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IV. Jerusalem Journey: Jewish Rejection and the New Way (9:51-19:44)

Jesus' visit to a Samaritan village in Luke 9:51-56 begins Luke's lengthiest section, comprising almost 37 percent of the Gospel (424 of 1,151 verses).¹ Most of this section is unique to Luke, containing many pericopes and parables that are found only in his Gospel. In addition, Luke emphasizes Jesus' journey in a way the other Gospels do not.

The section has been called "journey to Jerusalem" (Fitzmyer 1981: 823), "travel narrative" (Arndt 1956: 271; Huck and Lietzmann 1936: 112), and "central section" (Ellis 1974: 148).² It starts at 9:51, but its end point is debated:³

End of Central Section	Adherents
18:14	Luce 1933: 194; Hendriksen 1978: 531; Klostermann 1929: 110
18:30	Lagrange 1921: xxxviii; Feine 1922: 421
18:34	Blomberg 1983: 245; Nolland 1993a: 531
19:10	Marshall 1978: 400
19:27	Fitzmyer 1985: 1242; Schürmann 1994: 1; most commentators (cf. Miyoshi 1974: 1; Resseguie 1975: 3 n. 2)
19:40/41	Morganthaler 1948: 1.170; W. Robinson 1964: 22-23
19:44	Ellis 1974: 146
19:48	Egelkraut 1976: 10

The break should not be placed earlier than 19:41, which mentions that Jesus was drawing near the city. Against a break at 18:34 is the continuation of the journey toward Jerusalem, including the increasing specific notes of location after this verse (against Nolland 1993a: 529). Most treat 19:28 as noting the arrival, but it is really a

1. If one counts lines, as Egelkraut 1976: 2 n. 1 does (using the twenty-fifth edition of Nestle-Aland), then the figure is closer to 44 percent. Since both verse length and line length vary, such counts are only approximations.

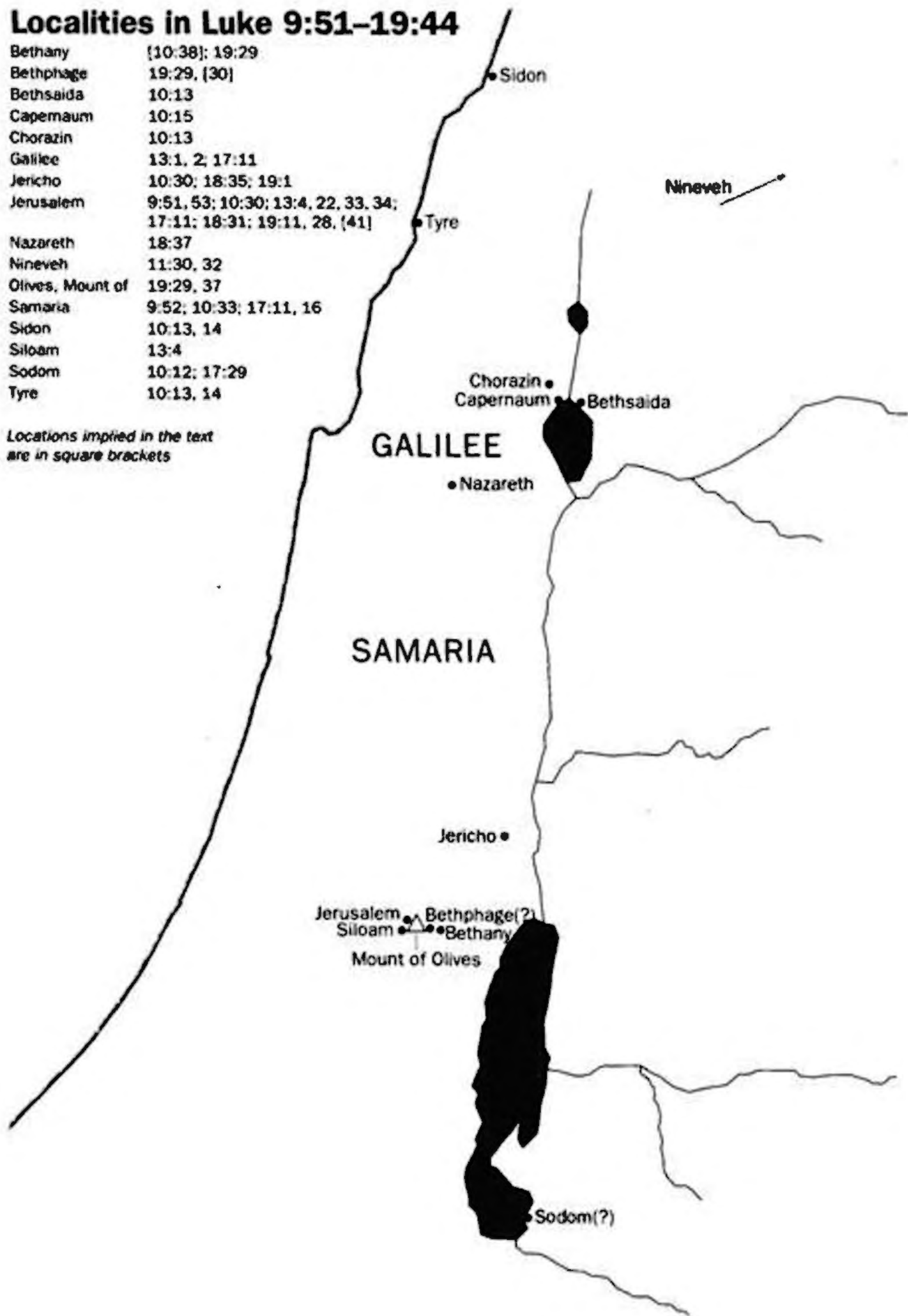
2. "Central section" is the least descriptive and the least debatable title. The term *journey* is better, provided one does not think of a straight-line trip.

3. For the debate about its ending, see Egelkraut 1976: 3-11 and Resseguie 1975: 3 (a good survey of the history of interpretation).

Localities in Luke 9:51–19:44

Bethany	[10:38]; 19:29
Bethphage	19:29, [30]
Bethsaida	10:13
Capernaum	10:15
Chorazin	10:13
Galilee	13:1, 2; 17:11
Jericho	10:30; 18:35; 19:1
Jerusalem	9:51, 53; 10:30; 13:4, 22, 33, 34; 17:11; 18:31; 19:11, 28, [41]
Nazareth	18:37
Nineveh	11:30, 32
Olives, Mount of	19:29, 37
Samaria	9:52; 10:33; 17:11, 16
Sidon	10:13, 14
Siloam	13:4
Sodom	10:12; 17:29
Tyre	10:13, 14

Locations implied in the text are in square brackets



transition, given 19:41. In other words, at this point Jesus is not yet in Jerusalem. Against 19:48 is the temple milieu of 19:45–48, where Jesus is clearly in the city. Thus, 19:44 seems to be the best candidate, especially since Jerusalem is clearly set as the goal of the journey (9:51, 53; 13:22; 17:11; 18:31–34; 19:28). Regardless of where between 19:27 and 19:44 the break is placed, 19:28–44 serves as a bridge into the final ministry events in Jerusalem. The journey prepares for this decisive moment in Jesus' career. All the tension of Luke 9–19 is resolved in the reality of the cross, and Jesus prepares his disciples for that approaching reality.

The material in 9:51–19:44 has several distinguishing characteristics:

1. It is uniquely Lucan, with much of the material found only in Luke. According to Egelkraut, more than one-third overlaps with Matthew, more than one-third is unique to Luke, and less than one-third of the material has Marcan parallels. But a careful look shows that the percentages are not quite so evenly divided.⁴
2. Much of the section does not parallel Mark. The Marcan sequence is not resumed until 18:15.
3. There are few chronological or topographical notes in the entire section (Egelkraut 1976: 16–24).
4. Miracles are scarce (13:10–17; 14:1–6; 17:11–19; 18:35–43; as well as a miracle summary in 11:14–23), in contrast to the thir-

4. The amount of material in these groups can be variously measured, depending on the division of the pericopes and one's judgment about the presence of parallels. Egelkraut 1976: 27 bases the percentages in Luke's central section (for him 9:51–19:48) on the pericope delineation in two common synopses:

	Lucan Parallels to Matthew (i.e., Q)	Unique Lucan Material	Lucan Parallels to Mark
Aland 1985	26 of 75 pericopes (35%)	27 of 75 pericopes (36%)	22 of 75 pericopes (29%)
Huck and Lietzmann 1936	25 of 60 pericopes (42%)	24 of 60 pericopes (40%)	11 of 60 pericopes (18%)

Resseguie 1975: 4 calculates the same section this way: of 60 Lucan pericopes, 31 (52%) parallel Matthew/Q and 29 (48%) are uniquely Lucan. Resseguie argues that only one-tenth of the material in 9:51–18:14 has even a possible Marcan connection. Teaching material that is capable of being repeated might slightly alter the exact count. Nonetheless, the numbers of Huck-Lietzmann and Resseguie are closer to the real percentages, since Luke 9:51–18:14 lacks any significant Marcan parallels. In addition, most of the Q pericopes and unique Lucan material are long units. Conceptual overlap with Matthew and unique Lucan material abound (see the introduction in vol. 1, pp. 10–12). Goulder (1989: 455) notes that in 9:51–13:21 one of every three words comes from Q or L, while in 13:22–18:14 (where Goulder ends the unit) one in six words comes from this material.

teen miracles in the shorter Galilean section. Narratives focusing on individuals are more plentiful, but they also are relatively sparse.⁵ Thus the section has a different flavor than Luke's Galilean section, which had more miracles and narratives.

5. Sayings and parables dominate the section. The presence of seventeen parables alone shows that teaching is a major concern.⁶ In fact, up through the end of Luke 14 there is interplay between instruction of the disciples and rebuke of the Jewish leadership. Thus, the message of the section appears to be that Jesus gives a new way to follow God. One is to listen to him, for his way is not the way of the Jewish religious leadership (Ellis 1974: 146–47).

These features have led to great debate about the formation and historical character of 9:51–19:44. Egelkraut (1976: 11–59) lists the options and examines the entire question in detail:

1. Currently, the most popular view is that Luke arranged this section for theological purposes, so that a specific journey or set of journeys in some chronological sequence is not being presented.⁷
2. On the opposite end of the spectrum is Arndt (1956: 272), who from a conservative perspective argues for a tighter chronological sequence and relates the events of Jesus' departure from Galilee to John's chronology starting in John 7. Arndt argues for several journeys to Jerusalem, the last one starting in Luke 17:11. Others argue that the final journey starts in 18:15, where Luke's Gospel again parallels material from Mark (Mark 10:13–16). This debate about where a final journey might start shows how hard it is to link the various Lucan notes precisely (Fitzmyer 1981: 67, 824, although below I reject his more sym-

5. Twelve narratives (depending on how one counts) focus on individuals: 9:52–56; 9:57–62; 10:29–37; 10:38–42; 11:14–23; 11:27–28; 13:31–35; 18:15–17; 18:18–30; 19:1–10; 19:29–40; 19:41–44 (note the gap from 14:1 to 18:14). Egelkraut 1976: 28 has a slightly different list.

6. Blomberg 1982b concentrates on the fifteen uniquely Lucan parables: 10:25–37; 11:5–8; 12:13–21; 13:6–9; 14:7–14; 14:15–24; 14:28–33; 15:8–10; 15:11–32; 16:1–9; 16:19–31; 17:7–10; 18:1–8; 18:9–14; 19:11–27. Only 13:18–21 and 15:3–7 have parallels.

7. Resseguie 1975 puts five of fourteen possible interpretations in this category. C. F. Evans 1990: 433 points out the lack of chronological notes, especially at the end of the section. Vague indications of time and place are provided only in the beginning of the section: 9:52, 56–57; 10:1, 21, 38; 11:14, 27; 13:10, 31; 14:1, 25. Schürmann 1994: 1 speaks of a metaphorical journey account in which Jesus goes his way to Jerusalem as an itinerant prophetic teacher who divides Israel. On Luke's use of journey and way terminology, see Schneider 1977a: 227.

bolic reading of Luke). The view of a single, straight-line journey seems to be negated by Luke 10:38–42, which occurs in Bethany, and 17:11, which has Jesus once again in the north. Arndt is correct to speak of journeys, if one sees Luke ultimately indicating a complex travel schedule. Clearly the term *journey* is to be taken in a broad descriptive sense.

3. Hendriksen (1978: 542–43) speaks of one general journey not given in exact chronological sequence. He specifically rejects three sequential Jerusalem journeys, thereby also rejecting the connection between John's Gospel and Luke's journey. Hendriksen's discussion is quite full, though his efforts to argue that the travel allusions in Luke 13:22 and 17:11 are references to the journey's start seem forced. This interpretation is correct in its general view of the journey, but it lacks a clear explanation of why the journey motif is present.

Of these three approaches, the first, which sees a theological organization in the section, is best, since Luke's own text makes clear that a straight journey is not in view. However, the third view is not incorrect, just incomplete. The absence of clear chronological and geographical indicators is the major clue that Luke presents the journey as a summary of Jesus' final phase of ministry.

Many, however, overpress the portrait of theological motives in contrast to the section's historicity. For example, Fitzmyer (1981: 826) calls it an "artificial expansion of an inherited tradition" (which he sees as Mark 10:1–52) and argues the possibility that Jesus did not do or say all these things on the way to Jerusalem.⁸ But this opposition of theological arrangement against historicity is not necessary. Luke can present a general movement toward Jerusalem as an accurate reflection of what Jesus did and taught as he came closer to that fateful city. There was no need for him to create the journey motif or the events associated with it. The journey is expressed in time, not direct geographic direction. Jesus is headed to Jerusalem and his fate there. One need not insist, however, on strict chronology when Luke himself avoids it.

In a careful study, Blomberg (1983: 245) plausibly argues against a chiasmus in Luke 9:51–19:44, but suggests that behind the section lies a parable source that was laid out chiastically (pp. 233–47).⁹ Blomberg defends Luke's care and motives in arranging the section.

8. Fitzmyer 1981: 825–26 mentions the tension between matter and form in the travel account, citing K. Schmidt's remark that "though Jesus is always traveling to Jerusalem, he never makes any real progress on this journey."

9. Talbert 1982: 111–12 sees chiasmus in 9:51–19:44, but has to omit Luke 15 and place 14:1–6 out of its Lucan order! Goulder 1964: 196 argues for the following chiastic links:

The section's features show that Luke arranged a large summary unit about the latter portion of Jesus' ministry. The concern is not so much a straight-line journey but an accurate, representative portrayal of this decisive period. During this time Jesus began to complete his earthly mission, prepared his disciples for his death, challenged the Jewish leadership, and continued to move toward Jerusalem (Ellis 1974: 146–47; Marshall 1978: 401). It is in the movement of God's plan toward Jerusalem that Luke accurately presents a "journey," a description that is both theological and historical. Some sequencing may be present and traceable, and where it exists it is important; it is not, however, the major concern of the section. Arndt's view of three journeys, though possible because of John's chronology, is hard to confirm in Luke because of the lack of specific notes in Luke's material. Plummer (1896: 260–61) sees the same difficulties and says that Luke has left a certain "indistinctness" in the narrative that one should not try to make more specific. What Carson (1984: 197) said of Matt. 8–9 can also be said of Luke 9–19: the arrangement is not haphazard, but is governed by themes. As a result, one should pinpoint the place and time only when Luke makes the connection clear and otherwise be content to know that Luke is describing something in the final phase of Jesus' ministry.

The section shows what Jesus taught and did as his ministry faced its inevitable end in Jerusalem. Liefeld's conclusion (1984: 932) seems sound:

10:25	eternal life
11:1	prayer
11:14	healing
11:37	pharisaic hypocrisy
12:1	money
12:35	repentance
13:10	rejection of Israel and invitation to outcasts
14:1	rejection of Israel and invitation to outcasts
15:1	repentance
16:1	money
16:14	pharisaic hypocrisy
17:11	healing
17:5	prayer
18:18	eternal life

The most plausible case for chiasmus is made by Farrell 1986. Blomberg also deals with and rejects theories that make the central section a Christian Deuteronomy; see C. F. Evans 1955. My main criticism of Blomberg's article is that it regards the section's end as falling at 18:34, ignoring later literary clues that Jesus has not arrived in Jerusalem (19:28, 41). This may be the Achilles' heel against his theory that the section's parable source was laid out chiastically, especially if 19:11–27 is taken into consideration. Still, aspects of Blomberg's case and the general outline of a possible Lucan source may surface in my discussion; see also Nolland 1993a: 530–31.

LUKE

9:51—24:53

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Moisés Silva, Editor

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