

GOSPEL OF LUKE

Fred B. Craddock. Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990),

46 And Mary* said,
 'My soul magnifies the Lord,
 47 and my spirit rejoices in God my Savior,
 48 for he has looked with favor on the lowliness of his servant.
 Surely, from now on all generations will call me blessed;
 49 for the Mighty One has done great things for me,
 and holy is his name.
 50 His mercy is for those who fear him
 from generation to generation.

51 He has shown strength with his arm;
 he has scattered the proud in the thoughts of their hearts.
 52 He has brought down the powerful from their thrones,
 and lifted up the lowly;
 53 he has filled the hungry with good things,
 and sent the rich away empty.

The writer of Luke was not an eyewitness but a second-or third generation recipient of the tradition. He is a student, a researcher, ("Having followed all things closely for some time past," v. 3), and , judging from the literary style, a person of education and culture. Since the writing style was a home in Greco-Roman culture, the writer may have been a Gentile Christian or a convert from Hellenistic Judaism. ¹

Date of the Gospel of Luke seems to be 80-90 C.E. ²

Purpose.

To address to "most excellent **Theophilus**" who was a Roman official who may someday make decisions affecting Christians, then a narrative making clear the work of Jesus and of the church, especially as it made contact with Roman authority, was a prime importance.

Another purpose could have been to put the story in "**orderly account**:" Thoroughness of his research, his recording the events "in order," and his desire to give the reader certainly in matters about which the reader was already informed. Perhaps Luke found in the prior accounts something confusing, erroneous, or incomplete.

Perhaps Luke is putting what Theophilus knew in a more appropriate literary form. Luke must have known what all preachers knew: ³

LUKE 1: 51-53 Magnificat

The Magnificat, so termed from the opening word in the Latin translation. In the song, Mary briefly praise God for the favor bestowed on a handmaiden of low estate (vv. 46-49)... What God has done for Mary anticipates and models what God will do for the poor, the powerless, and the oppressed of the world, the central theme of the second movement of the song, the triumph of God's purposes for all people everywhere (vv. 50-55). ⁴

God is praised in terms of what he has done. To speak of what God has done is to announce what God will do; It is most striking that the lines that clearly refer to God's establishing justice and mercy in the future, in the end time, contain past tense verbs, not future tense verbs. This particular use of the past tense of the Greek language here expresses what is

¹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 16.

² Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 18.

³ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 18.

⁴ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 29.

timelessly true: past, present, and future without differentiation. But we should also consider the past tense as a way of expressing the confidences and the certainty as though they already were. So sure is the singer that God will do what is promised that it is proclaimed as accomplished fact.⁵

In verses 52-53, Luke expresses in sharpest focus what has been called a classical statement of Gods' activity: the lowly are raised and the lofty are brought low. Mary sings of God who brings down the mighty and exalts those of low degree, who fills the hungry and sends the rich away empty, and through her Luke introduces a theme prominent in both the Gospel and Acts.⁶

More is involved than the social message and ministry of Jesus in behalf of the oppressed and poor. That will follow, to be sure, but here we have a characteristic of the final judgment of God in which there is a complete reversal of fortunes: The powerful and rich will exchange places with the powerless and poor. And this eschatological reversal has already begun; God's choice of Mary is evidence of it. The pattern of reversed fortune will reappear often in Luke; for example, recall Luke's beatitudes and woes(6:20-26) and his story of the rich man and Lazarus (16:19-31).⁷

Shepherds belong on Luke's guest list for the kingdom of God: the poor, the maimed, the blind, the lame (14:13, 21-24) : Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 36.

¹³But when you give a banquet, invite the poor, the crippled, the lame, and the blind. ¹⁴And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.' ²¹So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, "Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame." ²²And the slave said, "Sir, what you ordered has been done, and there is still room." ²³Then the master said to the slave, "Go out into the roads and lanes, and compel people to come in, so that my house may be filled. ²⁴For I tell you, * none of those who were invited will taste my dinner.'" ⁸

LUKE 3:1-20

3: 2: The desert (wilderness) is not simply a place designation; it recalls Israel's formation as God's covenant people and hence implies a return to God. In all the region about the Jordan, John preached what Luke was soon to designate "the gospel."⁹

3:4-6: John's baptism was joined to repentance and therefore was not a proselyte baptism which seems to have been practiced by some synagogues when receiving non-Jews. John's baptism was within his total ministry of preparing the way of the Lord, making hearts ready for the one soon to come "who is mightier than I" (v. 6). The prophecy of Is. 40:3-5 is being fulfilled. In the Hebrew text of Isa. 40:3 the way of the Lord is to be prepared in the wilderness; here, following the Greek text, it is the voice which is in the wilderness (John), but the way of the Lord is not confined to that wilderness (desert). The image of a desert prophet's call to prepare for the salvation of God recalls the Exodus and desert journey of Israel.¹⁰

3: 7 :To all people John pronounces his word of indictment. John's listeners are portrayed as running to escape "the wrath to come"

3:8: "We have Abraham as our father" is neither a valid claim for exemption nor an acceptance excuse for failure. Only life and deeds will enable anyone to escape the fate of fruitless trees.

⁵ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 30.

⁶ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 30.

⁷ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 30.

⁸ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 36.

⁹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 47.

¹⁰ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 47.

3:10-14: He has a message of social responsibility. A religious void of ethical and moral earnestness is exactly that, void. What then shall we do?" John's answers, which have to do with Luke's conviction about the social implications of the gospel, the first glimpse of which we saw in the Magnificat. These social and economic concerns will be built into the agenda of the common life of the early church (Acts 2:43-47; 4:32-35). Food and clothing are to be shared with people who have none; taxes are not to be calculated according to the greed of the people who in power; and the military must stop victimizing the poor people under their occupation by constant threats, intimidation, and blackmail. The peasants of the land do not exist as source for supplementing soldier's pay.¹¹

LUKE 4: 1-13 The Temptation of Jesus (Matt.4:1-11; Mark 1:12-13)

Moses' forty days on the mountain without food (Ex. 34:28; Deut. 9:9).

Elijah's forty days in flight to the mountain of God (I Kings 19: 4-8);

Israel's forty years of struggle in the wilderness (Deut. 8:2-6).

The wilderness trials of Israel in Deuteronomy 8, are the immediate background to Luke 4:1-13.

Jesus quoted Deuteronomy passages three times (Deut. 8:3; 6:13; 6:16).

The New Testament brings the wilderness trials of Israel forward not only into the life of Jesus but also into the life of the church (I Cor.10: 1-10).¹²

Not eating

Devil's showing the Kingdom of the world is a temporal experience ("in a moment of time," v. 5).

Jerusalem and the temple are so central to Luke-Acts, being the destination of Jesus' journey and the sense of both triumph and trials for Jesus and the church.¹³

The Scriptures variously characterize the power of evil in the world: *tendencies within ourselves; a personal being outside ourselves, apparently a powerful angel gone astray; a cosmic power; and organized forces arrayed against the will of God for the world.* In whatever images or concepts, Scripture agrees with experience that there is in us and among us strong opposition to love, health wholeness, and peace. Being committed to the way of God in the world does not exempt one from the struggle. In fact, it is those who are most engaged in the way of God who seem to experience most intensely the opposition of evil. If Jesus struggled, who is exempt? Nor did the presence of the Holy Spirit mean the absence of temptation; rather the spirit was the available power of God in the contest.¹⁴

Jesus is alone and hungry in the desert, poised at the edge of his ministry.

We may surmise that Jesus is struggling with what it really means to be about God's business.

1. **The first temptation** is not only **personal but social**: Will Jesus' ministry be one of turning stones to bread?
2. **The second is political**: Will Jesus submit to the ruler of this world in order to achieve good for the people of this world?
3. **The third is religious**: Will Jesus win Jerusalem by coercing faith, avoiding death by the display of supernatural power?

It is important to keep in mind that a real temptation beckons us to do that about which much good can be said. Stones to bread - the hungry hope so; take political control - the oppressed hope so; leap; from the temple - those longing for proof of God's power among us hope so. All this is to say that a real temptation is an offer not to fall but to rise. The temptation in Eden did not ask, "Do you wish to be the devil?" but "Do you wish to be as God?" Temptation is an indication of

¹¹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 48.

¹² Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 54.

¹³ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 55.

¹⁴ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 55.

strength, not of weakness. We are not tempted to do what we cannot do but what is within our power. The greater the strength, the greater the temptation. Jesus is armed with Scripture. Three times Jesus counters the tempter with Scripture. Jesus leaves for Galilee.¹⁵

Luke 5: 1-39

LUKE 5: 1-11 Calling the First Disciples

- The church has traditionally regarded Luke 5:1-11 as an Epiphany text along with Isaiah's vision of God (Is. 6:1-8)
- He sat in the boat that belongs to Simon and taught people from the boat.
- Caught large number of fish.
- When Simon saw this acknowledge Jesus' power and falls before him in the profound grip of his own sinfulness.
- Miraculous catch of fish precedes the actual call.
- Call comes after wide fame and growing popularity that the fishermen followed such a commanding figure.
- Disciples are responding to a Christ who demonstrates a power to which they are witness.
- They follow a transcendent, compelling Christ in Luke, not a new preacher of an approaching kingdom.¹⁶

Fishing, along with shepherding, became lasting images of ministry in the church.

Simon's response is that of a human being in the presence of one he now calls Lord.

Simon's skill [in fishing] is not the issue; the issue is his life. Yet in Jesus' eyes his sin does not disqualify him; the same power that prompted Simon to fall at Jesus' knees now lifts him into God's service.¹⁷

Luke's location of this story of the call of the first disciples implies that Jesus' popularity and the size of the crowds made it necessary to have helpers. In church, it is a condition that also required the enlisting of more workers (Acts 11: 19-26).¹⁸

LUKE 5: 12-16 Healing a Leper

Leprosy was a social disease. Leprosy was a name given to a range of maladies from mildew in houses and on clothes to skin diseases in humans (Lev.13; read the article on leprosy in Harper's Bible Dictionary). Much more and much less was classified as leprosy than what we know today as Hansen's disease. Having no explanation or treatment, religious, social, and political forces join in the demand that the diseased persons be removed from sight, isolated from all domestic, religious, and commercial contact. And so the law said (Lev. 13: 45-46).

Obviously this man violated the law of isolation by approaching Jesus, evidence not only his desperation but of his belief in what he must have heard, that Jesus could help him. That Jesus *could* help him seems not to be a question in the leper's mind; the question is, *will* he? By touching Jesus entered into the man's isolation and shame. Jesus gives himself to those to whom he ministers. Just as one cannot forgive without appearing to condone the very sin forgive, neither can one help a leper without entering the colony.¹⁹ Jesus is in the desert again, praying and perhaps, as in the desert before, struggling. It could be a pattern of repeated behavior. This is as customary for Jesus as going to the synagogue on the Sabbath.²⁰ Go to Bible Harper's Dictionary and read Pharisees Scribes - teachers of the law

Pharisees were not priest, as were Sadducees; their center of activity was the synagogue, and the center of their religion was the law, both written and oral. Much of their time was spent spelling out in detail what the law meant in particular situations. For example, law said, "Remember the Sabbath day to keep it holy," but what did that mean if this or that

¹⁵ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 56.

¹⁶ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 69.

¹⁷ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 70.

¹⁸ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 70.

¹⁹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 71.

²⁰ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 72.

situation arose? They determined meanings for particular cases, and thus attached to a given law might be scores of case-by-case regulations. And why? Because of their basic conviction that the will of God was to be done in every situation twenty-four hours a day. Thus they tried to keep the faith, preserve the community, and protect it from compromise and foreign influence. One does not have to strain to find much in common between Jesus and Pharisees.²¹

LUKE 5: 17-26: Healing Paralytic

It is not surprising that the ministry of Jesus has attracted not only the sick and the demon-possessed but also Pharisees and teachers of the law from all parts of the country. As religious leaders they certainly would want to check for themselves the truth of the stories circulating about this teacher, preacher, healer, and exorcist.²²

Your sins are forgiven:

LUKE 5: 36-39:

This parable comes after debate on fasting: "John's disciples often fasted and pray, and so do the disciples of Pharisees but you go on eating and drinking."

Jesus tells his critics that his disciples can no more join to old rituals their new sense of life in the age now begun than one can successfully tear up a new garment to patch an old one or put new wine in old skin. New cloth and new skins are alive, changing, not fixed in form or size, and therefore are not to be treated as though they were dead and unchanging. Christian rituals of worship and forms of activity must always be appropriate to the liveliness of the new age. The followers of Jesus have not, however, been able to hear this word as an ever-present word. Rigidly sets in, often for worthy motives of maintaining identity and defending the faith. Then when this text is rediscovered, its implementation meets with great resistance and division occurs. Under such circumstances the matter of appropriateness is often lost, while "old" and "new" are trumpeted as values in themselves.²³

Verse 39: It may be a recognition that many who heard Jesus found it very difficult to abandon the old ways of Judaism - respected, traditional, confirmed with Scripture - and to take up the new, which was still finding its way, its voice, its shape, its own identity. Luke many be looking ahead to Acts, in which he records this very struggle in the church. Many sincere believers in Jesus insisted on keeping in place the practices of the law but with Jesus added on as the Messiah. ... Not all are of the same mind. Luke himself is not exempt, for old and new, continuity and discontinuity, are for him two values, and he will not relinquish one as the necessary price for holding the other.²⁴

LUKE 6: 1-49

LUKE 6: 1-11: Lord of Sabbath

Sabbath and Jews

...What is important is not where and when these events occurred but the kind of events they are: they are Sabbath stories. This is to say that these incidents from the life of Jesus present him in conflict with Jewish leadership over practices that were central to piety and to identify as God's people. So very much of what it means to be the faithful community was tied to the table customs and Sabbath observance. In this section of controversy stories, two have dealt with Jesus' eating habits (he ate with sinners; he ate when others fasted). Now we have two that deal with Sabbaths - that is, the seventh day of each week and certain other designated holy days. Support for Sabbath observance was both theological ("God rested on

²¹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 74.

²² Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 74.

²³ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 80.

²⁴ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 80 -81.

the seventh day," Gen. 2:1-3; Ex. 20:11) and practical (workers and animals needed rest, ex. 23:12; Deut. 5:14-15). Naturally, questions would arise in the community: "But what if this or that happens on a Sabbath?" The law gave specific instruction to cover many contingencies, but as others arose, tradition provided precedent and interpretation. The Pharisees and the scribes were knowledgeable and skilled in such details.²⁵

Sabbath and Jesus

In the first case, the disciples are not accused of stealing; one was allowed to eat from a field while traveling (Deut. 23:25). The charge is apparently harvesting (plucking grains) and threshing (rubbing the grains in the hands so to remove the chaff). Jesus' defense is by a precedent from the life of David who, in a crisis, acted contrary to the law (1 Sam. 21:1-6). Extreme human need, hunger, made a claim prior to that of sacred ritual. ... Luke concludes the episode with a pronouncement: "The Son of man is the lord of the Sabbath (v.5)." This

LUKE 6: 12-16: The Twelve Apostles

LUKE 6:17: 26: Blessing and Woes – Sermon on the plain

LUKE 6: 27-36: Love Enemies

LUKE 6: 37-44: Judging Others

LUKE 6: 45 : A Tree and Its Fruits

LUKE 6: 46-49: The Wise and Foolish Builders

On hearing and doing:

Deeds and words are inseparable in human character. Luke reminds us that Jesus himself realized that some of his followers would speak but not do. The confession of Jesus as Lord was, of course, appropriate, being one of the earliest forms of the Christian creed (Rom. 10:9; Phil. 2:9-11). However, this confession, no matter how exuberant, when unaccompanied by obedience will not hold one's life when storms hit. It is in the storms, and the faithful seems to face more of them than anyone else, that the difference between interested listeners and obedient disciples will be evident. Luke's image of the storm is the swelling of a stream, not quite the same as Matthew's wind, rain and flood (Matt. 7:24-27). Perhaps the differences reflect the climate and weather in the locales of the two writers. But to anyone who has returned, once the water has receded, to a house still standing or to a house now fallen in the mud, differing descriptions of the storm will not be of primary interest.²⁶

²⁵ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 81,

²⁶ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 93-94.

LUKE 7:1-10 - Centurion

The centurion is a Gentile, perhaps in service to Herod Antipas, tetrarch of Galilee, or to Pontius Pilate, procurator of Judea, headquartered at Caesarea. He represents the believing Gentile living within Jewish territory. Luke's practice of relating parallel events from the life of Jesus and the life of the church is evident here. Remarkably similar to 7:1-10 is Acts 10. 7:1-10 foreshadows the mission to the Gentiles which is unfolded in Acts and provides an authoritative precedent for that mission in the ministry of Jesus himself.²⁷

The centurion is a man of admirable qualities. That his slave is gravely ill is a concern to him and that Jesus can heal him is held in firm faith (ff. 3,7,10). According to the leaders of the Jewish community, the centurion is worthy, he loves the Jewish people, and he built a synagogue for them (vv.3-5).....After all, as a military officer, he knew the power of a command given and received (vv. 8b-8). Jesus praises the man's faith as unmatched in Israel, and the slave is healed.²⁸

The centurion himself never came in contact with Jesus; that fact is important to the story in at least two ways. First, the centurion anticipates all those believers yet to come who have not seen Jesus but who have believed his word as having the power of his presence (v.7; john 20:29). .. The word of Christ, effective and present to faith in all times and places, creates and sustains the church. The church could not survive, having a past but no present. Second, and more immediate to Luke's purpose, is the fact that the centurion had his contact with Jesus through two sets of intermediaries, some Jewish, some Gentiles. The officer himself is probably a proselyte-at-the-gate, a person who accepted Judaism's faith but who had not submitted to the rites whereby a Gentile became a Jew. The two sets of delegates dramatize his situation as a bridge between two worlds, Jew and Gentiles...²⁹

LUKE Luke 8: 1-3: Women Share in Jesus' Ministry

[According to Luke's Gospel], the women here are disciples and participants in Jesus' mission...³⁰ The most striking feature of this summary of a mission tour through Galilee is the presence of women who participated in Jesus' ministry along with the Twelve. Joanna is mentioned in 8:3 and at Luke 24:10; Susanna in 8: 3 and nowhere else. Mary of Magdala, prominent in the resurrection narrative, has been relieved of seven demons. According to Gospel records [of Luke], demon possession caused various maladies of body and mind but not moral or ethical depravity. These women are said to have been healed, to have been with Jesus and the Twelve, and to have provided financial assistance. Joanna was the wife of a domestic administrator in Herod's government, and we may assume the others were also women of means. Given the seductions and traps of money and power, it is not only commendable but remarkable that they found ways to put both money and power in submission to the gospel. No doubt there were social and political costs in their commitment. Even more remarkable is the fact that the risk associated with discipleship are compounded [mix/combine] for them as women. Yet they are not out of sight sending money from a distance; they are with Jesus and the Twelve. Luke's favorable reports about women began with Elizabeth and Mary and will continue through Acts, where Luke will comment on the presence of "not a few of the leading women" in the church at Thessalonica (Acts 17:4); and at Berea, "not a few Greek women of high standing as well as men" (Acts 17:12).³¹

LUKE 8:4-18: The Parable of the Sower (Matt. 13:1-23; Mark 4:1-25)

Definition of Parable: The word "**parable**," from the Greek word *parabole*, means literally, "that which is tossed alongside," implying a comparison, an analogy, an elaboration, or an illustration. Perhaps the best known and most helpful definition of a parable has been provided by C.H. Dodd: "At its simplest, the parable is a metaphor or simile (보기) drawn

²⁷ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 94.

²⁸ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 94.

²⁹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 95.

³⁰ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 106.

³¹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 107.

from nature or common life, arresting (마음을 붙들다, 끌다) the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease (괴롭히다, 놀리다) it into active thought" (The parable of the Kingdom, p. 16 of 1961 rev. ed.). This definition is most appropriate for the more extended or narrative parables (the sower, the widow and the judge, the Pharisees and the publican, etc.) rather than for the single sentence or single phrase comparisons which are also called parables (Luke 5:36; 6:39; Mark 7:17). In fact, in the Scriptures the word "parable" has a wide range of uses, referring to proverbs, bywords, allegories, riddles, figurative speech, and stories. However, since Luke contains so many narrative parables, Dodd's definition may prove illuminating. It reminds us that the resources for these stories are both nature (mustard seeds) and common experience (the prodigal son) and that their function may be as a simile (he is like a bulldog) or as a stronger, implied comparison called metaphor (he is a bulldog). Dodd also points to the attention-getting quality of the parable, joined to its refusal to make its meaning easily accessible to the hearer. In other words, parables are not simple little stories of Jesus told so that everyone, even the children, could understand everything he said. On one level, of course, these stories are intellectually within the reach of all. As we will observe shortly, the parable of the sower is so vividly the way life was known and observed that it would seem to carry in its bosom no mystery at all. Yet, if it is that obvious, why did Jesus tell it?³²

The parable puts a burden on the listener that is not intellectual; rather, it teases the mind into active thought. The hearer has a feeling of strangeness in a very familiar narrative, and some interpretation is not only invited but urged. The hearer thus becomes an active participant in the communication and begins to offer interpretations.³³ Because the parable generates meaning for which the listener takes responsibility, it seems a particularly appropriate literary form for communicating the gospel, since each hearer must take responsibility for his or her own faith.³⁴

Anyone who wishes to read further about parables will find helpful the article "parables" in *Harper's Bible Dictionary*: John D. Crossan, *In Parables*; Pheme Perkins, *Hearing the Parable of Jesus*; Robert H. Stein, *An Introduction to the Parables of Jesus*; and John R. Donahue, *The Gospel in Parable*.³⁵

LUKE Luke 8:4-15: The Parable of the Sower (Matt. 13:1-23; Mark 4:1-25)

Jesus tells parable of a sower, seeds, the soil and harvest.

The seed is identified as the word of God. One would expect that the different kind of soil would be identified as different kinds of hearers. But that is not the case. The interpretation speaks of the ones sown on the path and the devil takes away the word; the ones sown on the rocks are those without roots; the ones sown among thorns have the word choked out; the those sown in good soil receive the word and bear fruit. The parable encourages those who have experienced failures in their ministries, reminding them that some seed will yield abundantly. The parable says to everyone that it is in the honest, good and patient heart that the word of God comes to full fruition.³⁶

LUKE 8: 16-17: A Lamp on a Stand (Mark 4:21-25)

³² Fred B. Craddock, *Interpretation, A Bible Commentary on Luke* (Louisville, KY. John Knox Pres, 1990), 108.

³³ Fred B. Craddock, *Interpretation, A Bible Commentary on Luke* (Louisville, KY. John Knox Pres, 1990), 108.

³⁴ Fred B. Craddock, *Interpretation, A Bible Commentary on Luke* (Louisville, KY. John Knox Pres, 1990), 109.

³⁵ Fred B. Craddock, *Interpretation, A Bible Commentary on Luke* (Louisville, KY. John Knox Pres, 1990), 110.

³⁶ Fred B. Craddock, *Interpretation, A Bible Commentary on Luke* (Louisville, KY. John Knox Pres, 1990), 112.

LUKE 8: 19-21: Jesus' Mother and Brothers (Jesus' Real Family) (Matt. 12:46-50; Mark 3:31-35)

Hearing and doing the word of God is the way into fellowship created by Jesus. The family of God includes all who hear and do God's will.³⁷

LUKE 8: 22-25: Jesus Calms the Storm (Matt. 8:23-27; Mark 4:35-41)

This story is the first in a series of four episodes in which Jesus performs wonders: stilling a storm, healing a demoniac, healing a sick woman, and raising a dead girl.... From ancient times and in many cultures large body of water where believed to be the abode of evil spirits which sometimes stirred up storms against sailors. The belief was as old as Near Eastern flood stories in which the water tried to take over and destroy the land.³⁸ Jesus, by asking "Where is your faith" seems to be addressing their fear during the storm - fear, not doubt, being the opposite of faith. They had been with Jesus long enough to have adequate ground for trust in God and in Jesus' access to God's power. Notice that with Jesus' calming of the storm they are said to be afraid, perhaps even more so. They have just witnessed a power greater than the storm.... they are soon to be sent out to preach, to heal, to overpower demons. And it will not be too long before they a variation on this same question: *What is your faith. Who do you say that I am?* (9:18-22)³⁹ are asked

This leads us to the second question, the one the disciples asked one another: "Who then is this?" (v. 25). Luke has the reader in mind as well, not only in the asking but in the anticipation of an answer.⁴⁰

LUKE 8: 26-39: The Healing of a Demon-Possessed Man (Matt. 8: 28-34; Mark 5:1-20)

If this event occurred in the country of Gerasenes, then Jesus was in or near Gerasa, thirty three miles southeast of the Sea of Galilee, in the mountains of Gilead. It was a large grand Roman city, founded by Alexander the Great. It was basically Gentile in population, with some Jewish inhabitants.⁴¹

The demons didn't want to be sent back to abyss, either because it was for them a prison or because they knew that the abyss was not beyond the power of Christ (Phil. 2:9-11; Rom.8:38-39; I Peter 3:18-22). If they thought going into unclean animals and causing them to go in to the sea was an escape from Jesus' power, they were mistaken. The episode immediately preceding this has shown Jesus' power at sea.⁴²

This story prefigures the Gentile mission much more forcefully than the healing of the centurion's slave (Luke 7:1-10), because the centurion was within Jewish territory, was a God-fearer, and had built a synagogue.⁴³ Refer to commentary on Luke 7:1-10.

LUKE 8: 40-42: 49-56: Raise Jairus' daughter (Matt. 9:18-26; Mark 5: 21-43) and

LUKE 8: 43-48: Healing a Women with Hemorrhage

Now Jesus brings God's blessings to two persons who, while certainly within Judaism, are outside because of ceremonial laws. These two are outsiders. Because the woman has a discharge of blood she is unclean, everything she touches is unclean, and whoever touches her is unclean (Lev. 15:25-30). The law was clear; in her own home, in society, and at the synagogue she was an outsider. The girl, once she dies, defiles those who contact her because of the law concerning a corpse (Num. 19:11-19). Therefore, the crowd that welcomes Jesus does so sincerely, but is unaware of the unclean woman, and is interested in Jesus' healing a dying girl but no raising a dead one. That the woman crossed the ritual

³⁷ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 113.

³⁸ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 114.

³⁹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 115.

⁴⁰ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 115.

⁴¹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 116.

⁴² Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 116.

⁴³ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 116.

barriers by being in the crowd and by touching Jesus and that Jesus both healed her and gave her a blessing are not at all to be taken as mocking the law; likewise in the instance of Jesus touching the corpse... The point here is that with reference to the healing and helping power of God, there are no barriers. To say this is not merely to describe the ministry of Jesus but to remind ourselves of the mandate under which the church lives.⁴⁴

Healing by touch

As for raising of Jairus' daughter, the scene opens with a synagogue ruler (president) at the feet of Jesus, the same position of the Gentile demoniac in the prior story (vv. 28. 35). Being a leader in the religious establishment does not exempt him from personal tragedy, but neither does it place him outside Jesus' compassion. Credentials neither admit nor bar; he is desperate, his daughter is dying, and she is his only daughter.⁴⁵

LUKE 12: 22-32 - ANXIETY

Here the issue is preoccupation with material things. Everyone, of course, protests that he or she⁴⁶ wants enough, but no one knows how much is enough until one has too much. The fact is, says Jesus, that this anxiety reflects a lack of trust in God, a lack of interest in the kingdom, and a lack of generosity toward those in need. And such anxiety is not productive; it cannot add one whit (18 inches) to one's life. This expression may echo Ps. 39:5, a cubit meaning one more step to life's walk. Anxious grasping is the pursuit of all those who live in the darkness of not knowing that God is aware of them and their needs. Birds and lowers can be our teacher when it comes to depending on God. Those who put kingdom matters first will not only have their needs met but will have the kingdom as well. Seek God's kingdom, yes, but do not add the kingdom to the list of things about which to be anxious. That is an exercise in unbelief. Rather, seek kingdom in the firm belief that it is God's desire to give it to you (v. 32).⁴⁷

In both Jewish and Gentile Christianity, concern for the poor was a priority (Gal. 2:10) and totally consistent with the value system in which disciples of Jesus lived.⁴⁸

LUKE 19: 41-44 Jesus Laments Over the City

41 As he came near and saw the city, he wept over it,⁴² saying, 'If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes.⁴³ Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side.⁴⁴ They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.'

The disciples have hardly finished their song, "Peace in heaven and glory in the highest!" when Jesus looks up, sees the city before him, and weeps, "Would that even today you knew the things that make for peace! (v 42). The city is blind to its own need for repentance and forgiveness of sin

(the substance of the gospel in Luke-Acts, 24:47) and to the fact that in Jesus God has visited the city with an offer of peace (v. 44).⁴⁶ *and he said to them, 'Thus it is written, that the Messiah* is to suffer and to rise from the dead on the third day,⁴⁷ and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.'*] The offer was rejected and Israel chose to take up arms against Rome. Outbreaks of violence occurred intermittently until the open war which brought about the fall of the city and destruction of the temple in the year 70C.E. By the time Luke wrote, that war was history, and Luke draws upon that history in the description of how the Romans took Jerusalem (v. 43-44). The lament also draws upon Is. 29:3 specifically and the tragic scenes in Jeremiah 6 which portray the end of Jerusalem as the punishment of God.⁴⁹

⁴⁴ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 119.

⁴⁵ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 120.

⁴⁶ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 163.

⁴⁷ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 164.

⁴⁸ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 164.

⁴⁹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 228.

Verses 42-44 are called a **lament**, and so they are. The Bible is no stranger to laments: the psalmists laments, prophets lament, God laments.⁵⁰ They are not so frequent in the New Testament. But Jesus laments over Jerusalem. A lament is a voice of love and profound caring, of vision of what could have been and of grief over its loss, of tough hope painfully releasing the object of its hope, of personal responsibility and frustration, of sorrow and anger mixed, of accepted loss but energy enough to go on. The preacher and teacher when dealing with this text may have to reach back of our overused "to cry" and return to the old English "to weep" in the effort to communicate the depth of passion present in Jesus.⁵¹

LUKE 22: 1-38: Jesus Last Meal with His Disciple (Matthew 26:1-5, 14-16; Mark 14:1-2, 10-11)

22 Now the festival of Unleavened Bread, which is called the Passover, was near.² The chief priests and the scribes were looking for a way to put Jesus* to death, for they were afraid of the people.

3 Then Satan entered into Judas called Iscariot, who was one of the twelve;⁴ he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them.⁵ They were greatly pleased and agreed to give him money.⁶ So he consented and began to look for an opportunity to betray him to them when no crowd was present.

7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed.⁸ So Jesus* sent Peter and John, saying, 'Go and prepare the Passover meal for us that we may eat it.'⁹ They asked him, 'Where do you want us to make preparations for it?'¹⁰ 'Listen,' he said to them, 'when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters¹¹ and say to the owner of the house, "The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?"'¹² He will show you a large room upstairs, already furnished. Make preparations for us there.'¹³ So they went and found everything as he had told them; and they prepared the Passover meal.

14 When the hour came, he took his place at the table, and the apostles with him.¹⁵ He said to them, 'I have eagerly desired to eat this Passover with you before I suffer;¹⁶ for I tell you, I will not eat it* until it is fulfilled in the kingdom of God.'¹⁷ Then he took a cup, and after giving thanks he said, 'Take this and divide it among yourselves;¹⁸ for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.'¹⁹ Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.'²⁰ And he did the same with the cup after supper, saying, 'This cup that is poured out for you is the new covenant in my blood.'²¹ But see, the one who betrays me is with me, and his hand is on the table.²² For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!²³ Then they began to ask one another which one of them it could be who would do this.

24 A dispute also arose among them as to which one of them was to be regarded as the greatest.²⁵ But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors.²⁶ But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves.²⁷ For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

28 'You are those who have stood by me in my trials;²⁹ and I confer on you, just as my Father has conferred on me, a kingdom,³⁰ so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

31 'Simon, Simon, listen! Satan has demanded* to sift all of you like wheat,³² but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.'³³ And he said to him, 'Lord, I am ready to go with you to prison and to death!³⁴ Jesus* said, 'I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.'

⁵⁰ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 228.

⁵¹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 229.

35 He said to them, 'When I sent you out without a purse, bag, or sandals, did you lack anything?' They said, 'No, not a thing.'³⁶ He said to them, 'But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one.'³⁷ For I tell you, this scripture must be fulfilled in me, "And he was counted among the lawless"; and indeed what is written about me is being fulfilled.'³⁸ They said, 'Lord, look, here are two swords.' He replied, 'It is enough.'

The death of Jesus at hand. His death was to be in Jerusalem ((9:31). The Passover is near, the festival commemorating the exodus from Egypt (12:). The chief priests and the scribes have for sometime been seeking to destroy Jesus, but he is so popular with the people that they have been a barrier to plots against Jesus (19:47-48); 20:19). An earlier effort to entrap Jesus in treasonous speech had failed (20:20). Now the people who had been but a buffer between them and Jesus pose a threat the vested interests and positions of the chief priests and the scribes. There could be riot or revolt, and who knows what responses the Roman military would make. Their scheming hardens.

And the opportunity for Jesus' death says the time is at hand. Satan, last seen at 4:13, left off tempting Jesus until an opportune time. That opportunity (v.6) comes through one of the Twelve.⁵² Judas agrees to find the opportunity to hand Jesus over (betray) to the chief priests and officers (leaders among the Levites and therefore temple-based, Acts 4:1; 5:24) when the crowds favorable to Jesus are absent. .. Judas has been called a thief, a money lover, and devil from the beginning. His betrayal has been called the act of a greedy man, a disappointed man, a man chosen for an ugly task, a man trying to force Jesus to act by precipitating a crisis. Here is one who was chosen after a night of prayer to be in the inner circle of Jesus. He was taught and then sent to minister with apostolic authority. He enjoyed the same success as the others on those missions to preach, to heal, and to cast out demons. He was in every sense of the word an apostle. What happened? There would be no value in attempting a new theory to explain Judas. The church is at its best when it stops asking, "Why did Judas do it?" and instead examines its own record of discipleship.⁵³

The Jewish Passover not only serves as background for the Christian Table of Remembrance but the celebration of liberation from slavery in Egypt provides directly and indirectly meaning for the Lord's Supper.⁵⁴

The New Testament carries four accounts of the institution of the Lord's Supper, the three Synoptics and 1 Cor, 11:23-26 which is the earliest form of the tradition coming to us. John records Jesus' last meal with the disciples, but its centerpiece is the washing of feet (John 13: 1-20). In John's Gospel, the account most akin to the Lord's Supper is that of Jesus feeding the multitudes at Passover time (ch. 6). The meal is variously referred to in the New Testament and in subsequent traditions: the Last Supper, the Lord's Supper (I Cor. 11:20), the Mass ("meal), the Communion ("participation" or "fellowship," I Cor. 10:16), and the Eucharist ("to give thanks," Luke 22:17). While observed with varying frequency in different traditions, it has been historically set on Thursday evening of Holy Week, called Maundy Thursday, "maundy" being a form of the word mande from which we get "mandate" or "command." That particular night is thus the Night of the Commandment, the commandment referring to the memorial meal and/or the washing of feet.⁵⁵

Luke has shaped the tradition so as to present the evening as a classical occasion of farewell by a leader to his followers; first the meal (vv. 14-20) and then words of warning, instruction, and encouragement for the days that lie ahead (vv.21-38). In this arrangement the indication of betrayer at the table is delayed until after the institution of the Lord's Supper, unlike Matthew and Mark who place it earlier. By doing so, a very important consideration in a gospel that extends forgiveness to a prodigal, tax collectors, a dying thief, and the crucifiers, but also puts in sharper focus the betrayal by Judas. Not only does he deliver Jesus to the enemy but he violate a covenant in the body and blood of Jesus.⁵⁶

It is evident that the practices of early Christian communities have affected all the traditions of the last meal. In fact, Christian observance and reflection on this meal have influenced the way the believing community remembered other meals at which Jesus was host. At the feeding of the five thousand, Luke says Jesus took, blessed, broke, and gave (9:16), clearly Eucharistic language. At table with the two disciples at Emmaus, the risen Christ took, blessed, broke, and gave

⁵² Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 252.

⁵³ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 253.

⁵⁴ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 253.

⁵⁵ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 254.

⁵⁶ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 255.

(24:30). It is as though, because of this last supper, no meal among disciples is just a meal, because no loaf is just bread, no cup is just wine.

Luke's record of the meal itself consists of two parts: verses 14-18 and 19-20. The problems for the reader are several and have to be dealt with at the outset if the passage is to be free to have its effect. The most apparent difficulty is the sequence of cup, bread, and cup. The order of cup and then bread is not unique here: both I Cor. 10:16 and the early Christian writing called the *Didache* have the cup before the bread, but here alone is there a second cup. However, the second cup appears in verse 20 which is absent from some manuscripts of Luke.⁵⁷

Luke seems to have combined two traditions about the meal, each consisting of a set of parallel sayings.....

"This is my body which is given for you" and "This cup which is poured out for you is the new covenant in my blood." In time language came to be interpreted in sacrificial terms as atonement for sin. However, Luke's account is governed by the Passover, and the Passover lamb was not a sin offering. The lamb sacrificed for sin was another ritual; the Passover lamb was the seal of a covenant, and the Passover meal commemorated that covenant offered to the faith community by a God who sets free. Jesus' blood seals a new covenant offered to the faith community by a God who sets free. Jesus' blood seals a new covenant offering a new kind of freedom, a release from captivity to sin and death, a new covenant extended by the liberating God to all who believe, both Jew and Gentile. Those who share in this covenant are joined to one another, life to life, as signified and sealed in the cup divided among themselves. This last meaning of the tradition, the binding of disciples to one another, became extremely important Paul as he sought to create congregations in which Christians were members of one another (I Cor. 11:23-34). But both traditions preserved by Luke are rich with meanings for the community of faith.⁵⁸

[Communion is a meal that bring us to freedom. Our Friday dinner is in this sense a communion with Christ. Participating in this meal, what are you going to be free from????]

LUKE 24: 13-35

The time is Easter evening (vv. 13, 29).

The movement is by walking, slowly and hopelessly from Jerusalem to Emmaus, and then hastily and hopefully from Emmaus to Jerusalem.⁵⁹

1. Christ is known by revelation. Luke says of the two disciples, "But their eyes were kept from recognizing him" (v. 16), and at verse 31, "And their eyes were opened and they recognized him."

They were not ready or able to receive such A message at that time, but later in remembrance it would be understood. For Luke, neither God nor Christ can be known except by revelation (10:22), a view point shared Matthew (Matt. 16:17) and Paul (I Cor. 2:6-16). Faith is not coerced or overwhelmed by revelations to the unprepared. Notice that in the Gospels the risen Christ appears to disciples, not to unbelievers on the street and in synagogues to frighten them into an acquiescing faith. After instruction in Scripture and the Lord's Supper, the two disciples recognize Jesus.⁶⁰

2. Summary of the gospel recited (vv. 18-24) beginning with the ministry of Jesus and concluding with the report but not the experience of the risen Christ. The summary is thus incomplete until Christ adds the word of resurrection (v. 26) and then makes himself known to them (v. 31). Concise statement about Jesus, his mighty works, suffering, death, and resurrection are the content of Christian preaching according to Luke and are found repeatedly in Acts (2:22-36; 3:12-15; 5:29-32; 13:16-39).⁶¹

⁵⁷ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 255.

⁵⁸ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 256.

⁵⁹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 284.

⁶⁰ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 285.

⁶¹ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 285.

3. *Old Testament Scripture witness to Jesus.*⁶²

4. *Christ is revealed in the Sacramental meal.* That this meal in Emmaus is the Eucharist, the Lord's Supper, is quite evident in the language: "took ... blessedbroke ... gave ..." (v. 30; 22:19; 9:16), The meal begins with an act of hospitality, an invitation to a stranger by those who prepared the table (v. 29). It is the presence of Christ at a table opened to a stranger which transforms an ordinary supper into the sacrament. Christ is in a sense the guest ("Come, Lord Jesus"), and yet he is the host who breaks the bread, blessed God, and shares with those at table. It is in this act that the disciples recognize the stranger as Christ (vv.31,35). The disciples have now experienced Christ in word (interpreting the Scripture) and sacrament (the breaking of bread). The importance of experiencing the living Christ in word and sacrament cannot be overemphasized....⁶³ His presence at the table makes all believers first-generation Christians and every meeting place Emmaus.⁶⁴

5. *Disciples understand by remembrance.*⁶⁵

6. *Disciples witness to what they have seen and heard.* The return of two disciples from Emmaus to Jerusalem (vv. 33-35) serves three functions in Luke's narrative. First, they must share their good news. Having been turned from sadness and despair by having been at table with Christ they now recognized, their excitement moves them naturally toward their brothers and sisters who have been tapped in the same hopelessness. Their witness is to other disciples, not to the world; that task must wait until they are empowered from on high. But witness and proclamation have their place among believers as well as unbelievers.⁶⁶

Second, the return to Jerusalem joins the experience of these two disciples to that of Simon Peter (v. 34) and that of the eleven in the company of others (vv. 36-43). Their different encounter with the risen Christ are thus understood as one experience. - common witness (2:14).⁶⁷

Finally, returning to Jerusalem to report is vital in Luke's understanding of the church. Jerusalem is the center of the Christian mission and the apostles are in position of authority in the Christian fellowship. Preachers scatter to Judea, Samaria, and to the ends of the earth, but they return with reports to Jerusalem. This was true of Simon Peter after a preaching tour of Palestine (Acts 9-11) and of Paul after each of his missionary journeys (Acts 13 - 21). The whole of Luke-Acts testifies to this focus on Jerusalem: Jesus moves toward Jerusalem, the gospel moves out from Jerusalem. Paul, who is in his letters reports looking quite differently on Jerusalem, nevertheless had to deal with the Jerusalem church and its leadership, as tense as those negotiations were (Gal. 1 - 2).⁶⁸

⁶² Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 286.

⁶³ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 286.

⁶⁴ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 287.

⁶⁵ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 287.

⁶⁶ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 287.

⁶⁷ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 288.

⁶⁸ Fred B. Craddock, Interpretation, A Bible Commentary on Luke (Louisville, KY. John Knox Pres, 1990), 288.