, the preaching of the kingdom of God is signalled by the power to heal (cf. also Matt 10:7-8 for the same combination at this point).
11. *we wipe off even the dust*: The brief command of 9:5 is here turned into a moment of drama by the use of direct speech. Luke here shifts from the household (*oikos*) to the city (*polis*). Distinctive to this version is the assertion (matching that in v. 9) that "the kingdom of God has arrived."
12. *in that day*: Clearly refers to the day of God's judgment (see "judgment" in v. 14, below). The NT uses various terms for the eschatological judgment, e.g., "day of wrath" (Rom 2:5), "day of the Lord" (1 Cor 1:8), and in Luke, "day of the Son of Man" (17:24, 30).
13. *go easier for Sodom*: The wickedness of Sodom was proverbial (see Gen 13:13; Isa 3:9; Ezek 16:48, 56), but its great sin was the betrayal of hospitality to God's messengers (Gen 19:1-23). Its consequent overthrow became a warning for succeeding generations (Deut 29:23; Isa 1:9; Jer 23:14; Lam 4:6), an example used as well by NT writers (Jude 7; 2 Pet 2:6; Rom 9:29), and once more by Luke in 17:29.
13. *woe to you*: For the use of *ouai*, see 6:24-26 and 11:42-52. The town Chorazin appears only here and in the parallel of Matt 11:21. Bethsaida is a locus for Jesus' ministry in Mark 6:45 and 8:22. In Luke, we have noted its rather odd appearance in 9:10. We have been given no narrative reason for its condemnation.
14. *Tyre and Sidon*: Are towns on the Phoenician seacoast mentioned in 6:17. Tyre is also part of Paul's journey in Acts 21:3, 7. They are not part of Jesus' ministry, which is exactly the point. Sackcloth and ashes are traditional symbols of repentance (see Jonah 3:6 [LXX], Isa 58:5; Dan 9:3 [LXX]). Matt 11:21 supplies the reason for this attack: "because they did not repent." Luke leaves it implicit. Conversion/repentance (*metanoia*) becomes a more prominent theme (11:32; 13:3, 5, 15:7, 10; 16:30) as Jesus calls the crowd.
15. *and you, Capernaum*: Luke places Jesus in this Galilean town in 4:31 and 7:1. From 4:23 we infer that the things he had done in Capernaum enjoyed a reputation in Nazareth, and perhaps were a source of local boasting. The threat is paralleled in Matt 11:23a, with an appended logion against Sodom (Matt 11:23b-24). The language about "being lifted up" and "being cast down to Hades (*hades*)" is used in Isa 14:11, 13-15 against the Babylonian king. Hades is the Greek place of the dead, the nether world of shades, equivalent to the Hebrew *sheol* (cf. LXX Gen 37:35; Ps 6:5).
18. *Satan fall like a bolt of lightning*: This is Luke's first use of the name Satan for the chief of the demons; he earlier used "the devil" (4:2-13; 8:12). Through the rest of the Gospel, *Satanas* is his usual designation (11:18; 13:16; 22:3, 31). The role of Satan as tester is established by Job 1:6-12; 2:1-7; Zech 3:1-2; 1 Chr 21:1. The image of falling like lightning may continue the allusion to Isa 14:15 (see the note on v. 15 above). For the use of "in the name," see the note on 9:49.
19. *over snakes and scorpions*: The two creatures appear together again in Luke 11:11-12.

- Protection from snakes is guaranteed by the risen Jesus in the longer ending of Mark's Gospel (16:18).
- get back at you*: The verb *adikos* here has the sense of taking revenge for a hurt done (cf. Acts 7:24-27). The translation "in no way" combines the force of *ouden* and *ou me* in the Greek.
20. *names are written in heaven*: The notion of a heavenly book in which the names and deeds of the righteous are recorded is found in Exod 32:32-33; Ps 69:28; 138:16 [LXX]; Phil 4:3; Heb 12:23; Rev 3:5. For a similar idea, see "merit in heaven" (note on 6:33) and Luke's later use of "treasure in heaven" (12:33; 18:22).
 21. *exulted in the Holy Spirit*: The expression is the same used of Mary at the beginning of the Magnificat (1:47). See also Acts 2:26 and 16:34. The expression "in the Holy Spirit" here means "under the influence of" the Holy Spirit (cf. 2:27). *I praise you Father*: Is literally "I acknowledge you" (*exhologoumai*; cf. Acts 19:18). Jesus' prayer follows the pattern of the Jewish synagogue prayers such as the *Berakah Yozzer*: a) opening praise, b) reasons for the praise, c) affirmation of ascent or repetition of praise. Luke's version is very close to that in Matt 11:25-26. *hidden . . . revealed*: There is a double contrast here; for that between "hidden" and "revealed," see Luke 8:17. The contrast between the wise and children is exploited by 1 Cor 3:1 and Heb 6:13-14. The "pleasure of God" (*euodia*, cf. 2:14) toward the poor and lowly has been thematic throughout the Gospel, and infants certainly qualify. For the paradoxical nature of the Christian revelation, see esp. 1 Cor 1:18-31.
 22. *no one knows . . . the Father*: The double repetition of "Father" (*pater*) in verse 21 leads naturally to this solemn declaration concerning the unique relationship of Jesus as Son (*huios*) to God ("my Father"). Such explicit relational language is unusual in the Synoptics, but found much more often in John (see 3:35; 7:29; 10:14-15; 13:3; 17:2, 25, 29). Luke's logion is close to that in Matt 11:27.
 23. *said to them privately*: By this transition clause (cf. also 9:1 and 9:18), Luke binds the macarism to the previous statement on revelation. Matt 13:16-17, in contrast, places the saying immediately after the parable of the sower. *blessed are the eyes that see*: This is now the seventh macarism of the Gospel (see 1:45; 6:20, 21 [2], 22; 7:23). Here the emphasis is on seeing; in verses 24 and 28, it is on hearing. We are reminded of 8:18, "watch how you hear."
 24. *prophets and kings*: Matt 13:17 has "prophets and righteous people." For the disciples' continuity with the prophets, see Luke 6:23. The "kings" helps continue the contrast between the mighty and the lowly.

INTERPRETATION

The sending and return of seventy additional emissaries (10:1-12) is unique to Luke's Gospel. The commission and sending resemble 9:1-6 and the Synoptic parallels, but also contain distinctive touches. To this scene, Luke has added a prophetic denunciation of cities (10:13-15) and a

pronouncement on acceptance and rejection (10:16) that come from Q (cf. Matt 11:22-24; 10:40). After the account of the missionaries' return (10:17-20) which is unique to him, he adds a prayer of thanksgiving (10:21-22) and a macarism (10:23-24) that are again derived from Q (Matt 11:25-27; 13:16-17). The effect of his redactional work is the creation of another three-scene sequence similar to that found in the sending of the Twelve: the commission, an interlude, the return.

An author who otherwise so sedulously avoids doublets must have a good reason for adding one. Most readers seek a clue in the number 70 (or 72). The number 12 for the first sending was obviously symbolic of Israel as the restored people of God. What does this number signify? The text-problem makes the issue more difficult (see the note on 10:1). That Luke intends the reader to understand this appointment as analogous to Moses' choosing of seventy elders is quite clear. The action therefore adds further to his presentation of Jesus as the prophet like Moses. Beyond that, there would seem to be some merit in the suggestion that this sending anticipates the later spread of the Gospel beyond Judaism to the Gentiles. Certainly, the Samaritan mission in Acts 8 represents an important stage in the spread of the mission in fulfillment of the prophecy of Jesus (1:8). It is less clear, however, that the Samaritans represent "Gentiles." It is more likely that Luke saw the Samaritans as "outcasts of the people" who also were given the opportunity to join the restored people forming around the Prophet.

By placing discourse material within the context of a journey to Jerusalem, Luke is able to give biographical verisimilitude to certain sayings. The desire of would-be disciples to "follow" him, for example, is more dramatic. In the present section, the setting in the larger narrative also highlights some of Luke's distinctive features. Thus, the instructions to the seventy to travel light and to greet no one on the way make sense in the context of a Samaria whose hostility was established in 9:53. The same context gives added point to the sayings on hospitality and rejection. Indeed, the main difference between these instructions and those given to the Twelve is the greater emphasis on rejection. Here is the possibility that peace will *not* rest on someone in a household. The disciples might need to shout out their apotropaic challenge in the streets. The prophet therefore speaks a woe against the cities that reject his delegates, himself, and the one who sent him (10:16). At the same time, whether it is accepted or rejected, the messengers are to proclaim the same message: the kingdom of God has come!

Finally, we observe the further development of Luke's theme of the divine reversal, which is expressed in God's "pleasure" (*eudokia*) to reveal "these things" to the lowly and the simple, not to kings or the wise. Notice how in verse 23 Luke has Jesus "turn to the disciples" with his macarism, "Blessed are the eyes that see." The turning is characteristic of the journey narrative, which alternates messages and audiences. As in the Sermon on

the Plain but in reverse order, a declaration of woe is followed by a blessing. Now it is becoming clearer who within the populace is receiving what.

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31. Rejection and Acceptance (10:25-42)

25. A certain lawyer stood up to test him. He said, "Teacher, what must I do to inherit eternal life?" 26. He said to him, "What stands written in the Law? How you do you read it?" 27. He answered, "'You must love the Lord your God with your whole heart and your whole soul and your whole strength and your whole mind, and your neighbor as yourself.'" 28. Jesus said to him, "You answered correctly. Do this and you will live." 29. But wishing to justify himself he said to Jesus, "But who is my neighbor?" 30. Jesus took this up and said, "A certain man was travelling down from Jerusalem to Jericho. He fell among bandits. They stripped him. They beat him. They left him half dead. 31. By chance a certain priest was travelling down that same road. He saw the man but passed by on the other side. 32. In the same way a Levite came to the spot, saw him, and passed by on the other side. 33. But a certain Samaritan travelling on the road came up to him. He saw him and felt compassion. 34. He approached him. He bandaged his wounds. He poured oil and wine on them. He put the man on his own beast. He led him to an inn and took care of him. 35. The next day, he pulled out two silver pieces and gave them to the innkeeper. He said, 'Take care of him. When I return I will repay you whatever else you must spend.' 36. Which of these three do you think turned out to be a neighbor to the one who fell among bandits?" 37. He said, "The one who treated him with mercy." Jesus said to him, "You go and do the same." 38. As Jesus was travelling, he entered a certain village. A woman named Martha

welcomed him. 39. She had a sister named Mary who sat at the feet of Jesus and listened to him speak. 40. But Martha was overwhelmed by so much serving. She came up and said, "Lord, does it not concern you that my sister left me alone to serve? Tell her to help me!" 41. The Lord answered her, "Martha, Martha, you are anxious and troubled by many things. 42. But there is need for only one. Mary chose the good part. It won't be taken away from her."

NOTES

25. *stood up to test him*: Luke thus identifies the intent of the question as hostile rather than neutral; note the use of *ekpeirazo*, "put to the test" in 4:12.

inherit eternal life: The same question recurs later in Luke 18:18, paralleled by Matt 19:29 and Mark 10:17. The combination of terms does not occur in Torah. The "inheritance" (*kleronomia*) promised the people is the land (Gen 28:4; Deut 1:8; 2:12; 4:1; cf. Acts 7:5). Ps 15:5 [LXX] speaks of the Lord as one's inheritance, and Ps 36:18 [LXX] of an eternal inheritance (see also Esth 4:7), but this is not connected to "eternal life." In Dan 12:2 [LXX] on the other hand, the just will rise to "eternal life." In the NT, the idea of an "eternal inheritance" is found only in Heb 9:15 although it is suggested by 1 Pet 1:4. But the idea of "eternal life" is frequently found (see e.g., Rom 2:7; 5:21; 6:22-23; Gal 6:8; Jude 21; and esp. John 3:15-16, etc.). The other Synoptists use it only once, but Luke has it in 18:18, 30; Acts 13:46, 48.

26. *stands written in the Law*: Remarkably, this is Luke's first reference to "the Law" (*nomos*) since the frequent use in the infancy account (although cf. 6:3).

27. *you must love the Lord your God*: With minor variations in the prepositions (all of which are suppressed in this translation), Luke substantially reproduces Deut 6:5 [LXX], adding the fourth phrase "your whole mind (*dianoia*)."³⁵ Matt 22:37 and Mark 12:30 place this citation in response to a question about "the greatest commandment" during Jesus' Jerusalem ministry.

your neighbor as yourself: An exact citation from Lev 19:18. The commandment of love of neighbor is widely attested in the NT writings (Mark 12:31; Matt 22:39; Rom 13:9; Gal 5:14; Jas 2:8; John 15:12). Luke's version is distinctive because he collapses the two commandments into one.

29. *justify himself*: There is irony here. Rather than "do this and live," that is, "love the neighbor," (in this case Jesus), the lawyer continues to test Jesus in order to assert himself. Notice the contrast to "justifying God" in the thematic statement about teachers of the law in 7:29-30 (see the note there) and the recurrence of this identifying tag in 16:15.

who is my neighbor: Lev 19:18 makes "sons of your own people" (i.e., fellow-Israelites) as equivalent to "neighbor." Later, in Lev 19:33-34, this is extended to the *ger* ("stranger" or "sojourner") in the land. Since the LXX translated this as *prosytytos* ("proselyte"), the attitude of love was still rather restricted. Among sectarians like those at Qumran, the division between love for the sons of light

and hate for all others was absolute (cf. 1QS 1:9-10). For the Pharisees, discussion of the limits of interaction with non-Jews was extensive, as e.g., *m. Abodah Zarah* 1:1; 2:1-2; 4:9-10.

30. *took this up*: The verb *hypolambano* is used for the understanding of a point, or, as here, responding to it.

a certain man: Is understood to be, from the structure of the story, himself Judean. Jerusalem is some 2,500 feet above sea level and Jericho 700 feet below it, so travelling between them is indeed downward.

fell among bandits: The term *lestes* is used by Josephus for organized bands of highwaymen who made travel perilous; cf. *Jewish War* 2:228-230. Luke uses the term again in 19:46 and 22:52.

31. *a certain priest*: The indefinite pronoun *his* with each of the characters indicates their representative status in the story. The priests and Levites were not among the wealthy aristocracy, but did symbolically represent the leadership of the people (cf. e.g., 1QS 1:8ff; 5:1-4); they were restricted by purity regulations which limited their contacts with others. The point of the story is not a contrast between "Jews" and "Samaritans" to the advantage of the latter, but a contrast between those who were established and recognized as part of the people and those who were not.

33. *a certain Samaritan*: For the rivalry between Judeans and Samaritans, see the note on 9:53. The force of this identification is all the more powerful because of the Samaritan hostility to Jesus' own ministry mentioned in 9:53. Another Samaritan is mentioned positively in 17:16, and the mission to Samaria is an important stage in the spread of the good news in Acts (1:8), enjoying great success there (Acts 8:1-14; 9:31; 15:3).

felt compassion: This is the emotion attributed to Jesus in 7:13. The Samaritan's involvement began with his choice to "approach" rather than pass on the other side. Then he saw, felt compassion, and came even closer.

36. *turned out to be a neighbor*: Jesus reverses the question from one of legal obligation (who deserves my love) to one of gift-giving (to whom can I show myself neighbor); and of this the despised Samaritan is the moral exemplar!

38. *Martha welcomed him*: In Luke's Gospel she appears only here. In John 11:1-39 and 12:2, Martha and Mary are sisters with a brother named Lazarus. The other Synoptics lack this story as well as any mention of these characters. The name Mary is so common that it is not necessary to connect this one to Mary Magdalene in 8:2.

39. *listened to him speak*: Is literally, "listened to his word (*logos*)."³⁶ She was attentive to what he was saying and therefore received him as he was, a prophet who spoke "the word of God" (8:11). Throughout Luke-Acts, sitting at the feet indicates acknowledgement of authority (7:38; 8:35; 41; 17:16; Acts 4:35; 37; 5:2; 22:3).

40. *overwhelmed by so much serving*: The verb *perispazo* has the sense of "being distracted."³⁷ The reason is that there was too much to do. It should be noted that the narrator indicates this as an objective fact (*pollen diakonian*), and not as a neurotic obsessiveness on her part.

Lord, does it not concern you: Compare the question posed Jesus in Mark's account of the stilling of the storm (4:38). Martha's "question" is in fact an accusation against her sister: "she abandoned me to do all the work."

tell her to help me: Jesus will again be asked to intervene in a domestic dispute, this time over property, in 12:13; as here, he responds with a pronouncement. We are reminded as well of the complaint of the resentful elder brother in 15:28-29.

41. *anxious and troubled:* The term "anxious" (*merimnao*) is used elsewhere for the entanglements of life in the world (Matt 6:25-34; 1 Cor 7:32-34; Luke 12:26). The second term, *thorubazomai*, is more often used in the active rather than the middle voice, of "making an uproar," as a crowd would in an assembly. The verb is not attested elsewhere in the NT and some scribes tried to replace it with a more common verb. But this one is colorful, "you are putting yourself in an uproar."

42. *there is need for only one:* The failure to grasp this short phrase in context led to various scribal emendations. Thinking that Jesus was recommending the preparation of fewer dishes, some copyists replaced "one" with "a few," and still others combined the two phrases to accomplish total confusion. Jesus refers rather to the essential note of hospitality which is to pay attention to the guest; only that is necessary, the rest is optional.

Mary chose the good part: Or perhaps better, "Mary made the right choice" of what was necessary. Luke uses *agathos* rather than *kalos*, so there is a moral dimension to her choice: by her listening, she has received the person of the Prophet, for the Prophet is defined by his "word."

INTERPRETATION

The Prophet travels to Jerusalem and on the way interacts with three groups: the amorphous crowd, the eager disciples, the watchful and increasingly hostile adversaries. Jesus has just addressed his disciples with a blessing (10:21-24) and is immediately confronted by a lawyer (10:25). We have been instructed by the thematic statement in 7:29-30 to recognize in the "teachers of the Law" those who reject prophets and reject God's will for them, failing to justify God. We are not surprised, therefore, to find a lawyer "testing him" by asking how to gain eternal life, and when given an answer, not accepting it but "seeking to justify himself," trying to trap Jesus in a classic casuistic puzzle.

In the other Synoptic Gospels also Jesus is asked about the "greatest commandment" and responds by citing as the most important Deut 6:5 on the whole-hearted love of God, and in second place Lev 19:18 on love for the neighbor (Mark 12:28-34; Matt 22:34-40). Luke's version is distinctive on several counts. Rather than make one commandment first and the other second, he combines them into a single unified command so that "love of neighbor" has the same force as "love for God." And rather than a scholastic

opinion on Torah, Jesus in Luke's version responds with a command to the questioner: "do this and you shall live." Instead of a debate taking place in Jerusalem, this hostile questioning takes place in dangerous Samaria. Finally, the lawyer's trap question, "who is my neighbor" (v. 29) is "taken up" by Jesus (v. 30) and turned on his opponent in one of the most beautiful of all the Gospel parables, the moral tale (unique to Luke's composition) of the compassionate Samaritan (10:30-35).

The parable itself is intended to provoke. The violence done to the traveling Judean is overt: he is stripped, beaten, left half dead. This is not a sentimental tale. A deeper level of shock, however, is the recognition that Jews esteemed for their place in the people and dedicated to holiness before the Lord would allow considerations of personal safety or even concern for ritual purity (a corpse defiled) to justify their not even crossing the road to look. They "pass by on the other side." If love for neighbor meant anything, it meant to care for the "sons of your own people." But they cannot be bothered. A third shock is the discovery that a despised Samaritan, himself most at risk in this dangerous no man's land of deserted territory, takes the chance of stopping, looking, and—increasing his own vulnerability—leading the man on his beast to an inn. It is the hated enemy who is the hero with a human heart.

More stunning still is the use to which Jesus turns the parable. The point, we learn, is not who deserves to be cared for, but rather the demand to become a person who treats everyone encountered—however frightening, alien, naked or defenseless—with compassion: "you go and do the same." Jesus does not clarify a point of law, but transmutates law to gospel. One must take the same risks with one's life and possessions that the Samaritan did!

Luke follows this hostile encounter with a vignette in which the Prophet is received with hospitality by the two sisters (10:38-42), a story which is again found only in Luke and clearly expressive of his thematic interests. The sisters together represent the proper response to the Prophet of receiving him in the home; an itinerant mission depended on such support and safety. We have seen earlier in the narrative how the women of Galilee (8:1-3) supported Jesus and the Twelve in their travel. Now in this more hostile territory Jesus finds another receptive household. The story also refines the understanding of hospitality. Jesus' response to Martha makes clear that the "one thing necessary" for hospitality is attention to the guest, rather than a domestic performance. If the guest is a prophet, the appropriate reception is listening to God's word! The lesson extends by implication of course to every guest received. Jesus nicely turns the point from one of providing a service to receiving a gift: the other who comes into our space is a messenger of grace.

Martha's anxiety and concern are understandable enough. But her self-preoccupation and resentment led her to break the rules of hospitality far

more radically than did her sister, for she asked a stranger to intervene in a family rivalry.

One cannot read these stories without appreciating Luke's deftness and skill. They stay as fresh for readers thousands of years after their composition, resisting even bad translations. It is obvious that Luke understands something about human psychology. The pattern of avoidance exhibited by the priest and Levite, the self-justifying bluster of the lawyer, the irritation of the "dutiful daughter" Martha. These are people like us. Less familiar perhaps is what goes beyond psychology into gospel: the compassion that is not simply a feeling but translates itself into the self-giving that takes risks, that disposes of the self and one's possessions and then allows the other to leave without clinging; the hospitality that receives the other as the other wishes to be received, that listens.

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32. Teaching on Prayer (11:1-13)

1. He was in a certain spot praying. When he stopped, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples." 2. He said to them, "Whenever you pray, say, 'Father, may your name be holy! May your kingdom come! 3. Give to us every day the bread we need! 4. Forgive us our sins, for we ourselves also forgive everyone who owes us! Do not lead us into testing!'" 5. He said to them, "Suppose one of you has a friend and goes to him in the middle of the night, saying, 'Friend, I need three loaves of bread 6. because a friend of mine has come off the road and I have nothing to offer him.' 7. And he answers from within the house: 'Stop bothering me! The door is shut. The children are in bed with me! I can't get up and give it to you.' 8. I tell you, even if he does not get up and give it to him as a friend, because of the man's shamelessness he will get up and give him whatever is needed. 9. So I say to you, Ask and

it will be given to you. Seek and you will find. Knock and the door will be opened for you. 10. For everyone who asks receives. The one who seeks finds. The one who knocks will have the door opened. 11. Which father among you whose son asks for a fish will give him a snake rather than a fish? 12. Or if he asks for an egg will give him a scorpion? 13. Now if you, wicked as you are, know how to give good gifts to your children, how much more your father will give the Holy Spirit from heaven to those who ask him."

NOTES

1. *in a certain spot praying*: It is typical of Luke to place instruction in a biographically plausible setting; contrast Matthew's version (6:9-13) which comes in the Sermon on the Mount. For the role of prayer in Jesus' ministry, see the note on 3:21.

John taught his disciples: Luke has told us some details of John's ministry: he preached (3:18) and himself fasted (7:33); his disciples both fasted and "prayed" (5:33).

2. *whenever you pray*: The construction suggests a general pattern for prayer. In addition to the parallel in Matthew, the prayer is found as well in the early Christian handbook, *Didache* 8:2. Luke's version is the simplest, with five members. Matthew's is both more elaborate in wording and has seven members. The *Didache* follows Matthew's version and adds the doxology, "for yours is the kingdom . . ."

Father, may your name be holy: The simple greeting *pater* makes the community prayer close to that of Jesus himself (10:21). Matthew has "our Father in heaven," and some Lukan MSS have assimilated that reading. The "sanctification of the name" is an ancient feature of Jewish prayer. The doxology called the *kaddish* began "Magnified and sanctified be his great name," and one of the Eighteen Benedictions (*shemoneh esre*) was called *Keishut ha shem* ("Sanctification of the Name"). The prayer recognizes God's absolute difference from all created things (see Ezek 36:22-28) and takes on the obligation to "be holy as [he is] holy" (Lev 11:45). Cf. esp. John 17:17-19.

may your kingdom come: Is a prayer for the rule of God to be made effective in the world of humans, the prayer is again paralleled in the *kaddish*. The wording is the same as in Matthew, and fits perfectly within Jesus' ministry of proclaiming the arrival of the kingdom of God, a theme which has become more pressing in this section (9:2, 11, 27, 60, 62; 10:9, 11). Luke does not have the next clause in Matt 6:10 "your will be done," which in effect explicates the previous petition. Instead a petition for the Holy Spirit enjoyed a limited circulation in the early Church, as some MS versions show.

3. *the bread we need*: The hardest part of this petition is the phrase shared by Matthew and Luke, *ton arton ton epiousion*. The word *epiousios* is not found anywhere else in Greek literature, so interpretation depends on the shaky grounds of etymology and context. Least likely is "supernatural bread," favored by some