

Suggested Reading

A Recommended Reading

Luke 9:51 - 14:33

B Read Carefully

Luke	9:51-56	<i>The Samaritan Village</i>
Luke	10:1-20	Mission of the Seventy-two
Luke	10:29-37	<i>The Good Samaritan</i>
Luke	10:38-42	<i>Martha & Mary</i>
Luke	11:5-8	<i>Friend at Midnight</i>
Luke	12:13-21	<i>The Rich fool</i>
Luke	13:1-9	<i>Pilate</i>
Luke	13:10-17	<i>Crippled Women</i>
Luke	13:31-35	Leave Galilee - Jerusalem
Luke	14:7-14	<i>Humility</i>
Luke	14:25-35	Cost of Discipleship

C Compare this section with:

Luke 9:51-19:27 = Mark 10:1-10:52

The journey to Jerusalem.

Prayer

O God, who by the pages of both Testaments
Instruct and prepare us to celebrate the Paschal Mystery,
Grant that we may comprehend your mercy,
So that the gifts we receive from you this night
may confirm our hope of the gifts to come.
Through Christ our Lord Amen.
(From the Easter Vigil)

PFP v7/2026

Sacred Heart Catholic Church

Henley on Thames



Jesus in Galilee

2

Luke 4:14 - 9:50



*Put out into the deep water
and lower your nets for a catch*

This section of Luke gives us the opportunity to study the Galilean ministry of Jesus as a whole. We presuppose a knowledge of Mark & Matthew: You may wish to refer to previous handouts (Mark Handout: 2 - 4; Matthew handout: 8 - 9).

Galilee is the place where the ministry of Jesus begins. His preaching involves the fulfilment of God's promises (*Lk 4:17-21, 7:18-23*) By mighty deeds men and women are freed from the possession of demons and are restored to health. It is from Galilee that the disciples of Jesus are called. (*Acts 1:1* refers to the disciples as 'men of Galilee') Here the opposition to Jesus begins, which casts its growing shadow over the life of Jesus and his disciples. Jesus seeks to instruct them as he travels throughout this region. While they may glimpse something of his nature, the disciples fail to understand the full significance of his prediction of his forthcoming sufferings. However, once they have acknowledged him as the

Messiah he will travel resolutely towards Jerusalem where the true nature of Jesus is revealed at the cross and resurrection.

In common with Matthew, throughout this section of the Gospel, Luke follows the structure and outline of Mark's schema. However, he summarises each passage of Mark, leaving aside secondary characters or detail. Due to the inclusion of his own material and his own priorities, Luke's Gospel has a distinctive character.

The beginning of Jesus ministry is an example of this. Following his temptation in the desert, Jesus returns to Galilee *'in the power of the Spirit.'* (Lk 4:14) Luke stresses the presence of the Spirit behind every action of Jesus' ministry. Jesus has received the Spirit at his baptism (Lk 3:22) and carried this presence into the desert. (Lk 4:1)

Jesus' ministry is understood to be a fulfilment of the Old Testament. Both as a direct fulfilment of *Isaiah 61:1f-2* = Lk 4:18-19 and as a parallel with the stories of Elijah and Elisha. (Lk 4:25-27) Above all the fulfilment of scripture is to be found in the person of Jesus, who has been anointed with the Spirit. *'Today'* (Lk 4:21) this passage is fulfilled. This is the beginning of the second period in Luke's scheme (Old Testament = Jesus = Church) The nativity stories have formed a bridge between the Old Testament and the ministry of Jesus.

The first of Luke's independent traditions in this section is the call of the disciples. (Lk 5:1-11) This passage concentrates on the inner circle among Jesus disciples: Peter, James and John. Luke has the deepest respect for Simon Peter, whose response is total. Luke paints a particularly flattering picture of Peter in his Gospel. This first biographical sketch gives us an insight into his humility, while stressing that Peter's missionary success, like his catch of fish is not his own doing, but the Lord's.

Luke prefaces the Sermon on the Plain with the Call of the Twelve. This is a significant part of the Gospel because of the reference to Jesus' preparation in prayer. This is a characteristic of Luke. This passage stresses the choice of the *twelve* and their description as *Apostles*. This term is often reserved until after the resurrection to describe the disciples who were witnesses to the resurrection and messengers of the Gospel. This is an important moment that marks the founding of the Church which will continue the ministry of Jesus.

The Sermon on the Plain is shorter than the Sermon on the Mount. This Sermon (Lk 6:20-26) characterizes the Christian as distinctive for his poverty. We may contrast the four blessings (Lk 6:20-21) with the four woes (Lk 6:24-26). (Poor & rich; hungry & full; laugh & weep; insult and speak well of you).

Next Week

The Journey to Jerusalem (1)

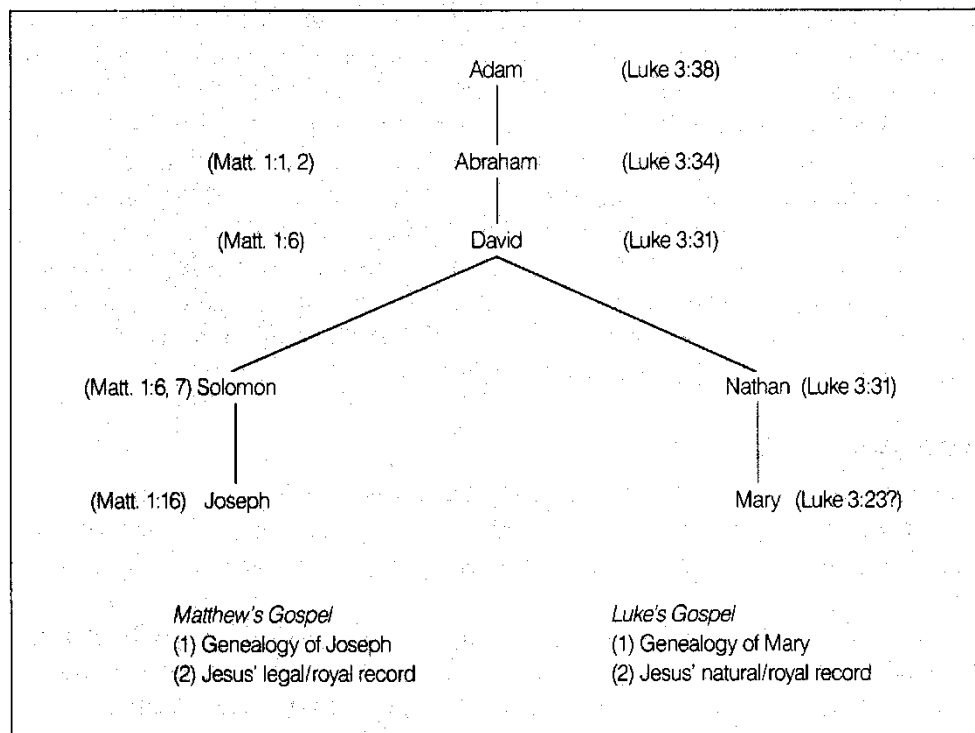
We begin the first part of the largest section of the Gospel: the Journey to Jerusalem. This is geographically and theologically a significant part of the Gospel and the Acts of the Apostles. A large amount of the material within this section is unique to Luke. It contains much of Jesus' teaching within the Gospel.

It is considered a journey to Jerusalem, because at certain points upon the way, we are reminded that Jesus has resolutely taken the road towards this city and his impending death.

It would be valuable to consider the material which is unique to Luke in this section. (*It is in Italics overleaf*) I would also suggest you may wish to have a brief overview of the corresponding section in Mark's Gospel. This exercise can be very valuable to help us comprehend the extent to which Luke has enlarged this section and its importance to him. (A simple review of the headings and relative length of the material will quickly reveal to us the comparative importance.) It should also highlight the underlying theme of the Jesus' journey to Jerusalem to suffer and die.

It would be useful to identify the position and number of themes which are central to Luke's understanding of the Gospel. The parables which are unique to Luke are particularly fine and are worthy of lengthy reflection.

Genealogy of Jesus



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Luke's Sermon would seem to emphasise physical poverty, rather than the spiritual poverty of Matthew's Sermon = (Poor in spirit.)

The next section *Lk 7:1 - 9:6*, highlights the compassion of Jesus for those in need. He is prepared to cross the false boundaries which human life draws up: the distinction between Jew and Gentile, Sinner and Righteous; Clean and Unclean; Male and Female; even Death and Life. Through each of these actions he is revealed as a Prophet, who by his actions establishes God's kingdom on earth and fulfils the Old Testament. At the end of this section Jesus gives authority to the Twelve sends them to preach and heal as he has done previously.

The Cure of the Centurion's Servant (*Lk 7:1-10*) reveals the faith of a Gentile which contrasts with those who were expected to believe but did not. The Centurion is worthy, not because of his actions towards the Jewish people, but rather because of his faith in Jesus. He displays a respect and humility before Jesus. He would not ask him to come to the house of a Gentile, by which he may be made unclean.

The Raising of the Widow's Son (*Lk 7:11-18*) is only found in Luke. This passage reveals Jesus' understanding and compassion for her position. The death of her son (and her husband) left her with little future in a patriarchal society. Jesus takes the initiative, touching the bier, (making him unclean) revealing his compassion. This is not a response to faith; indeed faith is not demanded of the woman! Jesus '*gave him to his mother*' (*Lk 7:16 & 1 Kings 17:23*) This direct quote links Jesus' cure of the Widow's Son, with Elijah's raising of the Widow of Zarepath's Son. The audience recognise Jesus to be a great prophet because of this action.

Luke emphasises the miracles and cures of Jesus, as he answers John the Baptist's disciples. They not only report what miracles have taken place but also witness them as they happen. This reminds us of the quote from *Isaiah 61:1-3* which is now fulfilled.

The story of the Woman who was a Sinner (*Lk 7:36-50*) provides an example of how Jesus acted as a friend of sinners. The question of Jesus identity is present here. Simon, the Pharisee wonders whether Jesus is a prophet, since he would have known and avoided a sinner. The question of ritual purity is raised. However, Jesus stresses her generosity and gratitude rather than impurity. Jesus is revealed implicitly as a prophet by his declaration of the forgiveness of her sins. As a prophet, Jesus can truly see her capacity for love.

Luke continues to show his concern for Women by describing those who accompany Jesus. First among this band are the 'Twelve' who symbolise the new Israel. The Women comprise the second element of this group. We are reminded

that the followers of Jesus number more than the twelve Apostles. (seventy-two disciples later). From this point onwards we must remember two groups as foremost among the followers of Jesus. These women support Jesus from their own means. This was not uncommon. However, it was unheard of for them to leave their homes and travel with him.

The final part of this section of the Gospel (*Lk 9:1-50*) concerns the relationship between Jesus and his Disciples. The Twelve are given authority to cure and heal and are sent on a limited mission. They are instructed privately, but at this point do not fully understand the mission of Jesus.

This section provides the bridge between the Galilean ministry of Jesus and the journey to Jerusalem. It is by means of the Cross that Jesus begins to teach them about his fate. The question of Jesus' identity is central. This question is found on the lips of Herod (*Lk 9:9*) and repeated by Jesus (*Lk 9:18*) Peter's response enables Jesus to speak about his passion. Luke omits Peter's rebuke, so that Peter no longer appears in a bad light. The disciples are called to take up their cross if they are to be a follower of Jesus.

The Transfiguration and the Prediction of the Passion (*Lk 9:28-36*) are closely linked in each Gospel. Jesus is engaged in prayer, while Elijah and Moses as he is transfigured. Only Luke tells us that they spoke of his '*Exodus in Jerusalem.*' (*Lk 9:31*) This reminds us that Jerusalem is now the destination of Jesus. The Galilean ministry has closed.

It concludes with the Second prophecy of the Passion (*Lk 9:43-46*) and the inability of the disciples to understand its ramifications. It is on the road to Jerusalem that Jesus will continue to instruct those who follow him what true discipleship entails.

New Testament Political Rulers

Roman Emperor	Rulers of Palestine		
	Herod the Great (37–4 B.C.)		
	Judea	Galilee and Perea	Other Provinces
Augustus Caesar (31 B.C. – A.D. 14)	Archelaus (4 B.C. – A.D. 6) Coponius (A.D. 6–8) Ambivius (A.D. 9–12) Annius Rufus (A.D. 12–15)	Herod Antipas (4 B.C. – A.D. 39)	Herod Philip II (4 B.C. – A.D. 34)
Tiberius Caesar (A.D. 14–37)	Valerius Gratus (A.D. 15–26) Pontius Pilate (A.D. 26–36)		
Caligula (A.D. 37–41)	Marcellus (A.D. 37)		
Claudius (A.D. 41–54)	Herod Agrippa I (A.D. 37–44) Cuspius Fadus (A.D. 44–46) Tiberius Alexander (A.D. 46–48) Ventidius Cumanus (A.D. 48–52) M. Antonius Felix (A.D. 52–60)		Herod Agrippa II (Began to rule in A.D. 34 in other provinces and in A.D. 39 in Galilee and Perea.)
Nero (A.D. 54–68)	Porcius Festus (A.D. 60–62) Clodius Albinus (A.D. 62–64) Gessius Florus (A.D. 64–66)		
Galbo, Otho, Vitellius (A.D. 68–69)	Jewish Revolt (A.D. 66–70)		
Vespasian (A.D. 69–79)			
Titus (A.D. 79–81)			
Domitian (A.D. 81–96)			