



LUKAN TRAVEL

Lk 9: 51 - Lk 19-27

LUKAN TRAVEL NARRATIVE

- This Narrative is unique to St Luke's Gospel - spanning 10 chapters of his Gospel
- He will preach many parables and final teachings, that are uniquely recorded in Luke alone.
- The LTN follows His Transfiguration, *a final goodbye to His ministry in Galilee* - including a cursing of the three towns in which He did most of his miracles.
- Jesus resolutely proceeds to His death in Jerusalem.

LUKAN TRAVEL NARRATIVE

- St Luke also documents some unique accounts in his infancy narrative.
- The LTN ends with His triumphant entry into Jerusalem.
- ... but much will happen before then.



FIRE FROM THE SKY

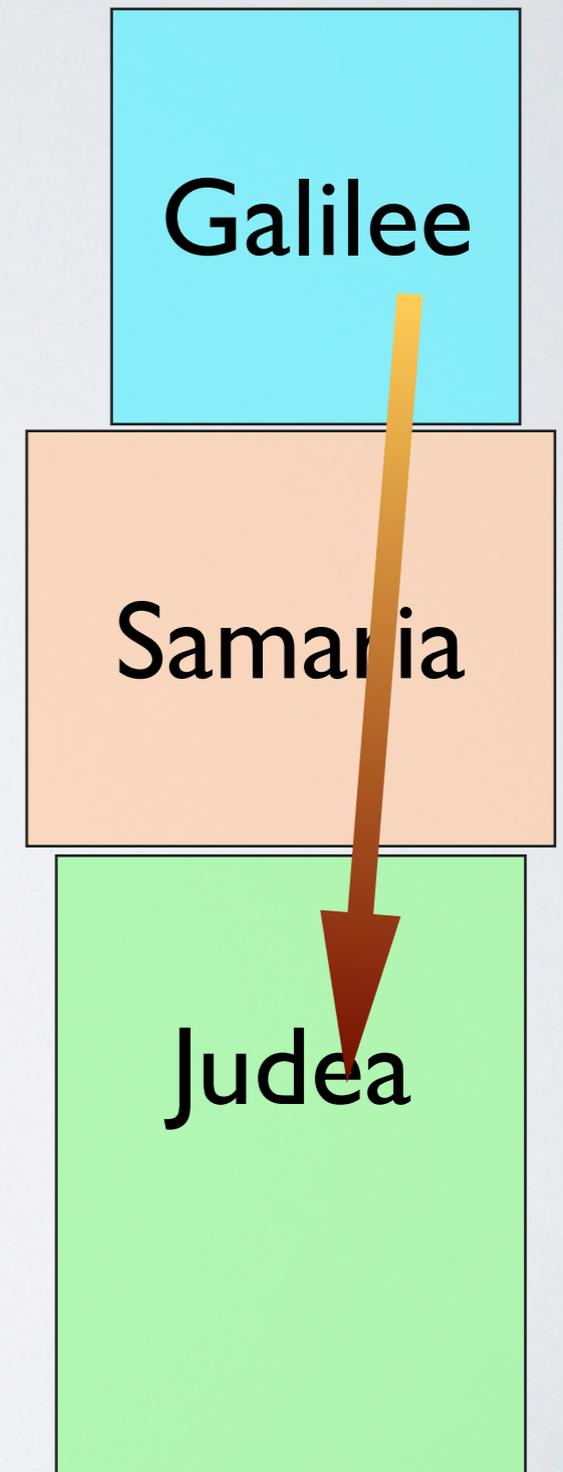


Lk 9: 51-56*

- Departure to Jerusalem
- Samaritan inhospitality

FIRE FROM THE SKY

- Jesus **turns his face toward** Jerusalem proceeding through Samaria.
 - v. 52 states ... and He sent **αγγελος** (*ah-gueh-los*) ahead of him.
- Saint Jerome believed that Christ sent true angels before him to announce his coming.
- The Greek word **αγγελος**, generally signifies an angel; but it likewise means messenger: perhaps James and John.



FIRE FROM THE SKY

- Rejection by Samaritans:
 - **Recall** - Mt Gerizim v. Temple in Jerusalem controversy (Jn 4)
 - **Recall** - How the Judeans viewed the Samaritans (Half-breeds)
 - **Lets review once again**

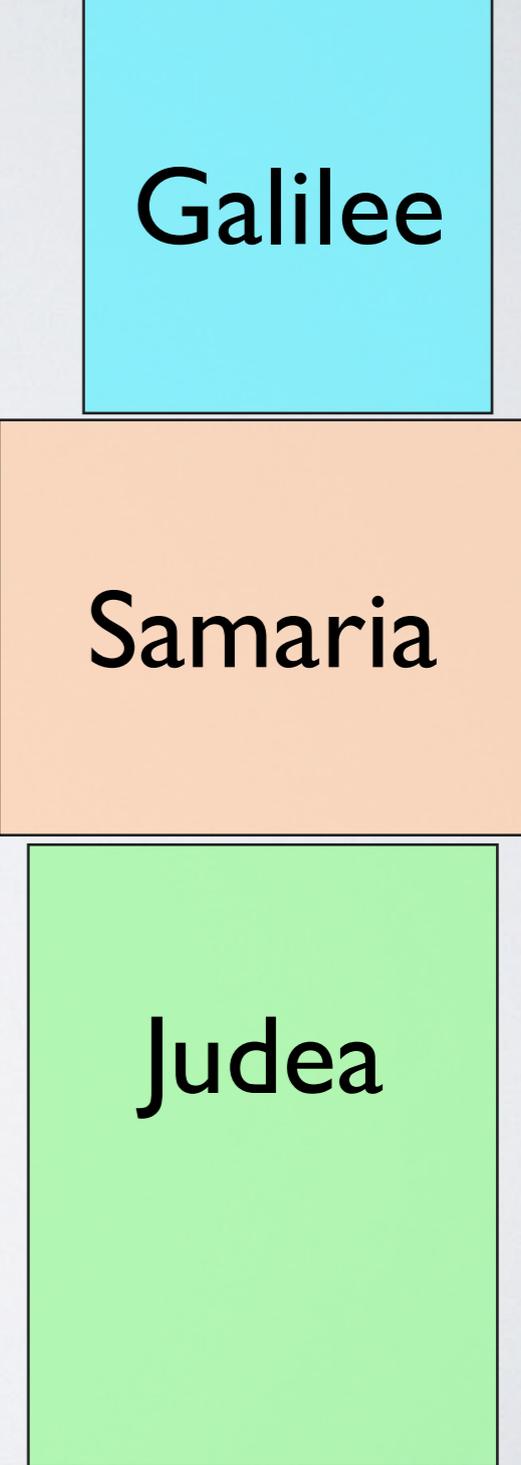
Galilee

Samaria

Judea

FIRE FROM THE SKY

- The Samaritans were hostile towards the Jews.
- This enmity derived from the fact that the Samaritans were descendants of marriages of Jews with Gentiles who repopulated the region of Samaria at the time of the Assyrian captivity.
- Saint Luke's Gospel. (2005). (p. 103). Dublin; New York: Four Courts Press; Scepter Publishers.



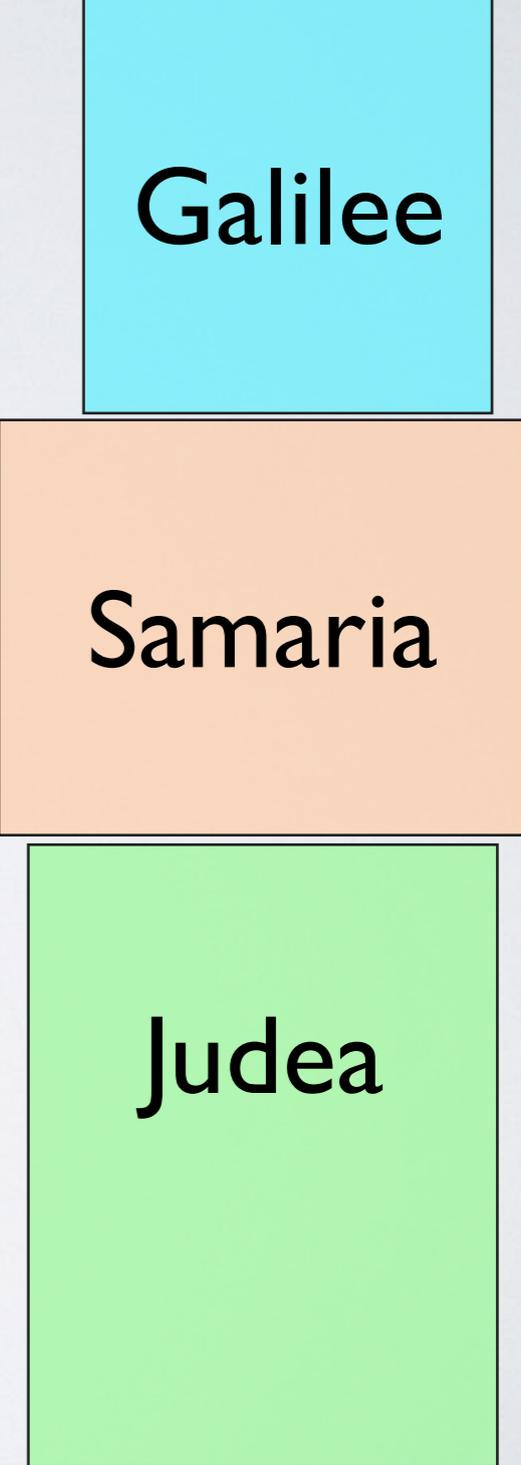
Galilee

Samaria

Judea

FIRE FROM THE SKY

- There were also religious differences: The Samaritans had mixed the religion of Moses with various superstitious practices, and did not accept the temple of Jerusalem as the only place where sacrifices could properly be offered.
- They built their own temple on Mount Gerizim, in opposition to Jerusalem (cf. Jn 4:20); this was why, when they realized Jesus was headed for the Holy City, they refused him hospitality.



Galilee

Samaria

Judea

FIRE FROM THE SKY

- Jesus is rejected by the Samaritans as He began His Samaritan ministry.
 - Since they see Him only as one passing through, Jesus will develop a better plan to minister to the Samaritans.
- And, this is not unlike His *initial* rejection in Nazareth as He began His Galilean ministry.

Galilee

Samaria

Judea

FIRE FROM THE SKY

- James and John - the Sons of Zebedee - ask: “Lord, do you want us to call down fire from heaven to consume them?”
 - **Where** do they get this idea from?
 - Some say, 2 Ki 1: 1-12* - a great story
- Where did that event take place?
 - Recall James and John were at Mt Tabor, where they had just seen Elijah.

Galilee

Samaria

Judea

FIRE FROM THE SKY

- Another possibility would be more directed against the **Temple** at Mt Gerizim
 - See generally **1 Ki 18*** - Elijah and the prophets of Baal.
 - There Elijah after taunting the priests of Baal, calls fire from the sky - and Elijah's sacrifice is consumed - showing that the LORD is the true God.
- Theme: Proper sacrifice exists only in Jerusalem

Galilee

Samaria

Judea

FIRE FROM THE SKY

- In any case, it is this event documented only here that probably obtained for the brothers James and John, the nickname:
 - *Boanerges*, the sons of thunder
 - Read **Mark 3:17***
Who gave the sons of Zebedee, this nickname?

Galilee

Samaria

Judea

FIRE FROM THE SKY

- Here, Jesus turns and rebukes them and they journeyed to another village.
 - Note that Jesus rebukes James and John - rather than rebuking the village.
- Jesus corrects his disciples' desire for revenge, because it is out of keeping with the mission of the Messiah, who has come to save men, not destroy them. (cf. Lk 19:10; Jn 12:47).

Galilee

Samaria

Judea

WOULD BE FOLLOWERS

Lk 9:51-56*



WOULD BE FOLLOWERS

Three possible followers:

- One *offered* to go wherever - but was **disallowed** for he knew not the sacrifice involved.
- Another did *not* offer and had to be asked - but was preoccupied with other duties, so was **not suitable** to proclaim the kingdom.
- The third though he *offered*, sought a delay - and was seen as **not ready**.



WOULD BE FOLLOWERS

- The third follower *parallels* the call of Elisha - spiritual son of Elijah
- A request to kiss Father and Mother
- Followed by Jesus' statement regarding a person who looks what he has left behind when plowing.
 - See - 1 Kings 19:19-21*



WOULD BE FOLLOWERS

- **1 Kings 19:19-21*** Elijah's response:
Ti emoi kai soi - This Hebraic expression (idiom) should sound familiar.
 - We have seen it before in Mark 5:7 and John 2:4 as:
- “What is this between you and me.”



70 * OR * 72

- Luke 10: 1*
- This passage is contained only in Luke's Gospel.
- Scholars divided on the number sent. Is there a way to determine?
 - Does it matter?



70 * OR * 72



- Most older bible translations favor 70, while newer ones favor 72.
- There seems to be no definitive explanation as to why there is an emerging trend for 72.

SEVENTY TWO



- There is clearly an echo to **Moses** in **Numbers 11:16-30***
 - $70 + 2$
 - Moses clearly appointed 70.
Yet, two more had been on the list to be appointed.
 - When they did not show, the Holy Spirit came upon them.

SEVENTY TWO



- Some see 72 as appropriate in light of Rev 7:1 the representation of 144,000 who will be with the Lamb in Rev 14:1-5 wherever He goes.
- 12 Apostles (2 x 12)
- 72 sent out (6 x 12)
- 144,000 (12 x 12 x 1000)

SEVENTY TWO



- Seventy-Two seems to then bridge the original number sent 12 - with the final number sent, 144,000.
- All multiples of 12.
- 12 and its multiples often associated with the fulness of God's people.

SEVENTY TWO



- **70** is not without its supporters.
- Some see this as connection to rule in the Kingdom of Heaven
- **12 ministers (Apostles)** such as existed in the Davidic Kingdom
- **70 elders** - who would be the new Sanhedrin of the Kingdom - indicating a new ruler and rule.

SEVENTY TWO



- We do not know precisely who most of these followers were;
- but undoubtedly some of them were with Him all along, from shortly after Jesus was baptized by John up to the time of his ascension -
- for example, *Joseph called Barsabbas*, and Matthias (cf. Acts 1:21–26)

SEVENTY TWO

- Other candidates:
 - 1 James "the Lord's brother" (James the Just), author of the Epistle of James, and first Bishop of Jerusalem. Matthew 13:55; Mark 6:3, Acts 12:17, 15:13; Epistle of James.
 - 2 Agabus. Ref to in Acts 11:28; 21:10.
 - 3 Amplias. Ref to in Romans 16:8
 - 4 Mark the Evangelist, author of Gospel of Mark and Bishop of Alexandria
 - 5 Luke the Evangelist, author of Gospel of Luke



SEVENTY TWO



- 6 Cleopas
- 7 Simeon, son of Cleopas, 2nd Bishop of Jerusalem
- 8 Barnabas, companion of Paul
- 9 Justus, Bishop of Eleutheropolis
- 10 Thaddeus of Edessa (not the Apostle called Thaddeus), also known as Saint Addai
- 11 Ananias, Bishop of Damascus
- 12 Stephen, one of the 7 Deacons, the first martyr

SEVENTY TWO



- 13 Philip the Evangelist, one of the 7 Deacons, Bishop of Tralles in Asia Minor
- 14 Prochorus, one of the 7 Deacons, Bishop of Nicomedia in Bithynia
- 15 Nicanor the Deacon, one of the 7 Deacons
- 16 Timon, one of the 7 Deacons
- 17 Parmenas the Deacon, one of the 7 Deacons
- 18 Timothy, Bishop of Ephesus
- 19 Titus, Bishop of Crete
- 20 Philemon, Bishop of Gaza

SEVENTY TWO

- After encountering a lack of Hospitality in the first stops, **Jesus appoints 70 (72) disciples** who he **sends in pairs** to every town and place he intended to visit.
- *A couple observations:*
 - Jesus has many followers as he turns to Jerusalem, the numbers having again **increased** since the John 6 episode in Capernaum, one year prior.
 - Jesus apparently intends to visit many towns

WOULD BE FOLLOWERS

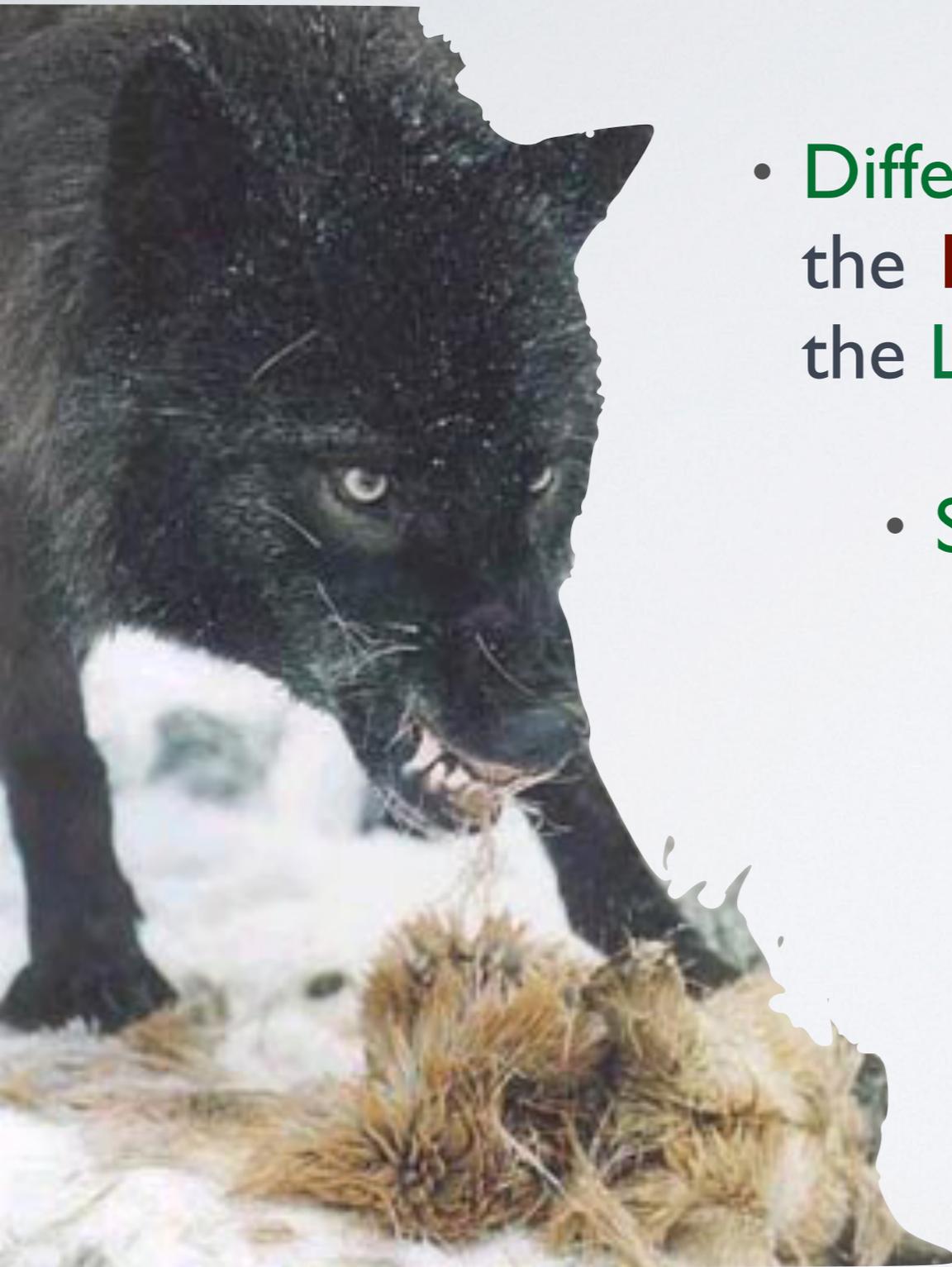
- Message:
- Being a follower of Christ is not an easy or comfortable affair.
- *It calls for self-denial and for putting God before everything else.*



MISSION OF THE 72

Lk 10: 1-20*

MISSION OF THE 72



- Differences between the sending of the **12** and the sending of the **72** in the **Lukan** Account:
 - Sending like lambs among wolves
 - **Samaritan** versus **Judean/Galilean** enmity.
 - NOT safe to linger

MISSION OF THE 72



urgency
ning of the **in-ga**
12 tribes, as Jesus remains
determined to go to Jerusalem

- Again, **danger** lurks *therefore* **stay focused**.

MISSION OF THE 72

- St Ambrose addresses this directly as having precedent in the Old Testament at *Shunem* a village in Samaria:
- **See 2 Kings 4: 8-37***
 - “Elisha also commanded his servant not to salute anyone he met, when he sent him to lay his staff on the body of the dead child (2 Kings 4:29): He gave him this order so as to get him to do this task without delay and effect the raising of the child, and not waste time by stopping to talk to any passer-by he met.”

MISSION OF THE 72

- **Note:** The rest of the mission of the 72 matches very closely (*almost word for word*) to the Mission of the 12 as recorded in **Matthew 10: 5-15***.
 - **Some detractors argue this is evidence of the lack of historicity of Luke's account regarding the 72.**
 - These are likely the same detractors who believe Jesus only fed the crowd of 5,000, and that Mark's repetition of feeding the 4,000 in a similar way, makes the second account not historical.

MISSION OF THE 72

- Christ wants to instill an **Apostolic spirit** into his disciples; this is why He says, “I am sending ...”, which leads **St John Chrysostom** to comment:
- “This suffices to give us *encouragement*, to give us confidence and to ensure that we are *not afraid* of our assailants” (Hom. on St Matthew, 33). The apostles’ and disciples’ boldness stemmed from their *firm conviction* that they were on a God-given mission: they acted, *as Peter confidently explained to the Sanhedrin*, in the name of Jesus Christ, “for there is no other name under heaven ... by which we must be saved” (Acts 4:12).

MISSION OF THE 72



- **St Gregory the Great** adds,
 - ““Carry no purse, no bag, no sandals; and salute no one on the road.’
 - Such should be the confidence the preacher places in God that even if he is not provided with the necessities of life, he is convinced that they will come his way.”

HARVEST IS ABUNDANT

- **St Augustine,**
 - Points out that Jesus sent 12 then 72 among the **Jews** and former **Israelites**.
 - There was an abundant harvest there. So there he sent **harvesters**.
 - To the **Gentiles**, *an even greater group*, he would first have to send **sowers**!



HARVEST IS ABUNDANT



- In **Judea/Galilee** he sent his Apostles, the future **Priests**.
 - They minister to those who are nearly ready.
- In **Samaria** he sent **lay persons**.
 - They plant the seeds in the workplace, social functions to prepare others as a future crop

PEACE TO THIS HOUSEHOLD



- **St Josemaria Escriva**
 - Feeling peace in our soul and in our surroundings is an unmistakable sign that God is with us, and a fruit of the Holy Spirit (cf. Gal 5:22): “Get rid of those scruples that deprive you of peace. What robs you of your peace of soul cannot come from God. When God comes to you, you will realize the truth of those greetings: My peace I give to you ... My peace I leave you ..., My peace be with you ... and this peace you will feel even in the midst of tribulation” (The Way, 258).

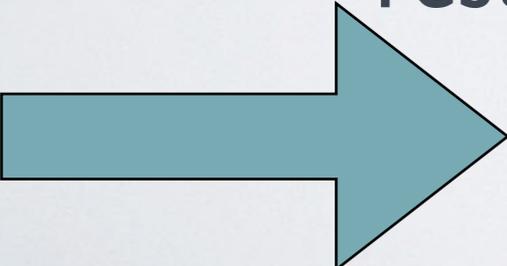
PEACE TO THIS HOUSEHOLD



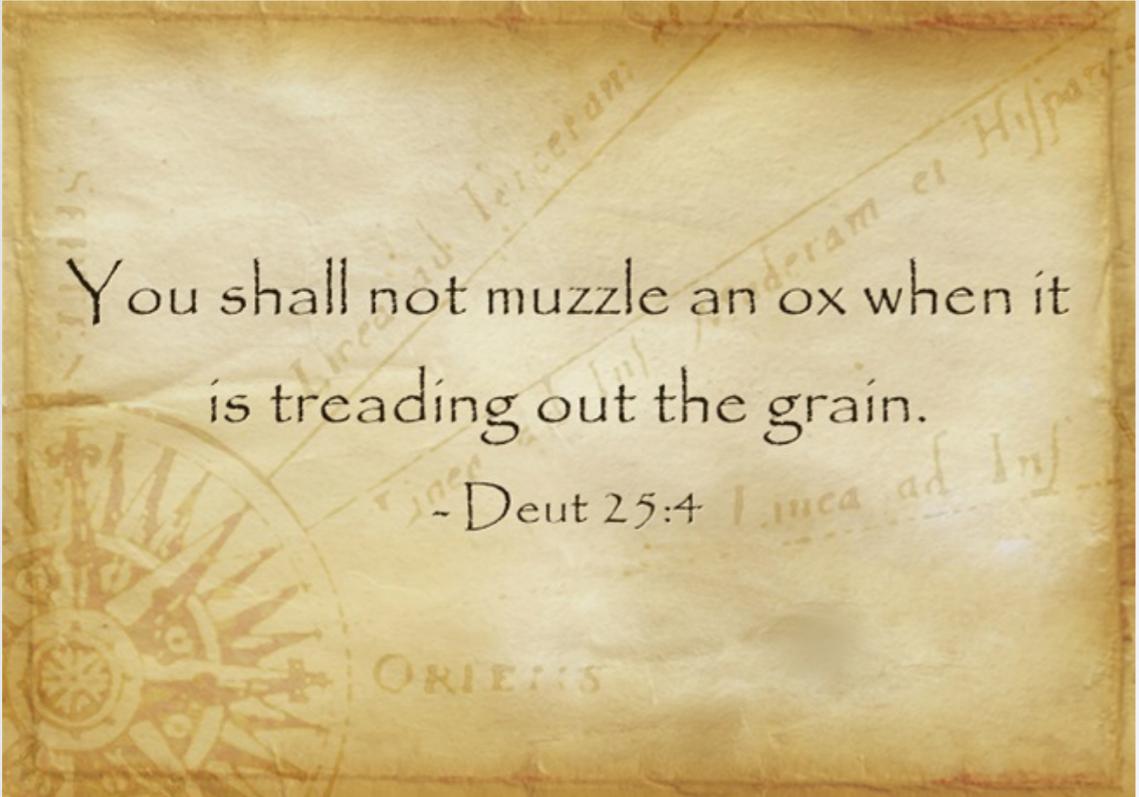
- “Christian apostolate is not a political program or a cultural alternative.
- It implies the spreading of good, ‘infecting’ others with a desire to love, sowing peace and joy.”

St Josemaría Escrivá, *Christ Is Passing By*, 124).

STAY & EAT

- “Stay in the same house and eat and drink what is put before you.” “Do not move from one house to another.”
 - Hospitality?
 - More than that. Be content with the provisions that are offered. Don't move for better accommodations.
 - What about dietary restrictions?
 - Actually some of the Samaritan dietary laws were more restrictive than the Judean customs.
-  **A When in Rome issue? Not likely. see Mk 7:19***
which occurred before sending the 72.

LABORER DESERVES PAYMENT

A parchment manuscript page featuring a circular diagram on the left side, possibly a sundial or a similar instrument. The text is written in a medieval script. The main text reads: "You shall not muzzle an ox when it is treading out the grain." Below this, it says "- Deut 25:4". There are also some faint Latin words like "Oriens" and "Hesperam" visible.

You shall not muzzle an ox when it
is treading out the grain.

- Deut 25:4

- A couple passages illuminate this idea of Luke 10:7
 - 1 Cor 9:4-14*
 - 1 Cor 10:27*
- Today we see this as a binding obligation to **support the financial and other needs of our clergy.** 1 Tim 5:18*

CURE SICK - KINGDOM

- To the believing cities the message was to be, “**The kingdom of God is near you.**”
- This meant that the Messiah was coming, for it is He who would bring in the kingdom.
 - Evidence that Messiah is coming?
 - The sick are healed!
See Isaiah 35:4-6*
cf Lk 7:22*





- When Jews returned home from a Gentile country, they would shake the dust off their feet to signify their breaking ties with the Gentiles.
- In this way the 72 were to signify that if these Samaritans would not listen or believe, even after the sign that their sick were being healed - they were going to be treated not as Israelites being restored to fulness, but **instead** as **Gentiles**, persons outside of the Kingdom of God.
- Yet, even when being rejected they were again warned that the Kingdom was at hand.



CONDEMNATION

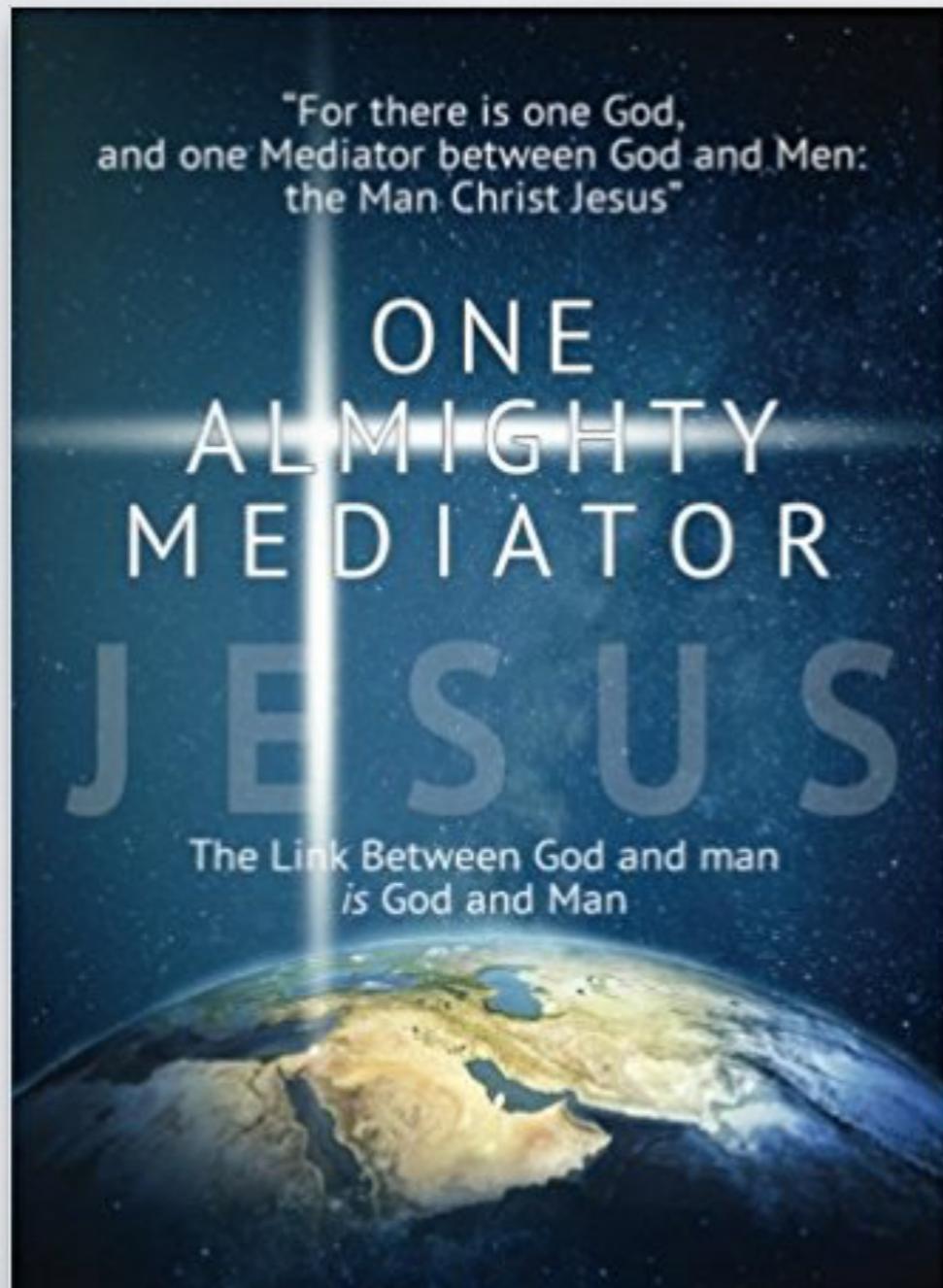
Sodom, Chorazim, Bethsaida, Capernaum

GOSPEL REJECTION

- **Read Lk 10:12-16***
 - **Ouch Passages!**
 - Lets break this down with a certain *“fear and trembling”* as we come to grips with the words of the person who will judge us, when we die.



GOSPEL REJECTION



- Lets also balance that with the knowledge that Jesus came to die for our sins, precisely so that our salvation would be possible.

- (1 Tim 2:1-5*)

GOSPEL REJECTION

- **CONTEXT OF JUDGMENT**

Jesus leaves no doubt as to the fate of those who reject the Gospel message, after:

- Hearing it and seeing signs of its Truth.
 - ★ Here, Samaritan towns had the opportunity to **hear** the Gospel directly from those Christ sent.
 - ★ and to **see** their sick healed by the 72.
- Thereafter, some towns still rejected the message

GOSPEL REJECTION

- **SODOM**

- *See generally* - Gen 18:16 through Gen 19:28*
- Abraham's famous intercession
- Lot's unbelievable offer to the Sodomites, and subsequent escape.
- These towns (Sodom and Gomorrah) were directly destroyed by God.

GOSPEL REJECTION

- **SODOM**

- *It will be more tolerable for Sodom “on that day” than for that Samaritan town that rejected the Gospel.*
- Recall, that the Samaritans did not have the same Scriptures available to them as the Judeans.
- The Samaritans (sons of the 10 tribes) were dispersed in 722 BC before most of the Prophets wrote their books (No Isaiah, Ezekiel, Jeremiah, Daniel to guide them with Messianic prophecies!)

GOSPEL REJECTION

- **SODOM**

- *Why should it be more tolerable in Sodom than in Samaria on the Final Judgment?*
- Recall that Sodom was a Pagan town.
- **Sodom** existed and was destroyed in the time of Abraham, before there was an Israel. **Sodom's offense was against the natural law** - the law of morality that would be codified in Leviticus for the Israelites around 600 years later

GOSPEL REJECTION

- **SODOM**

- *Samaria* - had the **Torah** and claimed to follow the God of Israel. Samaria knew that God would send a **prophet** greater than Moses someday. Dt 18:15-18
- Samaria's sin was **missing the promised Messiah**, and hanging on to its traditions, even after seeing the Ministry of Jesus in its lands.
 - Samaria *negated* the redemptive sacrifice of Christ.

GOSPEL REJECTION

- **CHORAZIN and BETHSAIDA and CAPERNAUM**
 - *These cities, Capernaum, Chorazin and Bethsaida formed what is called the “**Evangelical Triangle,**” the small area where most of Jesus’ miracles were displayed (Matt. 11:20).*
 - **Chorazin** ruins still show its 1st Century synagogue.
 - **Bethsaida** can boast of being the home of three Apostles with certainty, and possibly five total.

GOSPEL REJECTION

- **CHORAZIN and BETHSAIDA and CAPERNAUM**

- *If the mighty deeds done there had been done in Tyre and Sidon, they would have long ago repented, sitting in sackcloth and ashes.*

- Recall that **Ninevah** - after Jonah preached - repented and donned sackcloths as evidence of their sorrow.



GOSPEL REJECTION

- **CHORAZIN and BETHSAIDA and CAPERNAUM**

- How bad was Tyre?
- How bad was Sidon?
 - See generally Ez 27 and 28*
 - Tyre was evil enough that its Prince was
 - And so it is that in Lk 10:15, Jesus assigns Capernaum to the same fate as Tyre!

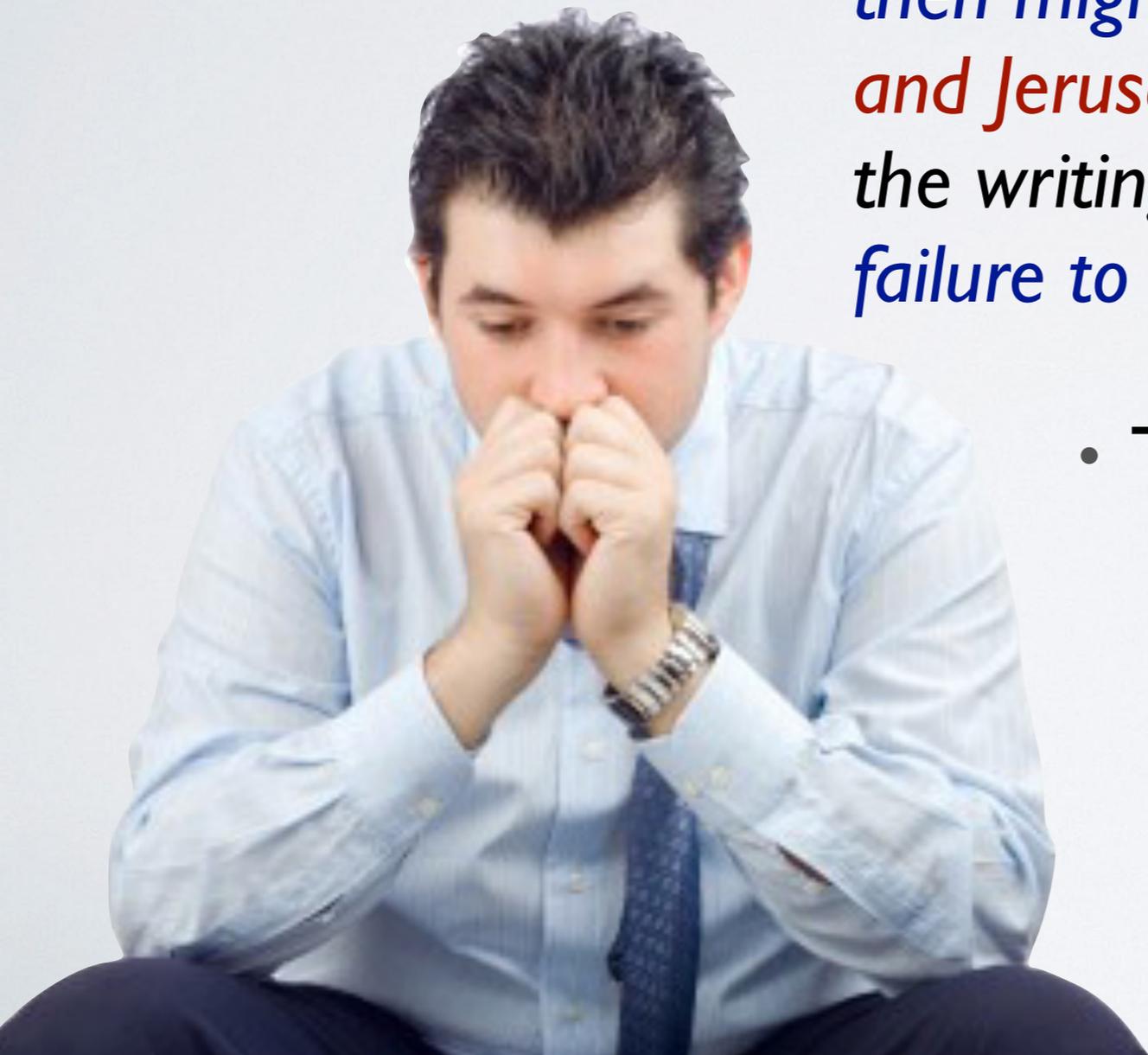
GOSPEL REJECTION

- *If Samaria and Galilee suffer this fate, what then might Jesus say about the **Jews of Judea and Jerusalem** - who had all the prophets, the writings, the law and the Temple - for their failure to grasp who He is?*

- Thoughts?

- **Lk 19: 41-44*** and **Lk 21: 6***

- These are serious issues.



REJECTION WARNING



- ★ “Whoever listens to YOU, listens to ME. Whoever rejects YOU, rejects ME,
- ★ and whoever rejects ME rejects the ONE who sent ME.”

Luke 10:16

RETURN OF THE 72



Lk 10: 17-20*

- Return rejoicing
- Satan falls
- Names written in Heaven



RETURN OF THE 72

- Our Lord corrects his disciples, making them see that the **right reason for rejoicing** lies in **hope of reaching heaven, not** in the **power to do miracles** which he gave them for their mission.
- Saint Luke's Gospel. (2005). (p. 107). Dublin; New York: Four Courts Press; Scepter Publishers.

RETURN OF THE 72

- As He said on another occasion, “On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’
- And then will I declare to them, ‘I never knew you; depart from me, you evildoers’ ” (Mt 7:22–23).
 - In other words, in the eyes of God doing his holy will is more important than working miracles.
- Saint Luke’s Gospel. (2005). (p. 107). Dublin; New York: Four Courts Press; Scepter Publishers.

RETURN OF THE 72

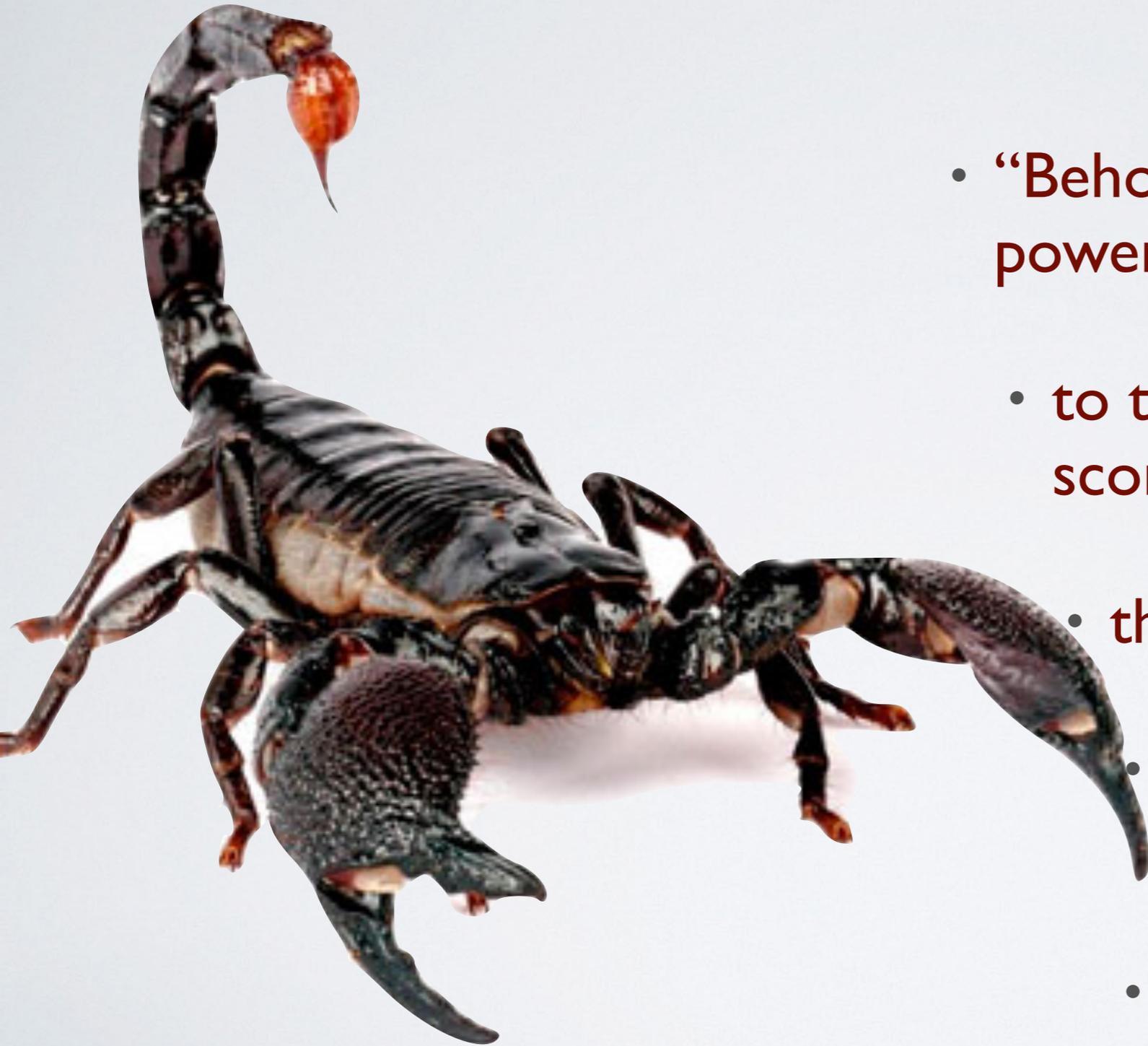
- The source of their **joy** is highlighted by what the 72 share upon their return.
 - They no doubt healed the sick, but they *expected* to heal the sick *for this was part of their commission* - See Lk 10:9
Something that might be more 'naturally' available to them.
 - They have accomplished what was even more difficult, for they were given **power over the 'supernatural'**.
 - “Even [also] the demons are subject to us because of your name.” — Joy because they had not been sent to cast out demons!

RETURN OF THE 72

- Note that the 72 understand the real source of the power
- **Demons are subject to us, because of your name.**
 - They give all the honor to Jesus
 - for if the work is done in his name, the honor is also due to his holy name.
- We also should have no greater joy or satisfaction in any of triumphs - than in those over Satan. If devils are subject to us, what can stand before us?

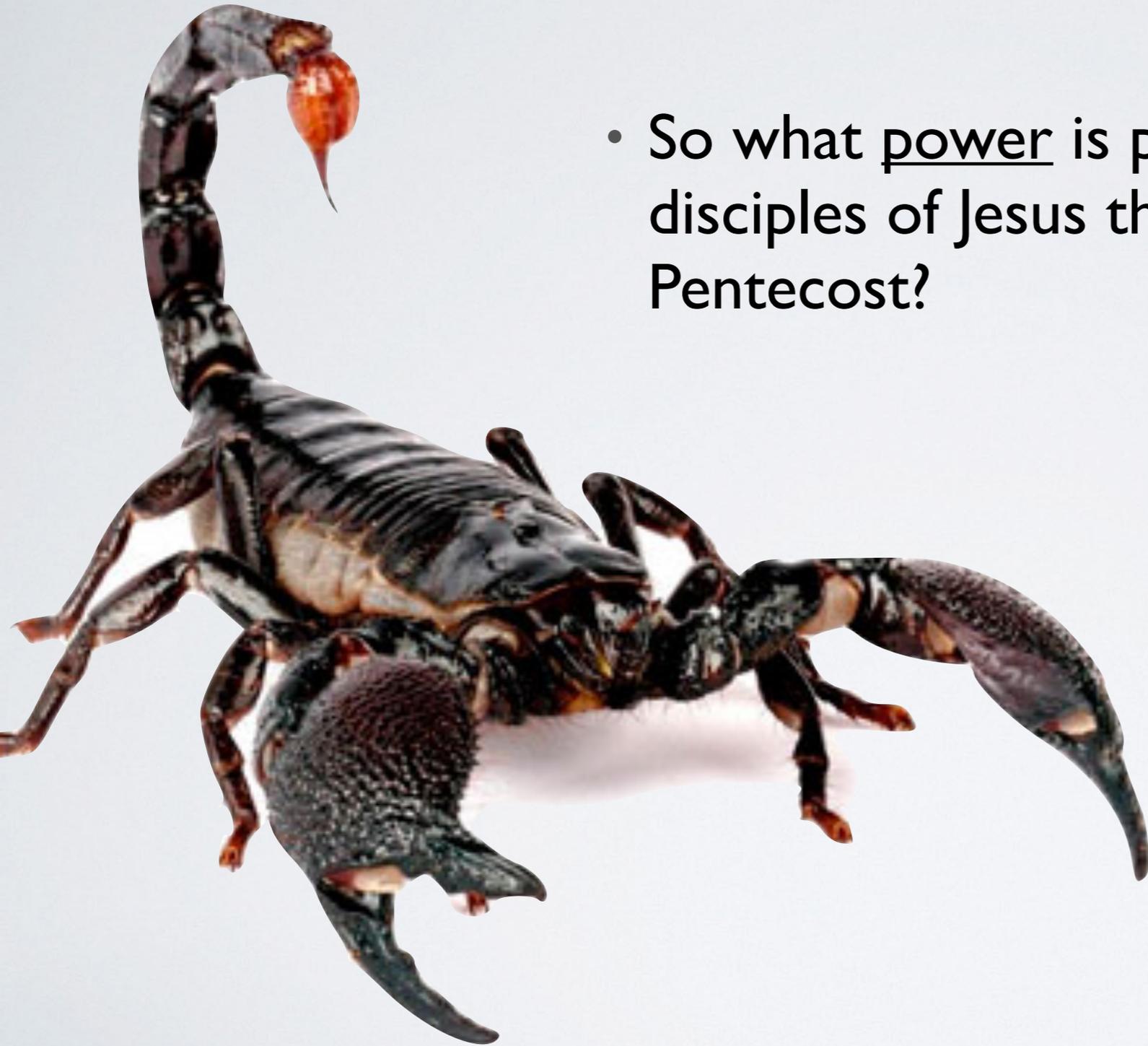


RETURN OF THE 72



- “Behold, I have given you the power
- to tread upon serpents and scorpions
- the full force of the enemy
- and *nothing* will harm you.
- *Nevertheless,*

RETURN OF THE 72



- So what power is promised to the disciples of Jesus that requires Pentecost?

Acts 1:8*

- The Power of the Holy Spirit
 - Isaiah 11: 1-3*
 - 1 Cor 12: 4-11*
 - to be Witnesses*

RETURN OF THE 72

- Satan fell like lightning from Heaven
- Jesus was not speaking of Satan being cast out at that precise moment, but that Satan's power had been broken and that Satan was subject to Jesus' authority, even as exercised by men!
 - Before — Rev 12:7-9

RETURN OF THE 72

- **Satan falling from the sky is** a sign that the Reign of God has begun; Satan's power over men is broken by His disciples power over him - hence even his demons have to submit!



- The reign of Satan is near at an end; this prince of darkness is going to be overturned; he will fall from the air, where he reigns, with the same precipitation as lightning, which cuts through the clouds and then presently disappears. (Haydock)

- So when is Satan finally cast out? • See John 12:31*

RETURN OF THE 72

Discussion: The mission of Jesus Christ is one continuous exorcism

- Gen 3:15
- Mt 16:18
- Lk 10:18
- John 12:27-32
- Luke 22:1-4
- John 13:21-27

And yet we must remember to pray. Mt 6:13*

RETURN OF THE 72

Luke 10:20

However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

Were these disciples already “**saved**”?

Had Jesus died yet?

Could the grace of his death be applied earlier in time before His crucifixion?

If so, how?

Is this rather an example of foreknowledge?

Lk 10:12-14 & Mt 26:24* and
Mt 7:22

RETURN OF THE 72

Luke 10:20

However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

Is there an assumption being made?

When our Lord, addressing the twelve, said, they “**would sit on twelve thrones, judging the twelve tribes of Israel,**” He necessarily spoke *conditionally* —if they persevered and died in grace. **We know that the traitor, Judas, did not persevere, and died miserably by his own hand. (Acts 1:18).**

RETURN OF THE 72

Luke 10:20

However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

WHY might their names already written in Heaven?

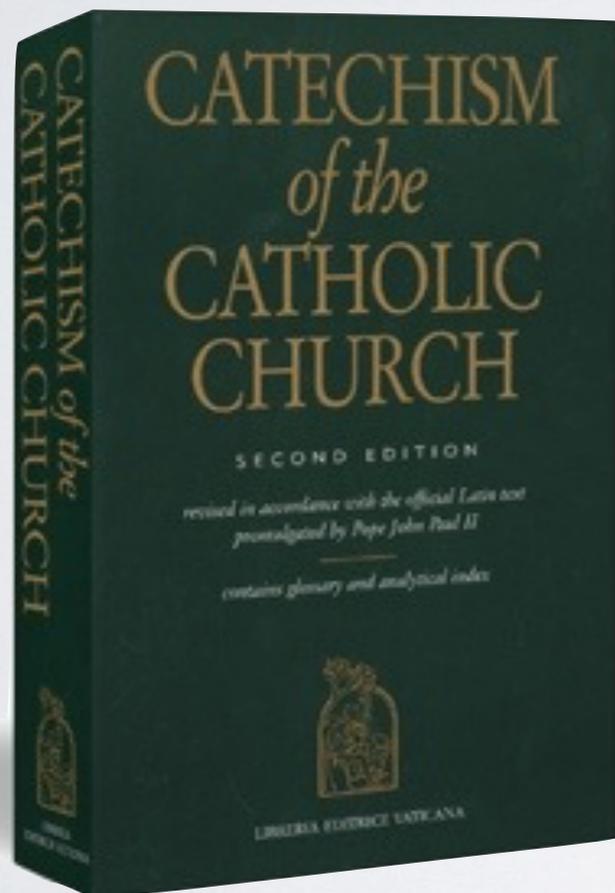
If the 72 were joyful because given their faith in power to cast out devils, and they wished this power to affect and heal others in love, while trusting Jesus ...

then it is proper that their names are written in heaven

- assuming they persevered -
and Christ already knew they would.

RETURN OF THE 72

- **The Church is communion with Jesus**
- **CCC 787** From the beginning, Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to them, and gave them a share in his mission, joy, and sufferings. Jesus spoke of a still more intimate communion between him and those who would follow him: **“Abide in me, and I in you. ... for I am the vine, you are the branches.”** (Jn 15:4-5). And he proclaimed a mysterious and real communion between his own body and ours: **“He who eats my flesh and drinks my blood abides in me, and I in him.”** (Jn 6:56).



PRAISE OF THE FATHER

Lk 10:21-22

- Continues the theme that you must become like a child to inherit the kingdom
 - Lk 9:47-48 - receives a child
 - Mt 18:1-5 - whoever is humble like a child
 - Mt 18:6-7 - but, whoever causes little ones to sin ...





... OF THE FATHER

- ... He rejoiced [in] the **Holy** Spirit
- Some see in this description a **charismatic** overlay, but some Greek copies of the New Testament, omit the word Holy and simply have it as (Πνεύματι)
- **Rejoiced in His Spirit** - probably a reasonable translation for those Greek copies that omit Holy, especially since there is **no prayer in tongues** being suggested by the context.

PRAISE OF THE FATHER

- ... He rejoiced [in] the **Holy** Spirit
- For charismatic support, others see the Holy Trinity being manifested. (Note also, definite article “the” in front of ‘Spirit’).
- Specifically they note that the Father never praises the Son, without the Holy Spirit becoming manifested and present, (Baptism and Transfiguration) hence when the Son praises the Father, the Holy Spirit should *likewise* make His appearance.



PRAISE OF THE FATHER

- This passage of the Gospel is usually called our Lord's “**hymn of joy**” and is also to be found in St Matthew's Gospel. (Mt 11:25–27).
- It is one of those moments when **Jesus rejoices to see humble people understanding and accepting the revelation of God.**
 - Saint Luke's Gospel. (2005). (p. 108). Dublin; New York: Four Courts Press: Scepter Publishers.

PRAISE OF THE FATHER



- “All things have been handed to me by my Father.”
- “This statement is a wonderful help to our faith,” **St Ambrose comments**

“because when you read ‘all’ you realize that Christ is all-powerful, that he is not inferior to the Father, or less perfect than he; when you read ‘have been delivered to me’, you confess that **Christ is the Son, to whom everything belongs by right of being one in substance [with the Father] and not by grace of gift.**”

(St Ambrose - Expositio Evangelii sec. Lucam, in loc.).

PRAISE OF THE FATHER

- “All things have been handed to me by my Father.”
Lk 10:22
- “And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and ...” Mt 18:18-20
- “The Father loves the Son and has given everything over Him.” Jn 3:35. (Context baptism)

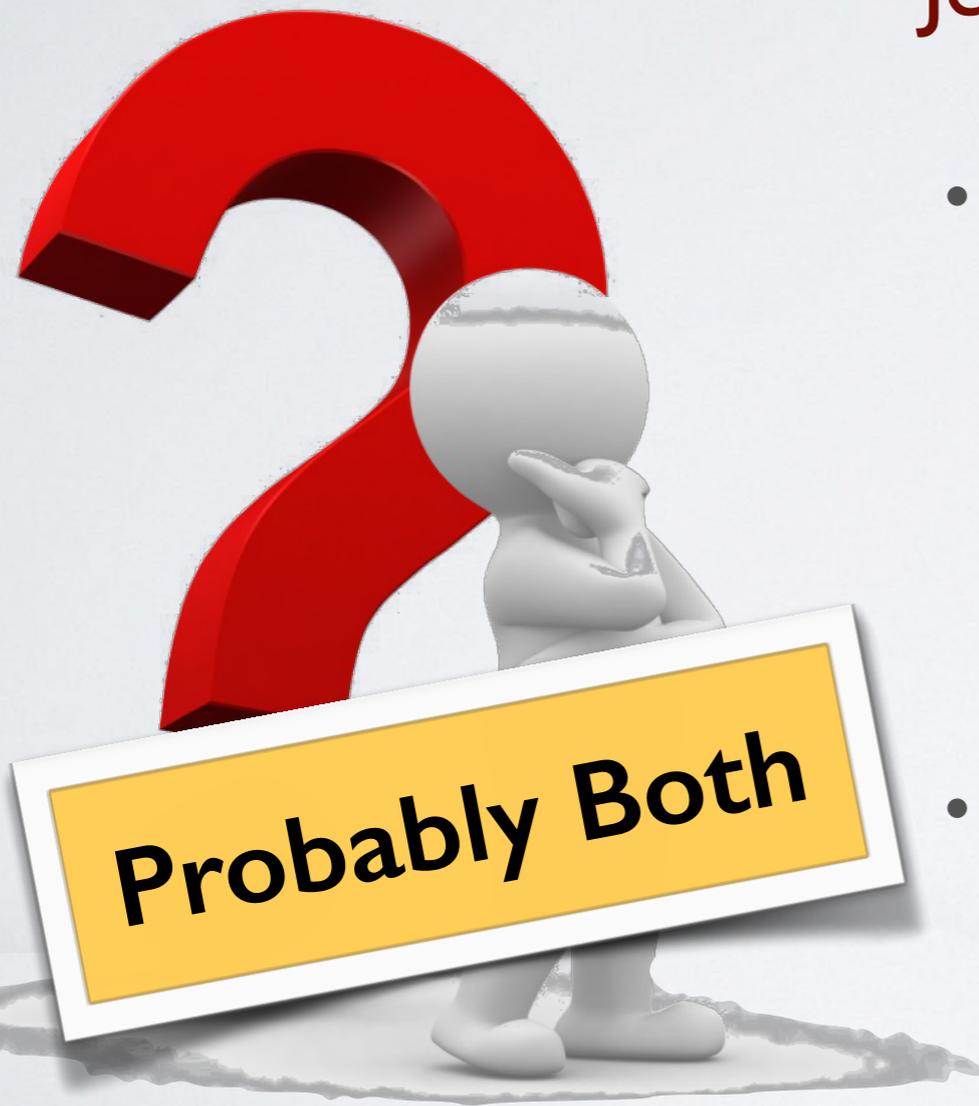
PRAISE OF THE FATHER



- Jesus, the Son of the living God - has all authority in Heaven and on Earth.
- There is no variance on this point from any of the evangelists!

PRAISE OF THE FATHER

- Who are the **childlike** people who Jesus is rejoicing in?



- Is it the 72 - and if so, why?
 - Because they obeyed?
 - Because they were successful, against Satan and his minions?
- Is it *instead* the people who converted as a result of the 72?
 - Not the wise - but the common folks?

PRAISE OF THE FATHER

- Yet one must be called.
 - Lk 10:22 - Who reveals the Father?
 - Jn 14:6 - How does one come to the Father?
 - Jn 6:44 - How does one come to the Son?
- No one can know the Son, unless the Father draw him -
No one can know the Father unless the Son reveal him.
 - How do we even get started to “know” God?

PRAISE OF THE FATHER

- **Bottom Line**

- God draws us into the Trinitarian mystery, through the work of the Father, the Son and the Holy Spirit.

- This draw to share the Divine life, we call **Grace**.

- God also respects our open/closed mind to being drawn or not drawn.

- This is why the 72 go to houses that will reject them, and while Jesus foreknows who will reject Him - the **opportunity for Salvation** is nonetheless offered.

SALVATION

Christ died for all of us,
but not all of us will be saved.

His death does not result in a
different grace for those
who will be saved.

It is our individual responses to His grace
that is different.

PRAISE OF THE FATHER

There is still a mystery operative

- St Gregory the Great
- We receive Jesus' words as an example of humility, that we should not rashly presume to scan the heavenly counsel, concerning the calling of some, and the rejection of others; for that cannot be unjust which seemed good to the Just One.
- St Gregory urges our humility in accepting God's gracious will, without assuming injustice.
(25. Moral. c. 14.)



“THESE THINGS”

- hidden ‘these things’ from the wise, and revealed them ... What are the “these things” Jesus is referring to?
- NOTHING less than His **divinity**, for no one knows the Father - *except the Son* - and to whom the Son reveals.
- Therefore, the very **incarnation** of the divine Son is what is being revealed!
- (*cf. context of parallel verse in Mt 11:25-27 Jesus excludes even **angels** by this statement*).



“THESE THINGS”

- As many orthodox critics have observed, the teaching of Luke and Matthew here provides one of the closest links between the Synoptic and the Johannine teaching on the person of Jesus.
- These Synoptic hints to the Fourth Gospel are so obvious, that some have suggested the Lukan and Matthean texts contain *later* additions. Yet, the earliest known manuscripts contain the text of Lk 10:22-24 and Mt 11:25-27
- Note especially that here Jesus is no longer ‘the Son of Man’, but absolutely ‘the Son.’

THE PRIVILEGE

Lk 10:23-24

- Blessed are the “eyes that see what you see.”
- Prophets and Kings desired to see and hear - what the disciples *saw* and *heard*.
- Is that available to us today? Where? Who speaks for Christ?



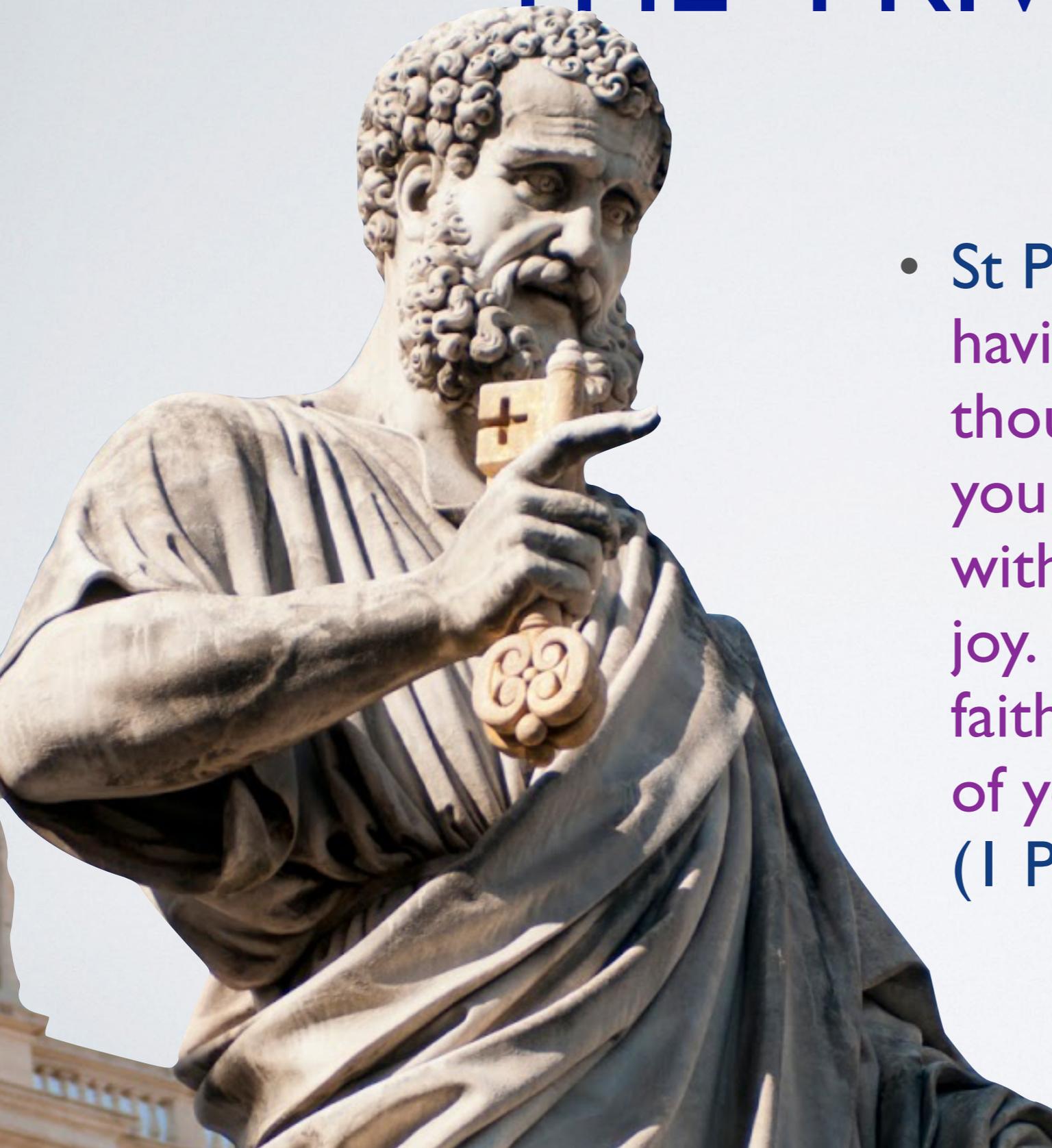
Michelangelo's Isaiah

THE PRIVILEGE

- Obviously, seeing Jesus with one's own eyes was a wonderful thing for people who believed in him.
- However, our Lord will say to Thomas, "Blessed are those who have not seen and yet believe" (Jn 20:29).



THE PRIVILEGE



- St Peter tells us: “Without having seen him you love him; though you do not see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls.”
(1 Pet 1:8–9).

THE GREATEST

com·mand·ment

kə'man(d)mənt/

noun

noun: commandment;

plural noun: commandments

1 a divine rule, especially one of the Ten Commandments.

- a rule to be observed as strictly as one of the Ten Commandments.



THE TEN

1. I AM THE LORD YOUR GOD.
YOU SHALL WORSHIP THE
LORD YOUR GOD AND HIM
ONLY SHALL YOU SERVE.

2. YOU SHALL NOT TAKE THE
NAME OF THE LORD YOUR GOD
IN VAIN.

3. REMEMBER TO KEEP HOLY
THE SABBATH DAY.

4. HONOR YOUR FATHER AND
YOUR MOTHER.

5. YOU SHALL NOT KILL.

COM

6. YOU SH
ADULTER

7. YOU SH

8. YOU SH
WITNESS

9. YOU SH
NEIGHBO

10. YOU S
YOUR NE

THE GREATEST LAW

Luke 10: 25-28

- **What must I do** to inherit eternal life?
 - What is **written** in the law?
(calls for Torah knowledge)
 - How do you **read** it?
(calls for interpretation)
- The Scholar answers with a **conflate** verse
- Jesus approves. **Do this** and you will **live!**



THE GREATEST LAW

- **Dt 6:4*** - **Shema**

- Scholar adds - **with all your mind**.

- Where did that come from?

- **Lev 19:18*** - **(various rules of conduct)**

- some repetition of the decalogue, sacrifice protocols, stealing, wages, don't trip a blind person, don't curse a deaf man, don't breed domestic animals of different species ... and by the way ... **You shall love your neighbor as yourself!** ——— yet, see Lev 19:2 - be holy!



THE GREATEST LAW



Todd Barton
March 20, 2006

- **Lev 19:15*** - (special to me)
- You shall not act dishonestly in rendering judgment. Show neither partiality to the weak nor deference to the mighty, but judge your fellow men justly.”

THE GREATEST LAW

- **A conflate quote**, is a single statement that combines two or more texts into one. It is a literary device.

Ex: Mark 1: 2-3* is a conflate quote.

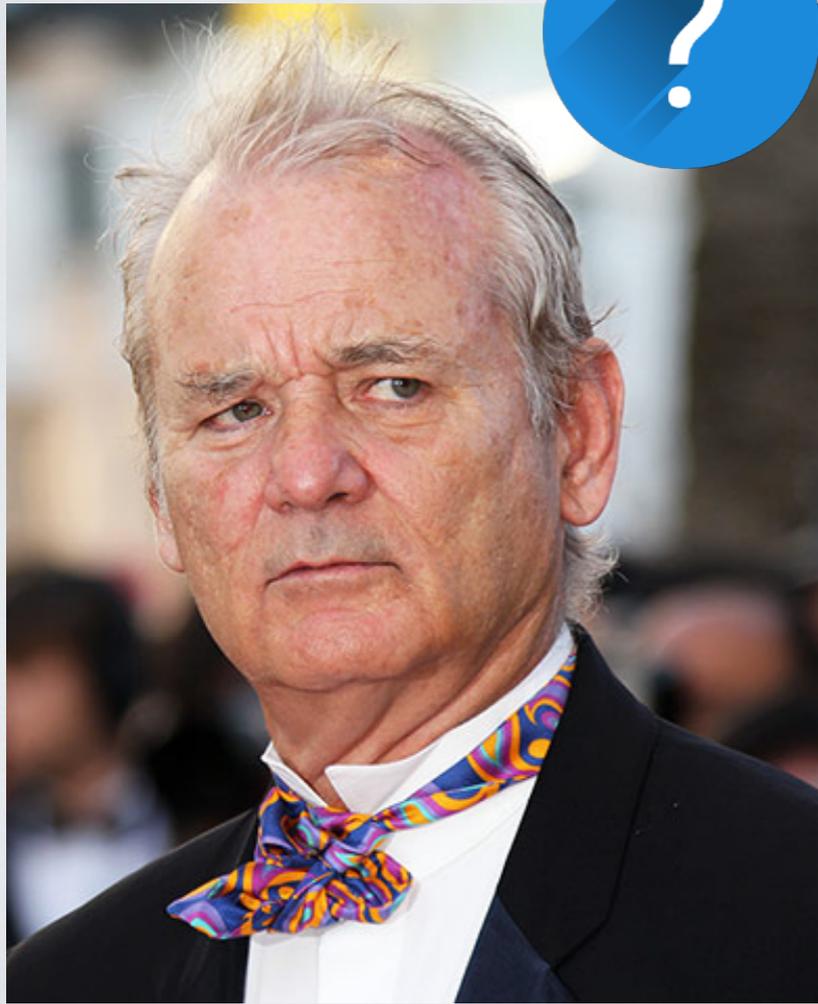
- Two sources: Mal 3:1 and Is 40:3 - all attributed to Isaiah, notwithstanding the two origins.

- Mal 3:1 - Lo, I am sending my messenger to prepare the way before me.

- Isaiah 40:3 - A voice cries out: In the desert prepare the way of the Lord! Make straight in the wasteland a highway for our God.



THE GREATEST LAW



- The scholar of the law, answers Jesus with **a conflate quote AND an addition to the Shema!**
 - The scholar adds to and modifies the most sacred prayer in Judaism, and Our Lord doesn't seem to be a bit bothered. In fact Jesus says **“You have answered correctly.”**
- Does Jesus not know the Old Testament?
 - What is going on?

HILLEL

the Elder

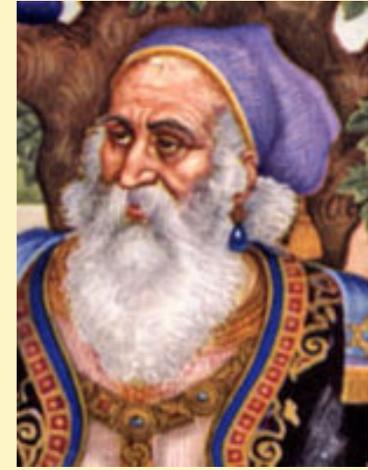
Relaxer

&

**Appender
of the Law**

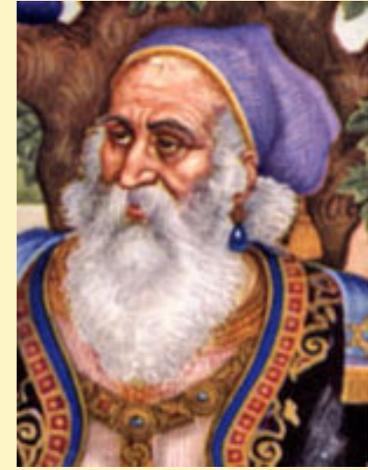


HILLEL THE ELDER



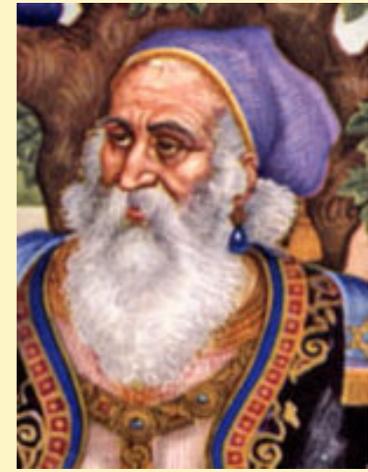
- A powerful and respected Rabbi at the time of **Herod the Great**. He is said by tradition to have lived to the age of 120 years.
 - Recall Moses lived to the age of 120. Dt 34:7
 - Recall also, God's comment on the length of a long life. Gen 6:3.
- Hillel was of *Babylonian birth* but went to **Jerusalem** where he became a teacher of the law for 40 years.

HILLEL THE ELDER



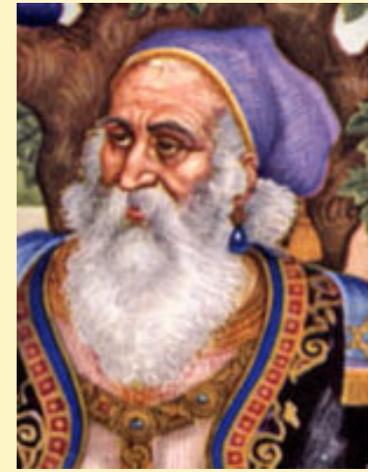
- There is great agreement that Hillel would have lived to around 10 AD.
 - Hence Hillel would have been in Jerusalem at the time that **Jesus came to the Temple** when He was 12.
 - Since we now understand that **Jesus was born 2-3 BC**. They could have met.
 - **Maybe** like Simeon who awaited the Messiah at the presentation, **Hillel was graced to see the Messiah** before dying.

HILLEL THE ELDER

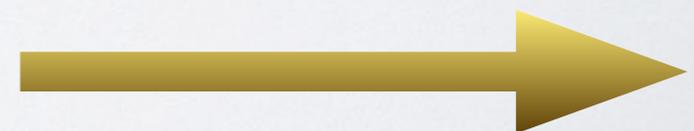


- Hillel established a school of the law. He was considered to be broad-minded in his view of the Torah, specifically as to some of its limiting provisions.
 - In that sense he looked for ways to *interpret* the Torah in a way that would soften the impact of what he considered harsh provisions.
 - Hillel bore title **HaZaken** (the elder) consistent with his leadership role in the **Sanhedrin**.

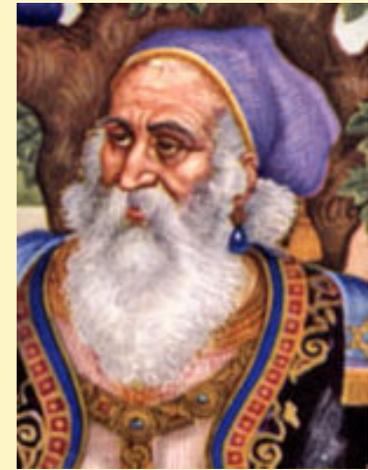
HILLEL THE ELDER



- One of Hillel's *broad* interpretations of the Torah, is described in his “famous exception” to the prescription in the law that all debts were to be cancelled after 7 years, the **sabbatical** year.
- See **Dt 15:1-11*** - The rule regarding Land & Debt
- Hillel developed a rule that the parties to a debt could enter into a contract that would exempt themselves from the rule of Deuteronomy.
 - Is this a **good** thing or **bad**?
What are the issues?

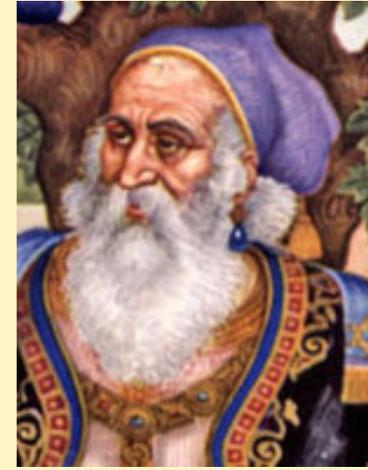


HILLEL THE ELDER



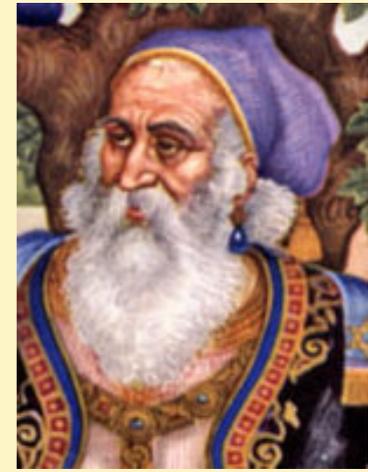
- **Commerce advanced greatly!**
- Assume you want to plant **olive** trees to grow olives. Some varieties produce fruit in three years, others in five to seven years.
 - How was the Hillel rule good for the debtor?
 - How was the rule good for the lender?
- Notice the above discussion is suitable for two merchants, but who was God's rule intended to benefit?

HILLEL THE ELDER



- **God's rule was intended to benefit the poor.**
 - As a result of Hillel's rule, people of means benefited
 - As a result of greater wealth, King Herod and Rome benefited from greater taxes.
 - What do you think was the condition of the poor people - God intended to be helped.
- Yet, could we foresee such an economic rule today?

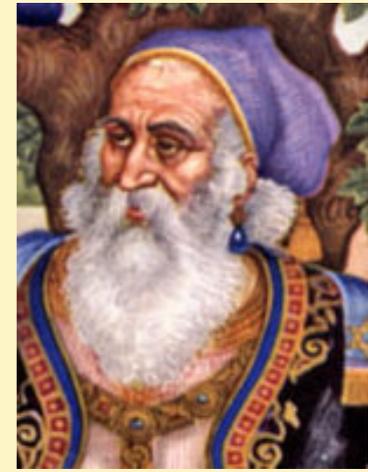
HILLEL THE ELDER



- **DEFENSE of Hillel**

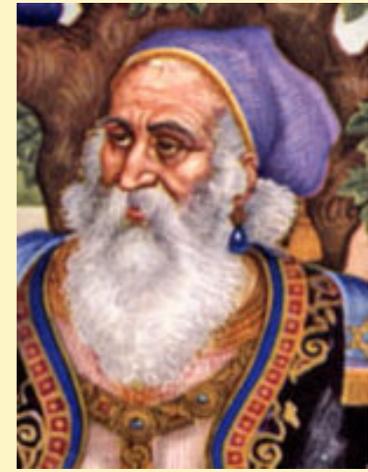
- Hillel was a smart teacher of the law. Why might he be right to make such a rule, against the Torah?
- **CONTEXT - intent of the Deuteronomy author. Who was the intended audience of Deuteronomy?**
 - About to enter Promised Land. NO ONE has paid for the land they received. ALL of it was “given” to the land occupiers by ‘God’ to the 12 tribes.
 - Was the rule intended to apply 1200 years later?

HILLEL THE ELDER



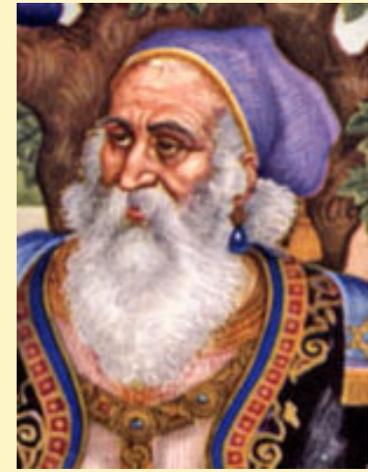
- **WHY is this point of God's intent so important?**
 - For the following principle:
 - There already was in the mind of the people, the idea that some of the rules in the Torah, *might not have been intended to be perpetual.*
 - If not, **which rules** could be avoided and which needed to be preserved forever?
- Jesus, the Apostles and Early Church would continue to address this issue! **cf.: Mt 14:52*; Acts 15:5* (Gen 17:7)***

HILLEL THE ELDER



- **DEFENSE of Hillel**
- Hillel was not operating in a vacuum. Just as we would not envision a similar rule today — the rule was not working to benefit the poor some centuries later.
 - Nehemiah around 460 BC records that people are not abiding by the rule, causing great hardship for poor people.
See Ne 5:1-13.* Again look at CONTEXT
- Interest was so high, because of debt cancellation rule that the people working the land could not make ends meet for their basic necessities. Food and dignity of family suffered.

HILLEL THE ELDER



- **DEFENSE of Hillel**
- In the first century before Christ came into the world, economic problems associated with foreign occupation and taxation abounded such that all suffered.
 - Contracts allocated risks and obligations and protected rights. No one would need to pawn their family or their harvest, ***if*** contracts were bargained in a fair way.
- To ensure this, **Hillel** had an accompanying rule for treating others! (Contracts would then be fair!)

Golden Rule

“Do not unto your neighbor, what you would not have him do unto you.

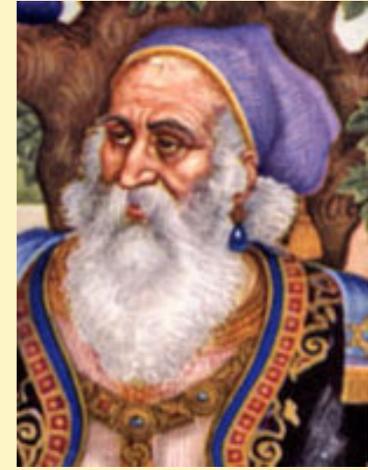
This is the whole law; the rest is mere commentary.”

(Shabbath 31a - Babylonian Talmud)



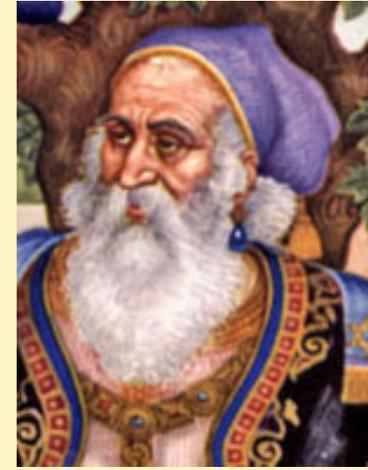
“Do not unto your neighbor what you would not have him do unto you; this is the whole Law; the rest is commentary.”

HILLEL THE ELDER



- But HOW does one instill this ***principle of the Golden Rule*** into people, so *that it changes the culture?*
- There was a way! The prayer that everyone said every morning before their feet hit the floor, upon waking up
The Shema
- Simply **add** Lev 19: 18 to the **end** of the **Shema**.
(The Torah based origin of the Golden Rule)
 - “**You shall love your neighbor as yourself.**”
No contract could be unfair under this rule.

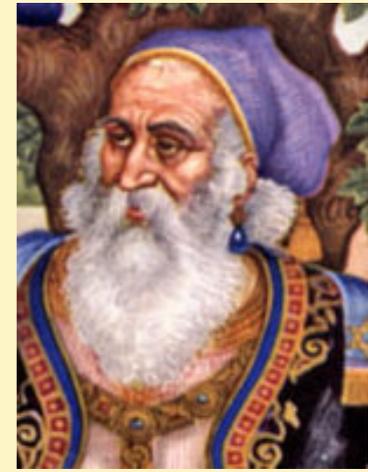
HILLEL THE ELDER



שמע

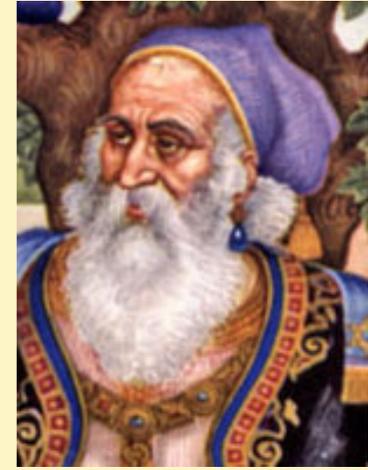
- Hillel then adds to his prayer of the Shema **“and with your mind”** to complete the understanding of the Jewish Moral Law in the Torah.
- **The essence of the Law is love.**
 - Jesus would later agree in his sermon on the mount. (Mt 5-6-7)

HILLEL THE ELDER



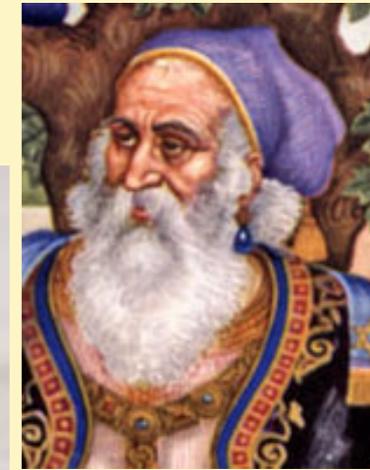
- The morning Shema שמע prayer of Hillel:
 - *(modified Dt 6:4-5)*
 - “HEAR or Israel! The LORD is our God, the LORD is one. Therefore, you shall love the LORD, your God, with all your heart, with all you soul, with all your strength, and with all your mind, and your neighbor as yourself.”

HILLEL THE ELDER



- You shall **love** the LORD, your God,
- with **all your heart**, (The source of all your **passions**)
- with **all you soul**, (The repose of your **will**)
- with **all your strength**, (The expression of **total** commitment)
- and **with all your mind**, (The fulness of your **intellect**)
- and love your neighbor as yourself.”
 - **St Thomas Aquinas** would agree that Hillel understood we are created in the image of God, precisely because of our

HILLEL



You have answered correctly,
do this and you *will live*.



GOOD SAMARITAN

Luke 10: 29-37

GOOD SAMARITAN

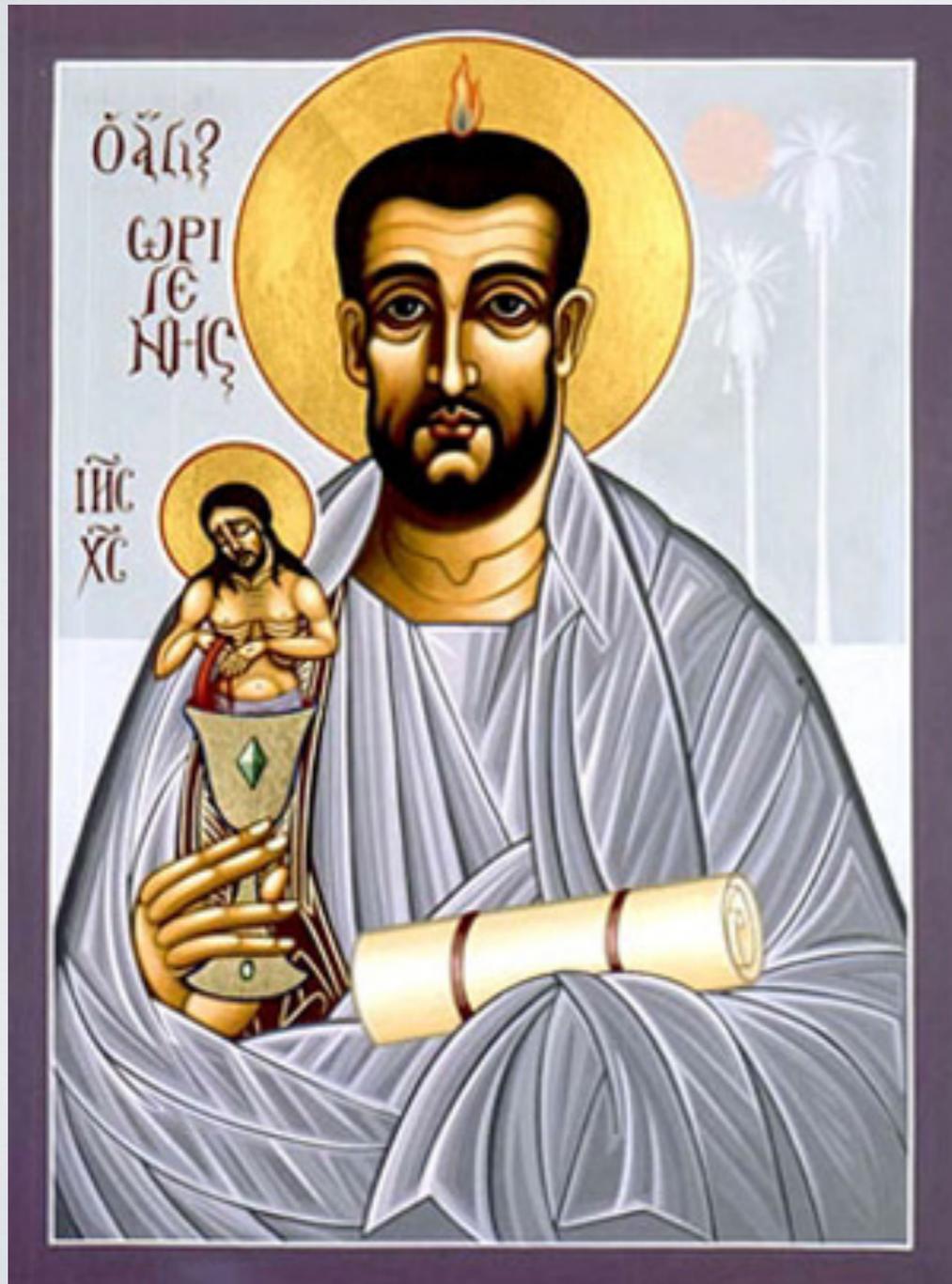
- Luke 10: 29-37*
- Jericho overview
- Seeking to Justify himself
- “Who is my neighbor?”
- True Story or Parable
- Victim going down from Jerusalem to Jericho
- Priest and a Levite
- The Allegory
 - wine, oil, bandages - took him to an Inn - Repayment on return

JERICHO

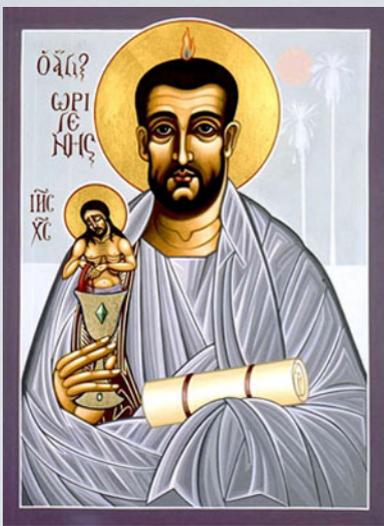
- The road from Jerusalem to Jericho descends approximately 3,000 feet in about 17 miles.
- It was a dangerous road to travel for robbers hid along its steep, winding way.

Martin, J.A. (1985). Luke. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 234). Wheaton, IL: Victor Books.

ORIGEN

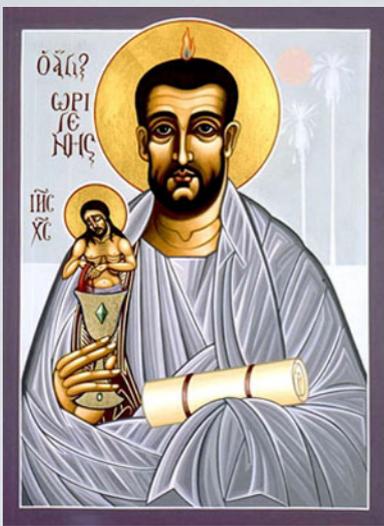


- **Origen**, was born into a Christian family from Alexandria Egypt around 185AD.
- He was only a **teenager** when he witnessed his father, **Leonidas**, dragged from his home by Roman soldiers and ultimately martyred.



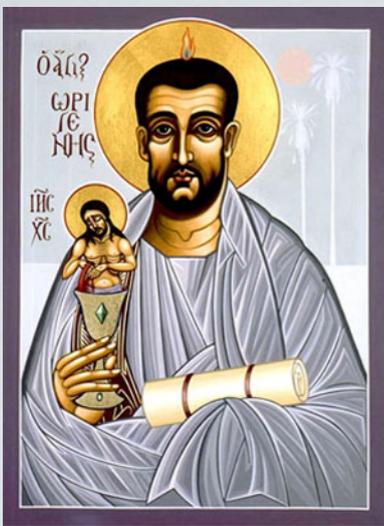
ORIGEN

- Origen tried to follow his father during the arrest, so he could likewise be martyred, but his mother interfered and stopped him.
- Origen, was inspired by his father's heroic example and decided to dedicate himself to a strict life of prayer, fasting and study.
- The bishop of Alexandria, Demetrius, recognized the talent and holiness of this young man and named him head of the catechetical school of this great center of early Christianity.

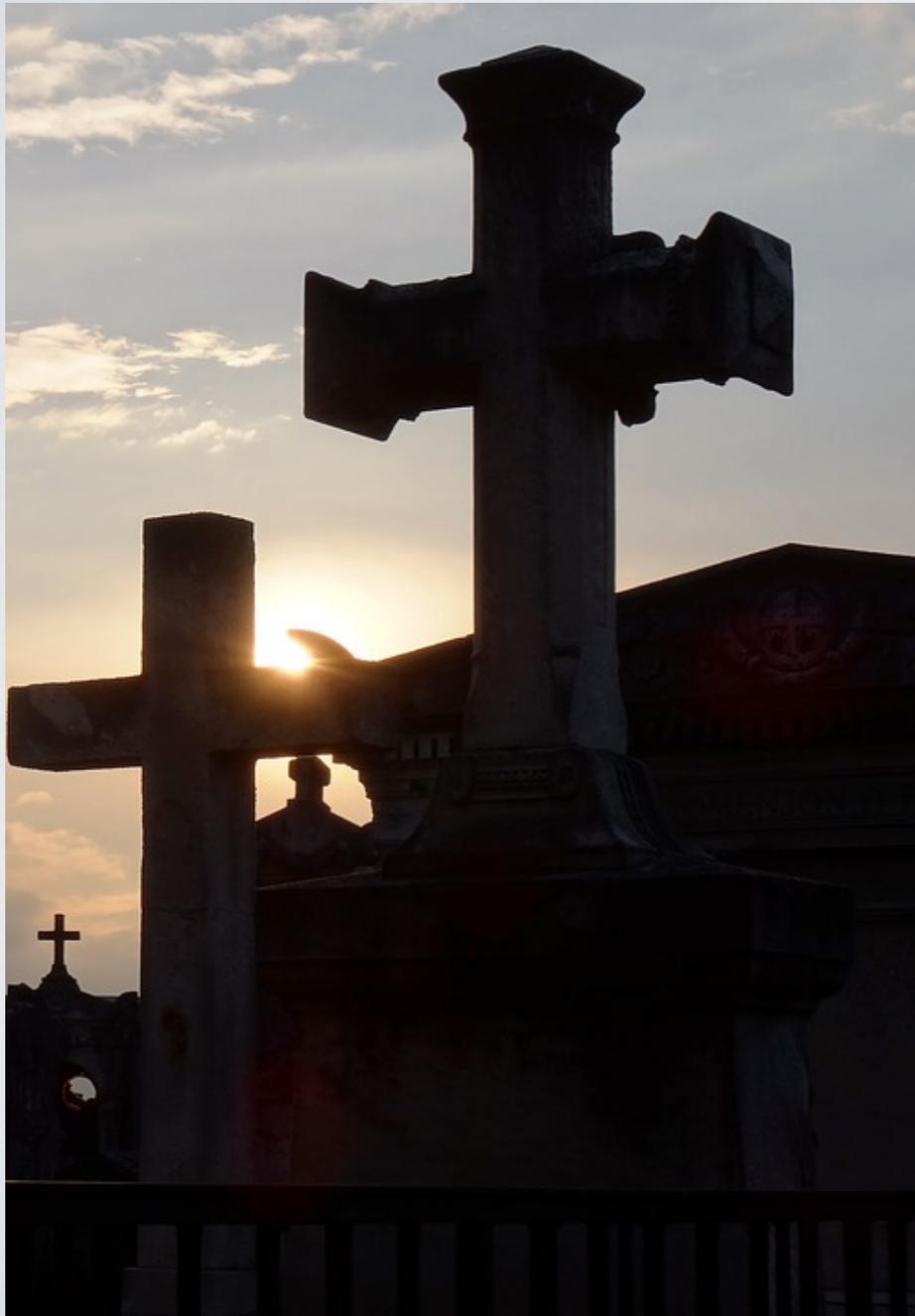


ORIGEN

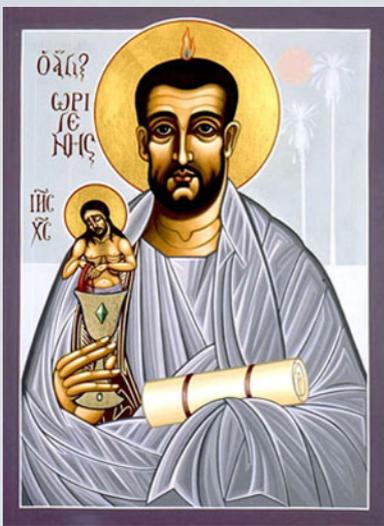
- Origen ultimately became one of the greatest Scripture scholars and preachers of the early Church.
- Though he began his teaching ministry as a lay catechist, Origen was ultimately ordained a priest and wrote commentaries and homilies that influenced subsequent Early Church Fathers from both East and West.
- First to write in Latin, and perhaps first to coin the term “Trinitas” to describe the Triune Godhead.



ORIGEN

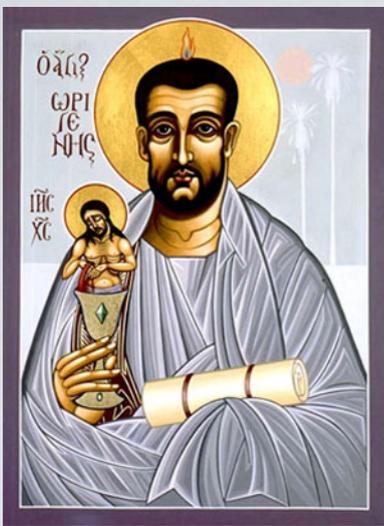


- Though he did not receive the grace of martyrdom, **Origen was imprisoned and brutally tortured for his faith** during the **persecution** that took place under the emperor Decius.
- Weakened by his ordeal, he **died a few years later in 254 AD.**



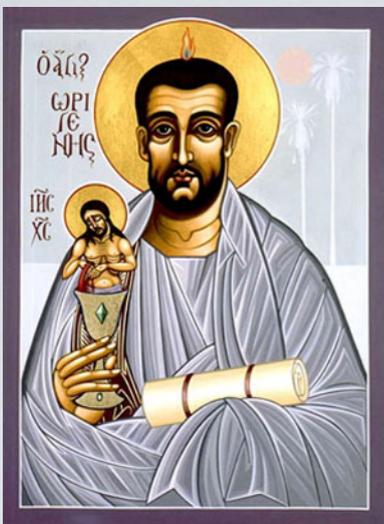
ORIGEN

- Though several of Origen's teachings were condemned after his death by Church authorities, it must be remembered that **Origen's erroneous opinions were expressed in matters that had not yet been defined by official Church teaching.**
- In his lifetime, Origen was **always** a **loyal son of the Church** whose **correct opinions far outnumbered his errors.**



ORIGEN

- He wrote **commentaries on almost every book of the Bible**, with his treatise on **Song of Songs, Romans, and many homilies on the Pentateuch** (the first five books of the Old Testament) surviving either intact or in large portions.
- These are available online - are remain invaluable to those seeking to learn more about the faith.

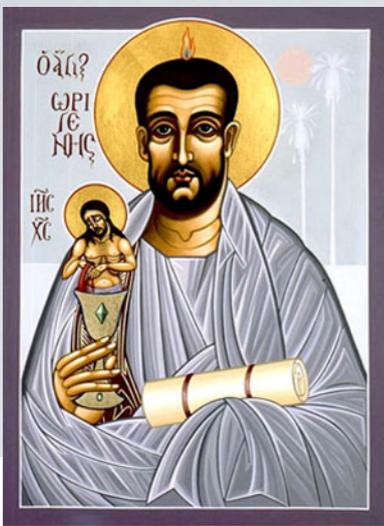


ORIGEN ON JERICHO

- What follows is an excerpt of one of his comments on **JERICHO** and its theological significance - as might have been also contemplated by Jesus when He uttered the story of the Good Samaritan.



- The Catholic Church reads this every year on the **10th Thursday of Ordinary time in the Office of Readings.**

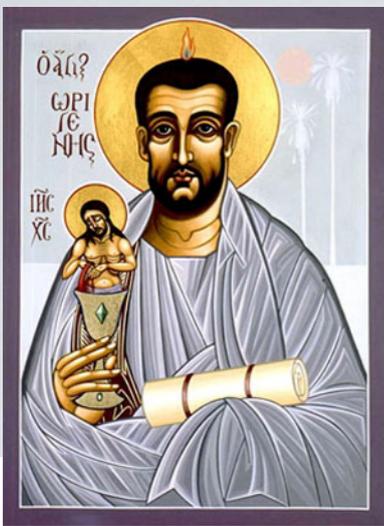


ORIGEN ON JERICHO

Second Reading - Thursday, 10th week in ordinary time
From a homily on Joshua by Origen, priest
(Hom. 6, 4: PG 12, 855-856)

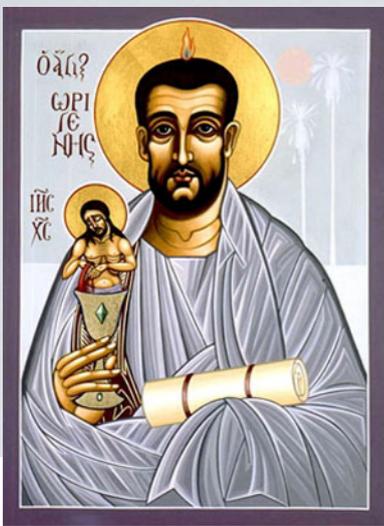
THE CAPTURE OF JERICHO

- Once Jericho was surrounded it had to be stormed. How then was Jericho stormed? No sword was drawn against it, nor battering ram was aimed at it, no javelins were hurled. The priest merely sounded their trumpets, and the walls of Jericho collapsed.



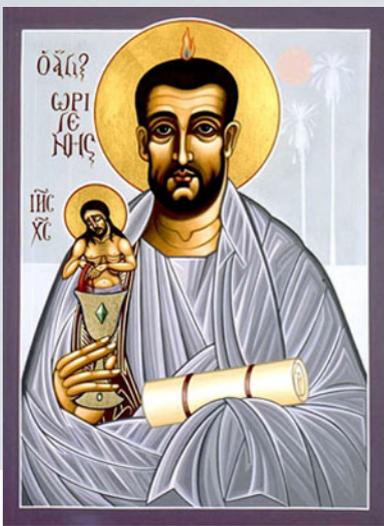
ORIGEN ON JERICHO

- Jericho will fall, then; this world will perish. Indeed in the sacred books the end of the world was proclaimed long ago.
 - How will the world be brought to an end, and by what means will it be destroyed?
- The answer of Scripture is: By the sound of trumpets. If you ask what trumpets, then let Paul reveal the secret.



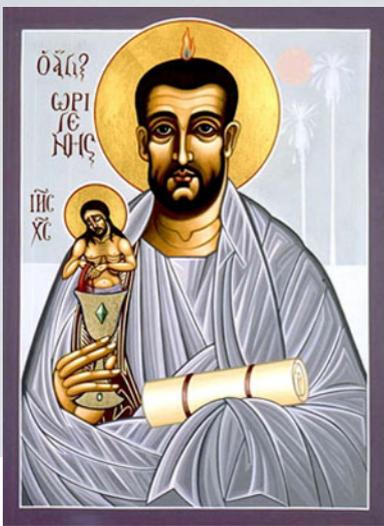
ORIGEN ON JERICHO

- Listen to what Paul says:
- The trumpet will sound, and the dead who are in Christ will rise incorruptible. The voice of the archangel and the trumpets of God will give the signal, and the Lord himself will come down from heaven.
 - Then the Lord Jesus will conquer Jericho with trumpets and destroy it, saving only the harlot and her household.



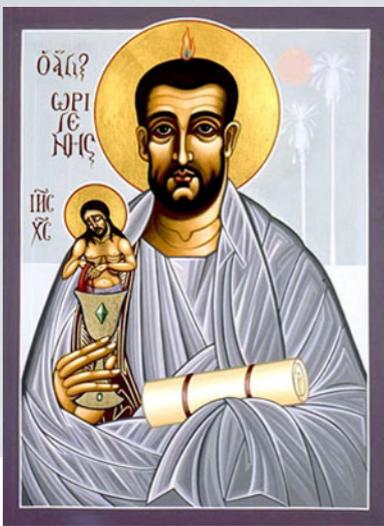
ORIGEN ON JERICHO

- Jesus our Lord will come says Paul, and he will come with the sound of trumpets.
 - He will save only the woman who received his spies, (Rahab) that is, his apostles, in faith and obedience, and hid them on the roof of her house; and he will join this harlot to the house of Israel.
 - But let us not bring up her past sins again or impute them to her. She was a harlot once, but now she is joined to Christ, chaste virgin to one chaste husband.



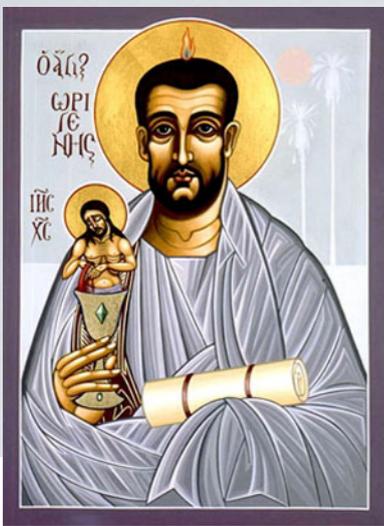
ORIGEN ON JERICHO

- Listen to what the Apostle says of her:
 - He has determined to present you to Christ as a chaste virgin to her one and only husband.
 - Indeed, Paul himself had been born of her:
Misled by our folly and disbelief, he said, we too were once slaves to our passions and to pleasures of every kind.



ORIGEN ON JERICHO

- If you wish to learn more fully about how this harlot ceased to be a harlot then listen to Paul once again:
 - And such were you also, but you have been cleansed and made holy in the name of our Lord Jesus Christ and in the Spirit of our God.



ORIGEN ON JERICHO

- To assure the harlot's escape when Jericho was destroyed, the harlot was given that most effective symbol of salvation, the scarlet cord.
- For it is by the blood of Christ that the entire Church is saved, in the same Jesus Christ our Lord, to whom belongs glory and dominion for ever and ever.

Amen.

WISHED TO BE JUSTIFIED

- (Lk 10:29) ... he wished to Justify himself ...
- Recall that at v. 25 - Scholar's motive was to test Jesus.
 - He called Jesus a Rabbi, which means teacher. Initially perhaps as a false compliment, but maybe now he sought to learn from this teacher.
- Perhaps he abandoned his wish to test - and decided he needed to get serious about being right with God?
 - Either way - He would need to know who was his neighbor?

WISHED TO BE JUSTIFIED

- The Scholar's desire "to justify himself" was examined by the **Fathers in the Early Church** well before the 16th century when *Luther and Calvin's ideas* of Justification came into play, reducing the meaning to being declared righteous.
- The **Fathers understood** the meaning was likely that the Scholar sought **to vindicate himself that he had the right understanding of neighbor - the person he must love -** according to the dispute of the time.



WISHED TO BE JUSTIFIED

- Looking at the Greek:
 - δικαιόω (dikaioō) to justify; to be made righteous; to vindicate oneself.
- If we look at it, as *being made righteous with God* - The Priest and Levite are then “not justified” because they **neglected to love**. The priest and levite **had faith** in the same God that Abraham, our father in faith had - **but it wasn't enough!**
- St Paul expands that **faith, even in Jesus, requires a manifestation of love**. (*Love is a choice*) = Faith + Love, *not just Faith Alone*. (Gal 5:6) cf. Jn 15:10-12*; Js 2:19.

WISHED TO BE JUSTIFIED

- *Summarizing the concept*
 - What must I do to inherit eternal life?
 - Love - God and neighbor
- But what if I have complete faith in the God of Israel - and even serve in His temple - like a priest or levite would?



- Not good enough - Faith by itself does not justify, it must be active in good works cf.: James 2:22-25*
- What kind of works?
See James 2: 14-17*



- What **Jesus** taught regarding salvation is what the **Bible** teaches. **What the Catholic Church teaches is what the Bible teaches.** How do we know this?
- The reason the **Bible** teaches truth is because it records what the **Apostles** were ordered to teach by Christ, and later illuminated by the Holy Spirit resulted in what Jesus taught and the Apostles taught to be written down. Its one consistent teaching.
- What the Apostles taught, “the **TRUE** interpretation” of what the Bible passages mean, was recorded by the **Early Church Fathers** - who heard the **Apostles voice** still ringing in their ears. *Saints Ignatius and Polycarp and even Papias and later fathers.* What they recorded matches what the Catholic Church, 2000 years later still

A quick digression on
the **Bible** and **Truth**



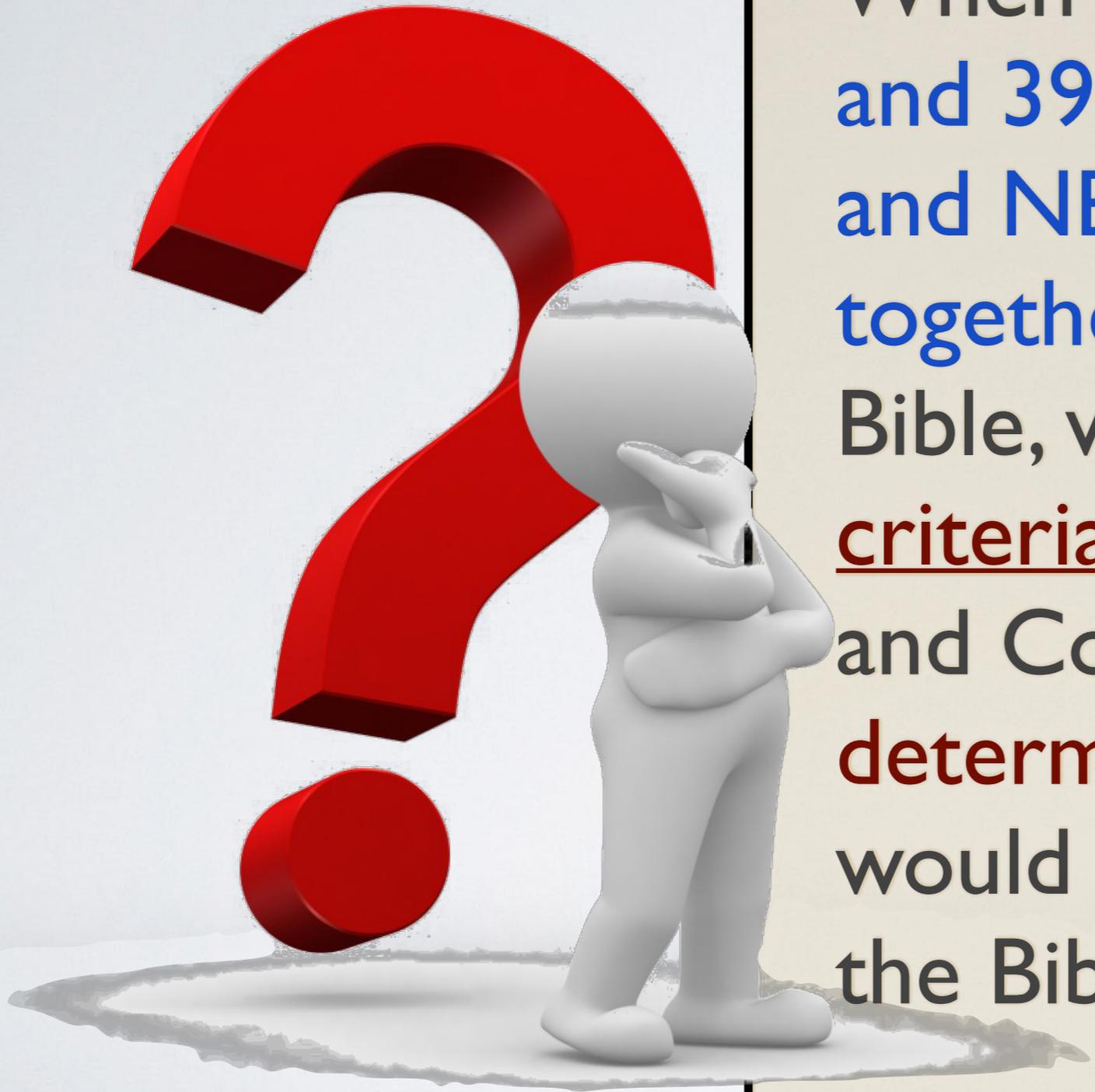


Is something **true** *because*
the **Bible** says it?

or

Does the **Bible** say it
because its true?

**Pick one - there is a correct
answer, and its not 'both'**



When the Church in 393 and 397 AD put the OLD and NEW Testament together to create a Bible, what was the criteria used by the Pope and Councils in determining which books would be contained in the Bible?

THE BIBLE

- Criteria for a writing to be included in the Bible:
 - Apostolic in origin
(from the first century by an Apostle or under Apostolic guidance. | Clement, Shepherd of Hermas, Hebrews?)
 - Reflective of the Apostolic Tradition
(Truthful in content - Gospel of Philip/Thomas excluded)
 - History of usage by the Church
(universally and traditionally recognized by the Church.
Not new - 2 Peter, 2-3 John accepted)

THE BIBLE

- It should never be forgotten that the **Church gave us the Bible**, and not the other way around.
Our Lord did not leave a Bible, He left a Church.
- Hence, it is impossible that the Bible can conflict with Church teaching, *without concluding the Holy Spirit failed to protect the Bride of Christ from Heresy.*
 - Heresy, can never come from the Church's binding teachings It has to come from men, who teach differently than the Church.

THE BIBLE

The Bible says only what is True.
**If it was not True - it would not
be in the Bible.**

**The Catholic Church decided
what was True, and in so doing,
decided what the Bible contains.**

WHO IS MY NEIGHBOR?

- Who is **my brother** and am I responsible for him?

- Gen 4:9* - Yes, I am my brother's keeper



- Who is **my neighbor**, the one I must love?

- Surely the house of Israel? - Ez 3:18-19*



BUT - “Has God ever commanded us in the Torah to love those who are not of our faith - the Gentiles?”

- **This is a really big question for a 1st century Jew.**



WHO IS MY NEIGHBOR?

- Neighbor?

It appears this was a celebrated controversy among the doctors of the law at the time of Christ;

- Two Camps:

- all Jews - but only Jews - were neighbors;

- **Only Jews who were Friends** were neighbors.

- No one affirmed that a non-Jew could be a neighbor, **not even the** Samaritans, who were the geographic neighbors of the Judeans.

WHO IS MY NEIGHBOR?

- The Law, for 1,200 years had promoted separatism.
 - The ritual purity laws exemplified this.
 - One should not become unclean by touching a Gentile and a tradition developed one should not even touch something a Gentile touched, without purifying himself thereafter.
 - The Culture emphasized the difference between Jews and others. One was clean, the others not.
- Underlying pious reason? - prevention of Idolatry from interactions with those who believed in false gods.

WHO IS MY NEIGHBOR?

- It was not just a Gentile/foreigner separation issue.
- According to the Law of Moses, **contact with dead bodies or blood even of family members** caused legal impurity, from which one needed cleansing.
(cf. Nu 19:11–22; Lev 21:1–4, 11–12).
- These regulations were never meant to prevent people from helping the injured; in fact *no provision of the Law would be applied, to the extent it lead to a death.*

Saint Luke's Gospel. (2005). (p. 111). Dublin; New York:
Four Courts Press; Scepter Publishers

WHO IS MY NEIGHBOR?

- Finally, Lev 19.

For Christians, does it matter what the definition of neighbor is?

- T

- A

as a neighbor.

... that passage in

...

Lev 19:33*

... [the foreigner] is to be loved

- Jesus, does raise the bar at the sermon on the mount.

- “But I say ... love your enemies, and pray for those who persecute you ...” Mt 5:44

WHO IS MY NEIGHBOR?

- Jesus, does raise the bar at the sermon on the mount.
 - “But I say ... love your enemies, and pray for those who persecute you ...” Mt 5:44

**For Christians, does it
matter what the
definition of neighbor
is?**

PRACTICAL APPLICATION

- One way to express **love for my neighbor** is to perform the **“works of mercy”** which get their name from the fact that **they are not duties in justice.**
- There are fourteen such works:
 - Seven **spiritual**; and,
 - Seven **corporal.**

Saint Luke's Gospel. (2005). (p. 110). Dublin; New York: Four Courts Press; Scepter Publishers.

PRACTICAL APPLICATION

- The spiritual works are:
 - Convert the sinner; Instruct the ignorant; Counsel the doubtful; Comfort the sorrowful; Bear wrongs patiently; Forgive injuries; and, Pray for the living and the dead.
- The corporal works are:
 - Feed the hungry; Give drink to the thirsty; Clothe the naked; Shelter the homeless; Visit the sick; Visit the imprisoned; and, Bury the dead.

IMPLICATION

Is the point of
the parable that
my neighbor is
someone who
**does good to
me?**

Like the
Samaritan did?



IMPLICATION

- Were we to adhere to the mere words of this parable, it would seem to follow, that **only those who do us good are to be esteemed our neighbors;** for the context could seem to suggest, that the Levite and the priest were not neighbors to the man who fell among the robbers, precisely because they did not assist him.
- What is the proper way to understand Jesus?
 - From the **provider's** point of **view**, *not the victim's*. The Early Church Fathers understood that our neighbor is everyone in need of *our* assistance.

SAMARITAN'S VIEW

- The love the Samaritan showed was universal.
 - He knew that the wounded man was a Jew, the enemy of his people; and he knew that under similar circumstances a Jew would be very unlikely to assist him.
- All the same, he took pity on him and forgave the enmity shown to the Samaritans by the Jews. In this poor man he saw only a suffering fellow-creature, and helped him as such.

IS THE
STORY TRUE?

**OR IS IT JUST A
PARABLE?**



TRUE EVENT?

- “A **certain** man” *Greek literal translation* - This causes some to believe Jesus was recounting a true event: others rather judge it spoken by way of parable.
- verse 31 also “A **certain** priest” *Greek literal translation*. Might support a known person.
 - Support from verse 37 - **Go and do likewise**. Seems again to indicate a possible real event.
- The victim would certainly would be a Jew of Judea going from Jerusalem to Jericho. A common circumstance at the time of Jesus.

ALLEGORY

UNMASKING THE TRUTH

**THAT LIES
BENEATH THE STORY**



TRUTH

ALLEGORY - ONE

- In *De verbis Domini sermones*, 37, St Augustine:
 - identifies the **good Samaritan with our Lord**, and the **waylaid man with Adam**, the source and symbol of all fallen mankind.
 - **Moved by compassion, our Lord comes down to earth to cure man's wounds, making them his own.**
 - (Is 53:4; Mt 8:17; I Pet 2:24; I Jn 3:5).

ALLEGORY - TWO

- Another Allegory description
(Saints Ambrose, Theophylact, Chrysostom.)
- By “the **man** who went down,” they understand, Adam;
 - by **Jerusalem**, they understand, Paradise;
 - by **Jericho**, they understand, the world;
 - by the **robbers**, they understand, the demons;
 - by the **priest**, they understand, the Old Law;
 - by the **Levite**, they understand, the prophets;

ALLEGORY - TWO

- by the **Samaritan**, they understand, our Blessed Lord;
- by the **wounds**, they understand, disobedience;
- by the **“beast”** that carried the wounded man, they understand, our Lord’s Body, in which He, becoming Incarnate, bore our sins and infirmities;
- by **“the inn,”** they understand, the Church, ready to receive all who wish to enter;
- by the **“wine” and “oil,”** they understand, the Sacraments of the Church, *wine and oil being employed in the administration of the chief Sacraments;*

ALLEGORY - TWO

- by the **master of the inn**, they understand, the Sovereign Pontiff, who liberally dispenses the treasures of the Church;
- by the **“two pence,”** Origen understands the knowledge of the **Father** and of the **Son**;

MacEvilly, J. (1887). An Exposition of the Gospel of St. Luke (p. 122). Dublin: Gill & Son.

ALLEGORY - THREE

- This is the **allegorical** meaning of the parable:
 - The **man** that fell among robbers, represents Adam and his posterity;
 - **Jerusalem**, the state of peace and innocence, which man leaves by going down to Jericho, which means the moon, the state of trouble and sin:
 - the **robbers** represent the devil, who stripped him of his supernatural gifts, and wounded him in his natural faculties:

ALLEGORY - THREE

- the **priest** and **Levite** represent the old law:
- the **Samaritan**, Christ; and the **beast**, his humanity.
- The **inn** means the Church; **wine, the blood of Christ;** **oil, his mercy;** whilst the **innkeeper** signifies S. Peter and his successors, the bishops and priests of the Church.
- by the **return of the Samaritan**, our Lord's second coming to judgment, when He will reward our good actions, especially our care of the poor and afflicted.

ADDITIONAL THOUGHTS

- Perhaps another view is that the Priest and Levite had compassion but felt that the LAW prevented becoming unclean intentionally.
- Note that since priest was “going down” he had probably completed his service at the Temple, and therefore was more free to become unclean than if he was going up to the Temple to render the very service that he was ordained to perform.
 - Either way the priest and levite appear to have bad judgment because they neglected to save a life.

ADDITIONAL THOUGHTS

- “Fell among robbers, who also stripped him.” Not only did they capture him and take away his money and means, but they “stripped him” of his very clothes. “Wounded him,” leaving him in a pitiable plight, unable to help himself, or seek aid from others, and, therefore, certain to die, unpitied and unaided, by the road-side.
- This sad picture of his miserable condition, places in a clearer light, the inhumanity of those who refused to succour him.

MacEvilly, J. (1887). An Exposition of the Gospel of St. Luke (p. 122). Dublin: Gill & Son.

ADDITIONAL THOUGHTS

- “Wine and oil,” common things that we would expect the Samaritan carried with him as his **Viaticum** for the journey.
 - “**Wine**,” had the effect of cleansing the wounds from the clotted blood with which they were saturated;
 - “**oil**,” soothed his pains.

MacEvilly, J. (1887). An Exposition of the Gospel of St. Luke (p. 122). Dublin: Gill & Son.



Oil and Wine as First Aid

- This was a favorite application for wounds in ancient medicine. It was considered a sovereign remedy, especially for wounds produced by violence;
 - wool, lint, or pounded olive being first laid upon the wound.
 - The wine - or, more specifically, the alcohol in the wine, was supposed to cleanse, and the oil - to soothe and heal. The two were sometimes made into a compound.

WHICH WAS NEIGHBOR?

- “Which of the three... was neighbor to the robber’s victim? Jesus finally asks.
- **Can you** visualize the Scholar of the Law’s face crumble? He now knows **he is not vindicated or justified** in his prior resolution as to who the neighbor is.
- He is so filled with prior bias against the Samaritans, that he **cannot** answer **“The Samaritan”** but minimizes the Samaritan’s identity and stammers:
“The one who treated him with mercy.”



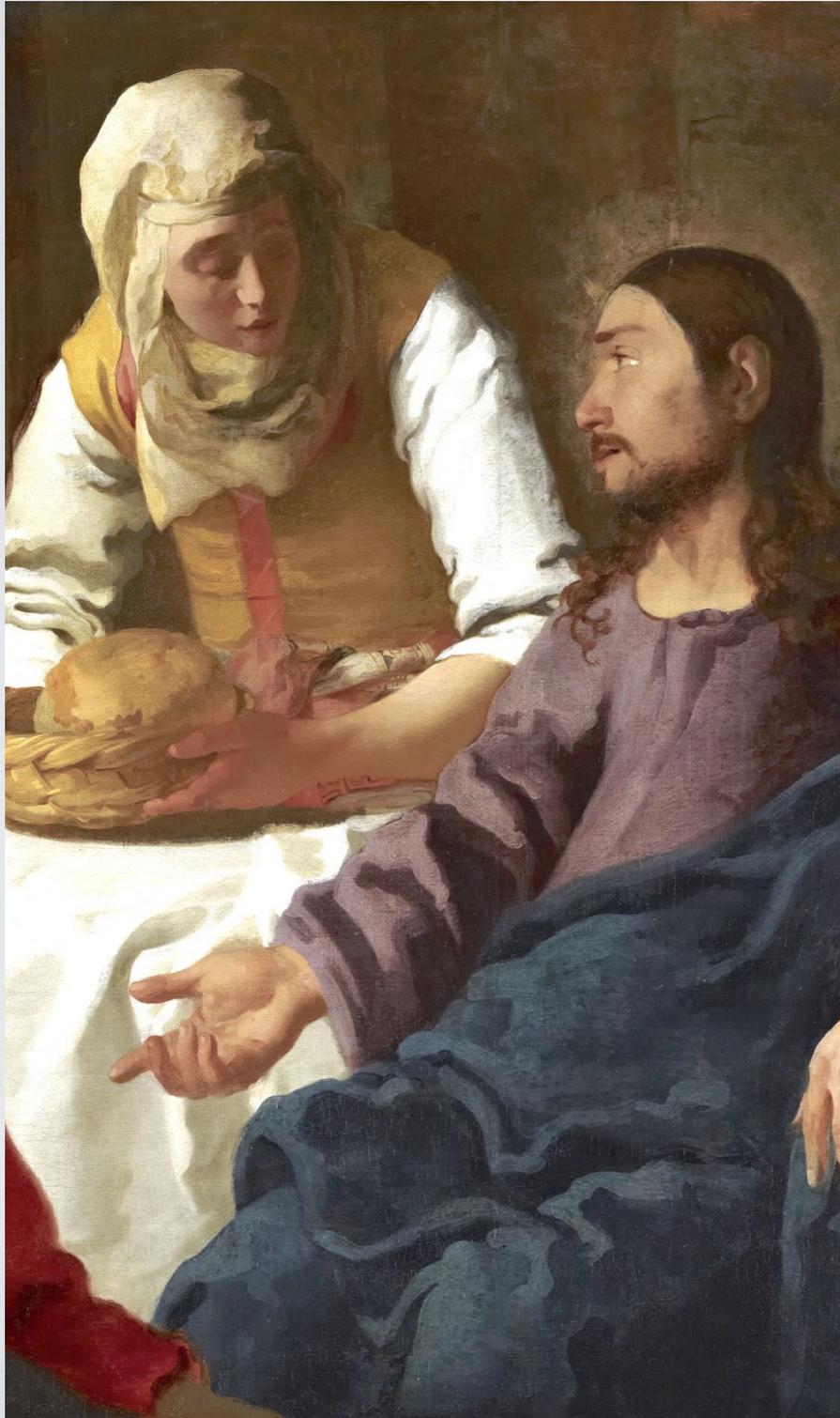
MARTHA AND MARY

Lk 10:38-42*

BETHANY

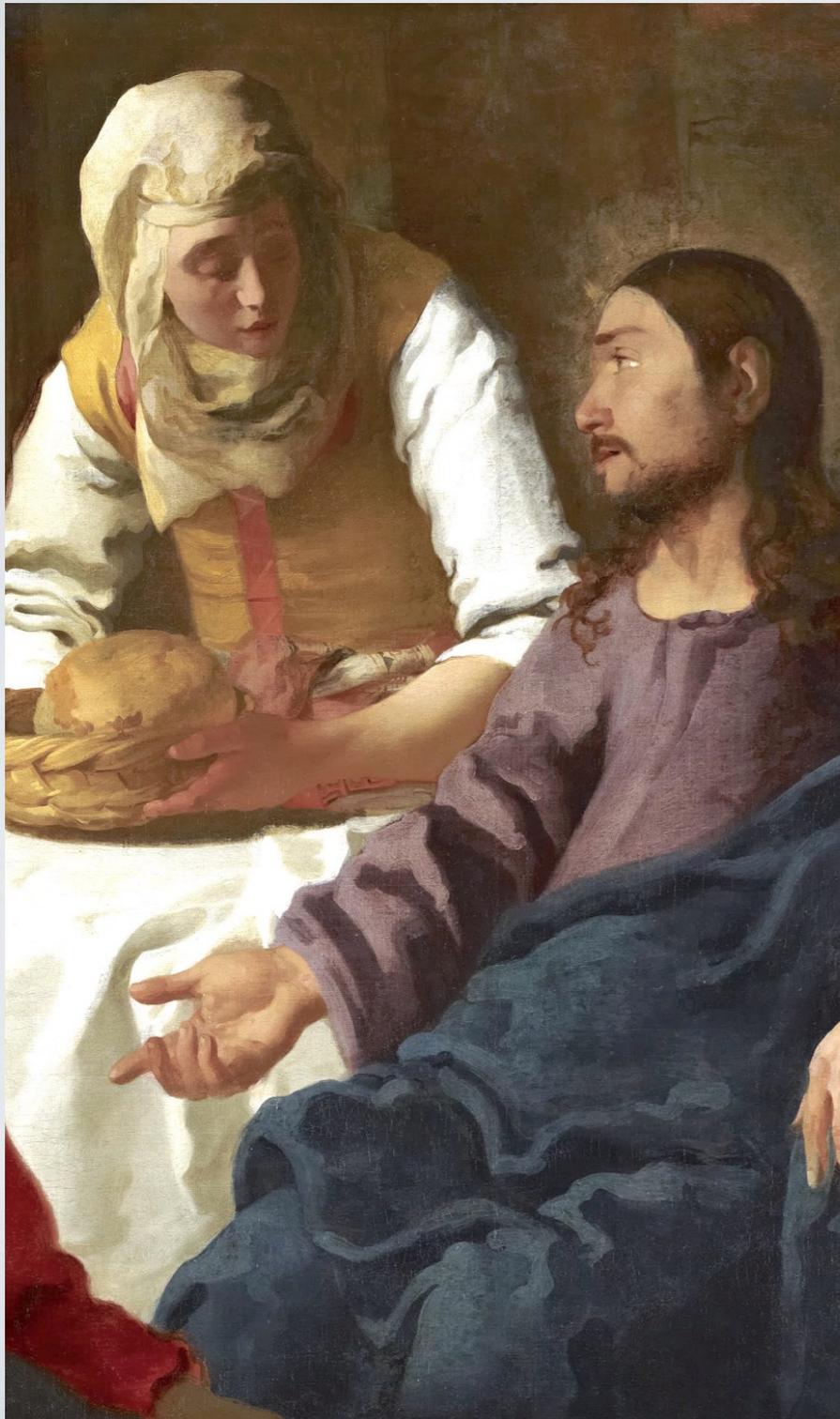
- **Bethany**
 - St Luke observes that our Lord took a break from this Travel through Samaria to seek rest there.
 - Mary and Martha, sisters of Lazarus lived in Bethany. Jn 11:1 and 12:1
 - Bethany is about 2 miles from Jerusalem in Judea
 - This gives us a glimpse into the **pre-existing relationship** Jesus had with Lazarus and the sisters, that **He would seek their home to recharge his strength before returning to Samaria to continue his ministry there.**

MARTHA



- **Hospitality gift (assistance/help)**
- The servant - It is **Martha** who seeing Jesus enter Bethany, welcomes Him.
- Likewise, at the **raising of Lazarus**, as recorded in John 11 at verse 20 we see that it is **Martha** who goes out to greet Jesus.
 - *More on raising Lazarus episode later!*

MARTHA



- **Assistance or Helping**
 - **I Cor 12:28***
 - The universal understanding of the this **spiritual gift** of Helping / Assistance follows:
 - **that unique dedication to relieving the Minister of daily concerns of life** - that left unsatisfied interfere with ministry and evangelization.

MARTHA & MARY

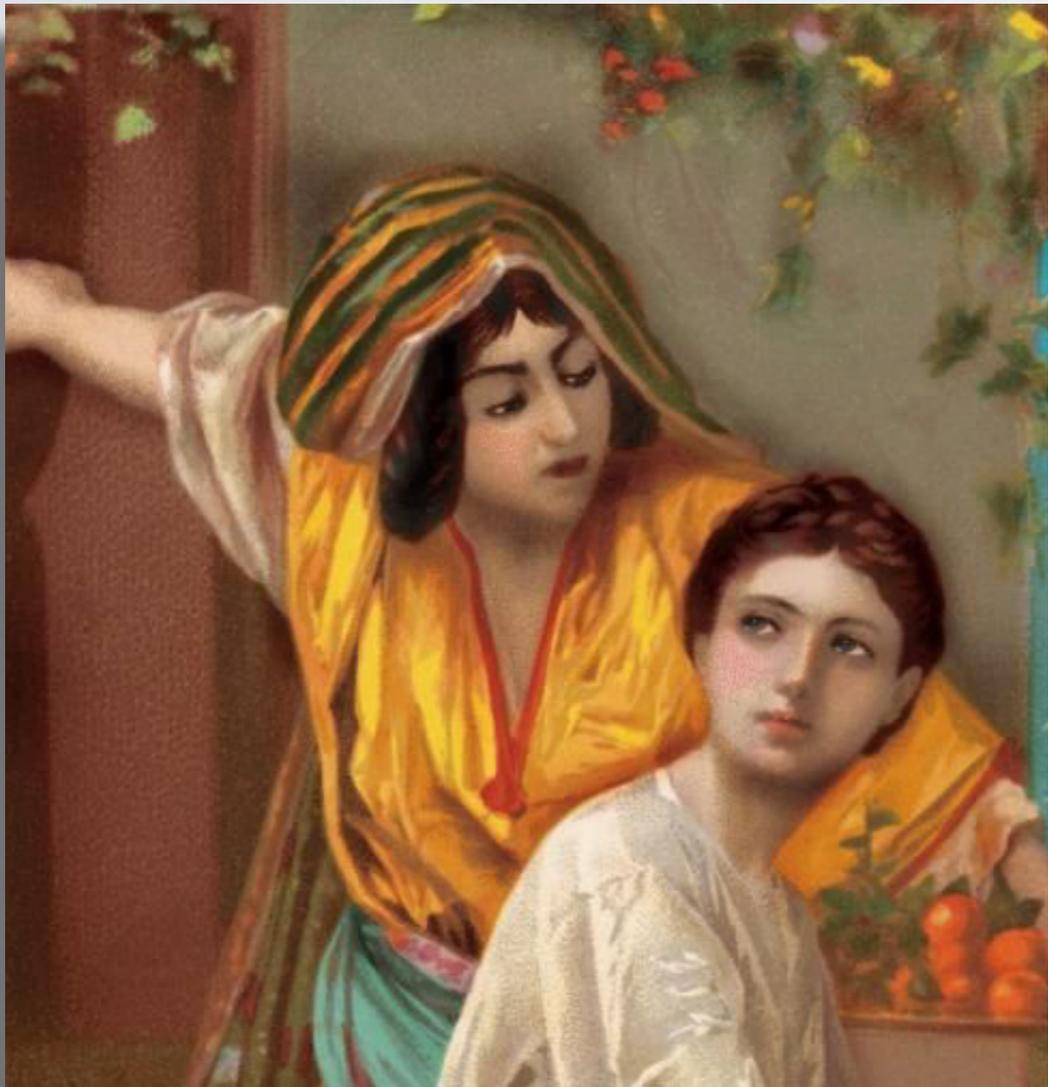
- **Mary**, sits at the feet of Jesus - This is the posture of a disciple.
 - Most bible commentators point out that this is extraordinary for a woman to do in the first century.
 - For men - See Lk 8:35* and 22:3*
- **Martha** - acknowledges this is extraordinary, to the extent she is frustrated that Jesus appears unconcerned that Mary is not acting in service as a woman ought.

WHAT JESUS MEANT

- **St Augustine** comments on this scene as follows:
 - “**Martha**, who was arranging and preparing the Lord’s meal, was busy doing many things, whereas **Mary** preferred to find her meal in what the Lord was saying.
 - In a way **Mary** deserted her sister, who was very busy, and sat herself down at Jesus’ feet and just listened to his words. **Mary** was faithfully obeying what the Psalm said: **‘Be still, and know that I am God’ (Ps 46:10).**

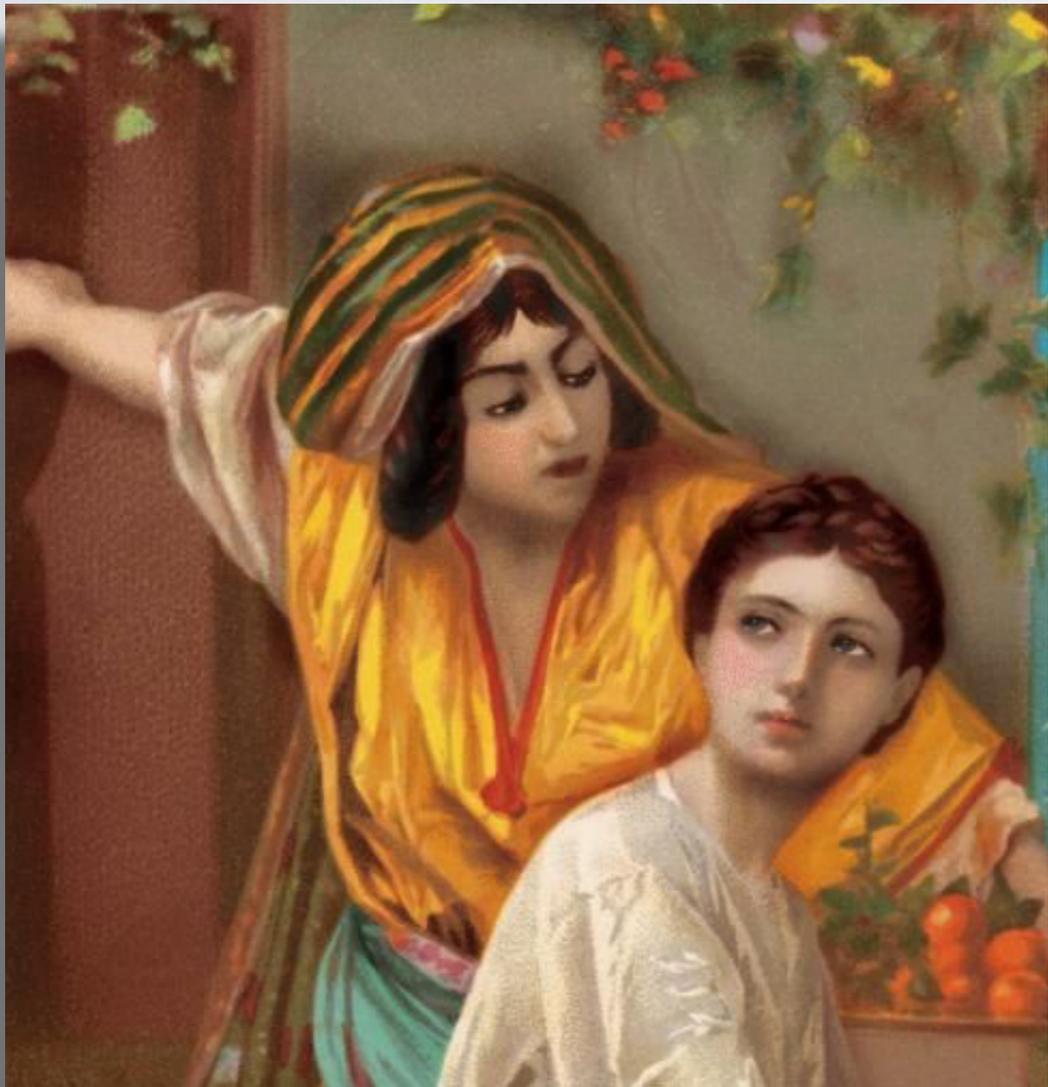
Saint Luke’s Gospel. (2005). (p. 111). Dublin; New York: Four Courts Press; Scepter Publishers.

BUT ...



- ★ What if everyone acted like **Mary**, sitting at the feet of Jesus, but doing **nothing** else?
- Yet, how could one share the Good News without knowing the Words of Jesus?
- (Mt 5: 1-2* and Lk 24: 25-27*)

BUT ...



- ★ What if everyone acted like **Martha**, preoccupied with serving others, but doing nothing else?
- Yet, how could one preach the Gospel without first placing those Words into action?
- (Mt 25: 31-46*, Mt 20: 25-27*)



JOHN & PETER

- Some have noted the same distinctions between:
 - ◆ **St John the Apostle** who Jesus loved and laid on His breast at the Last Supper; and,
 - ◆ **St Peter the Apostle**, the rock on whom His church would be built, and who had the keys to loose and bind.

HARMONIZING

- **St Augustine continues:**
- “**Martha** was getting annoyed, **Mary** was feasting; the former coping with many things, the latter concentrating on one. **Both occupations were good**” (Sermon, 103).
- “**Martha** has come to be, as it were, the symbol of the **active** life, and **Mary** that of the **contemplative** life.”



HARMONIZING

- “However, for *most Christians*, called as they are to sanctify themselves in the middle of the world, **action and contemplation** - cannot be regarded as two opposite ways of practicing the Christian faith:
 - an **active** life *forgetful of union with God* is useless and barren; but an **apparent life of prayer** which shows *no concern for apostolate and the sanctification of ordinary things* also fails to please God.
 - The key lies in being able to combine these two lives, without either harming the other.” **St Augustine**

QUESTION

This episode follows the
Parable of the Good Samaritan.

- Jesus was being served, no doubt hungry and tired.

Who between **Mary and Martha** acted most like the **Good Samaritan?**



QUESTION

Could **Jesus** have
told Mary to help
Martha ...

so that when the meal
was done **both** Mary
and Martha could sit
at Jesus' feet together?



EF Hutton

ANSWER?

- Of course, Jesus could have. But He did not.
- Commentators have discussed the possibility without resolving why Jesus did not opt for this solution.
 - Would we, as teaching parents, not have told one child to help the other child who was preparing the table for dinner, so that we could all eat?
- St Augustine suggested Martha was like St Peter. **We should not assume Martha had less faith or knowledge than Mary** - in fact, the opposite is probably true. Compare Mt 16: 16 with Martha's



LUKE - CH. 11, 12, 13

TEACHINGS AND PARABLES - ALONG THE WAY



ADDITIONAL TEACHINGS

Luke's equivalent of Matthew's Sermon on the Mount is contained in part in Luke's Chapter 6 and 11.

OUR FATHER

Lk 11:1-4* Our Father - Note the differences and similarities to Matthew's Gospel

- Daily Bread - ἑπιούσιον (epiousios) bread
- Final Test - “do not subject us to the final test” and Matthew adds “but deliver us from the evil one.”
 - *Our personal final test* - Perseverence to the end - Hence the **second half of the Hail Mary** emphasizes a request for her intercession by prayer - at the precise time of our death!
Mt 24:13*

PERSISTENT PRAYER

Lk 11:5-8 Persistent Prayer - children asleep already

- Knocking at midnight
 - connotes **emergency** - *Need* bread for a friend, so it *can't wait* until morning.
 - "Do not bother me, my children are already in bed. I cannot get up to give you anything."

PERSISTENT PRAYER

- Inference - To give him bread, will result in the children having to move out of their bed.
- **Note** - *this is not about the children already being asleep, although they very well could be.*
 - This is about that the children are in bed, near the entrance of the house - just inside the door.
 - *More on this in a bit*

PERSISTENT PRAYER

- "If he does not get up to give him the loaves because of their friendship, he will get up to give him whatever he needs because of his persistence."
- Notice the shift from **loaves** to "whatever he needs."

- What does this tell us about how God answers prayers - even persistent ones that seek a particular thing - bread for instance?

PERSISTENT PRAYER

Friendship with GOD

- Is friendship with God a necessary requirement to get an answer to prayer?
- Does God hear the prayer of a person who is not in friendship with God?

PERSISTENT PRAYER

In this story Jesus tells us the children are already asleep.

What might we learn about this teaching, as it relates to the birth of Our Lord in Bethlehem?

- First we look at where the children slept - **κατάλυμα** - *katalyma* - an *upper room* inside a house. Also the upper floor where people sleep, near the entrance to the house.

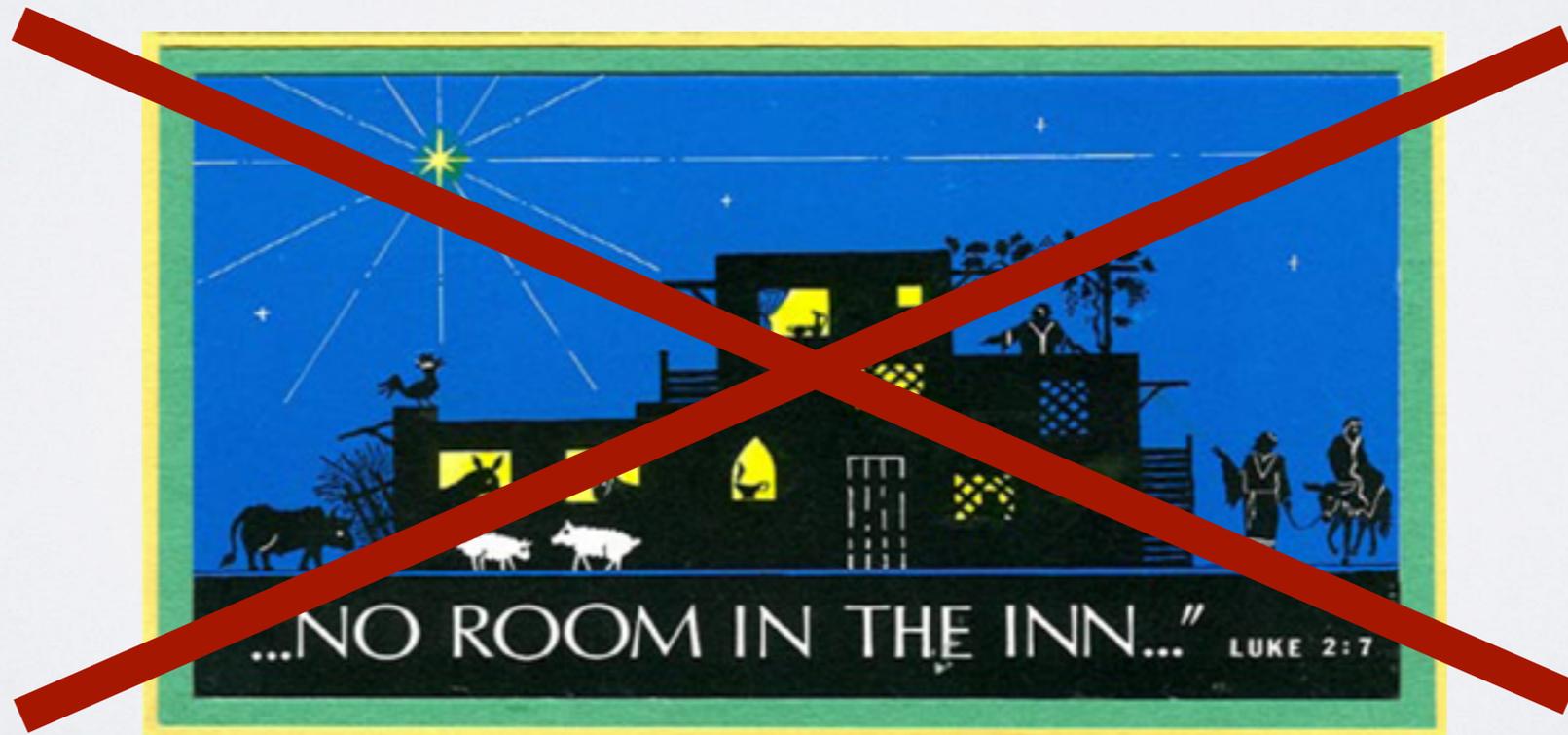
PERSISTENT PRAYER

- The **Upper Room** of the Last Supper is therefore also described as a katalyma - cf. Mk 14:14;
- **Lk 22:11*** Notice this is *not a request for a hotel room*, but the upper room, a **guestchamber**, in this case - where Our Lord would celebrate the Passover with his disciples.
 - The upper room would be part of the house.

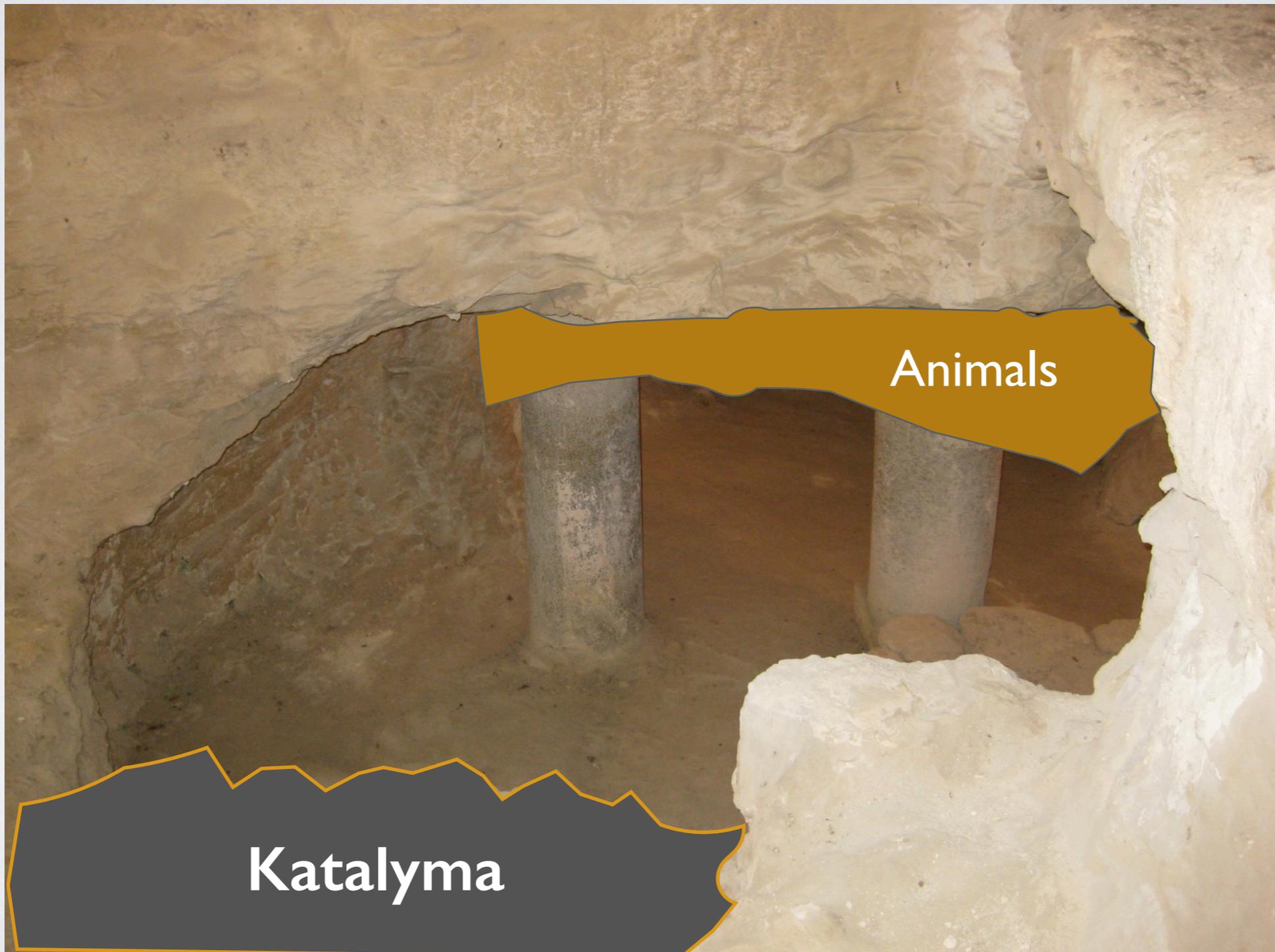
κατάλυμα - Katalyma

St Luke tells us that the Mary gave birth in a cave, in the stable, because there was no room for them at the **Katalyma**.

Sorry, but you have to *PURGE* any image you have of a hotel, an inn, or an innkeeper.



κατάλυμα - Katalyma



κατάλυμα - Katalyma



ANSWER TO PRAYER

- Lk 11:9-13
- Ask - Receive; Seek - Find; Knock - Opened
- All of these require action in our part.
We go first, because God waits for our requests.
- Then, in answer, God gives generously.
- His gift for us? Nothing less than Himself, the Holy Spirit.



ANSWER TO PRAYER

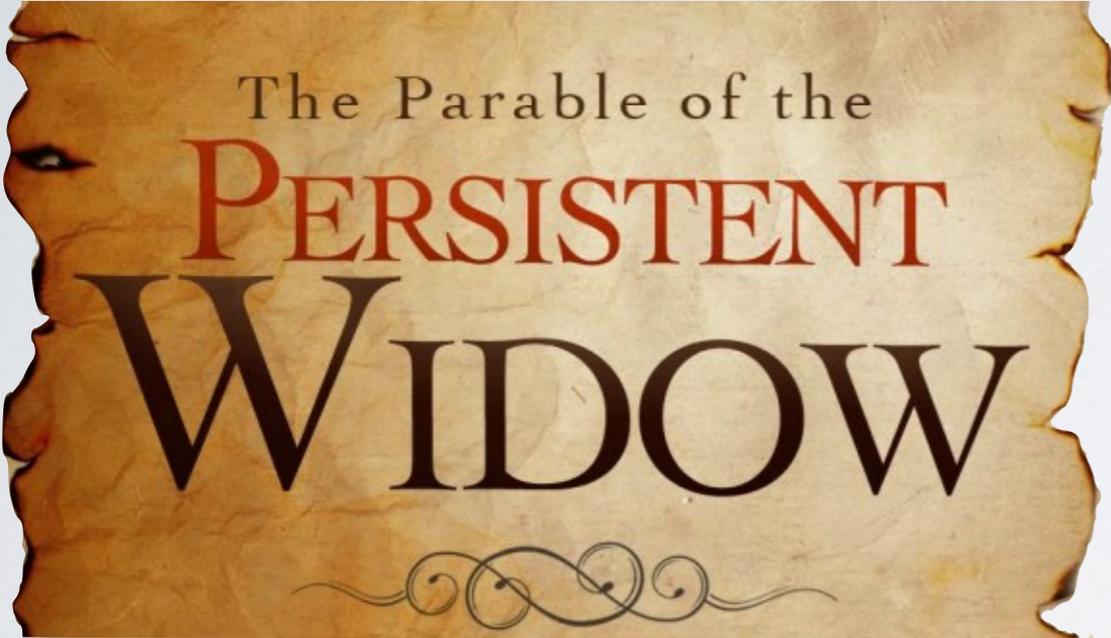
- Note the **difference** between Luke 11:13 and Matthew 7:11 - in response to giving a snake instead of a fish.
- Speaking to **Jews**, **Matthew's Gospel** emphasizes the Jewish tradition of blessings - if wicked fathers give "good things" to their children, how much more will their Father in Heaven will give "**good things**" to those who ask.
- Speaking to **Christians**, **Luke's Gospel** emphasizes the gift all Christians seek - the indwelling of the **Holy Spirit**. cf.: Rom 8:14-15*

ST LUKE ON PRAYER

- CCC - 2613 - Three principal parables on **prayer** are transmitted to us by St. Luke:
 - The first, (Lk 11:9-13) “the importunate friend,” invites us to urgent prayer: “Knock, and it will be opened to you.”
 - To the one who prays like this, the heavenly Father *will “give whatever he needs,”* and above all the Holy Spirit who contains all gifts.



ST LUKE ON PRAYER



The Parable of the
PERSISTENT
WIDOW

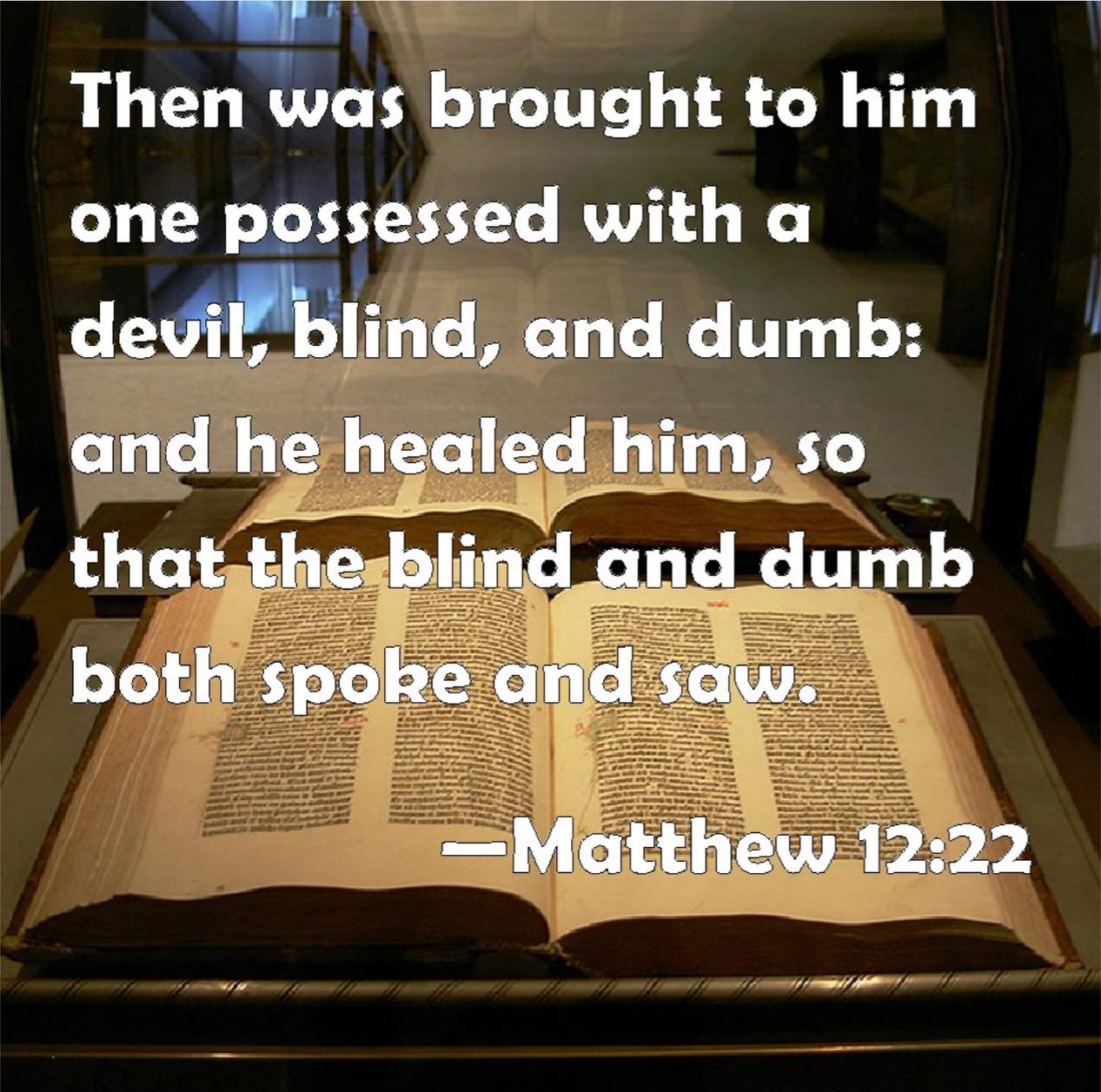
- The second, (Lk 18: 1-8) “the importunate widow,” is centered on one of the qualities of prayer:
 - it is necessary to pray always *without ceasing* and with the *patience of faith*.
 - “And yet, when the Son of Man comes, will he find faith on earth?”

ST LUKE ON



- The third Lucan parable, (Lk 18: 9-14)
 - “the Pharisee and the tax collector,” concerns the humility of the heart that prays.
 - “God, be merciful to me a sinner!”
 - The Church continues to make this prayer its own: “Kyrie Eleison!”

JESUS & BEELZEBUL



Then was brought to him
one possessed with a
devil, blind, and dumb:
and he healed him, so
that the blind and dumb
both spoke and saw.

—Matthew 12:22

Lk 11:14-23 - Mt 12:22-30*

- Son of David?
- Beelzebul - Prince of Demons
- Divided Kingdom
- Blasphemy against the Holy Spirit - unforgivable.

SON OF DAVID

- Son of David - benDavid - a Messianic Title.
- After studying Zechariah Chapter 12, many rabbis concluded there would be TWO different Messiahs.
 - This can still be found in the Talmud today.



SON OF DAVID

- **One Messiah**, would be a **suffering Messiah figure**, who would *prepare the way for the second*, perhaps a new Elijah. (Malachi 3:23)
 - He would be known as **Messiah benYosef**.
(*Babylonian Talmud, Sukkah 52a.*)
- The **second Messiah** would be a **victorious king**.
 - He would be known as **Messiah benDavid**.
(*Ibid., Sukkah 52a.*)

SON OF DAVID

- The Talmud then, still today, records that “two Messiahs” will come:
 - **one a priest** - a suffering servant (Isa 53)
 - **the other a king** - who would liberate Israel.
This belief relied on two Messiah figures who would each come once to Israel.
- **What was totally unanticipated, was one Messiah, who would come twice!**

SON OF DAVID

Jesus was both **son of Joseph** (benYosef)
and
son of David (benDavid)



SON OF DAVID

- A **Son of David** messianic figure was the more prominent expectation for 1st Century Jews.
 - Occupation by Rome
 - Corrupt Temple System
 - Not unlike the **Philistine era** - consumed by its *imperial* thirst, the Philistines were starved of their ambitions by a young **David** - and ultimately also saw their corrupt **temple** destroyed by Samson (Judges 13-16)

SON OF DAVID

- **Prophetic** - The Davidic Kingdom would be ruled by a **Son of David**, and it would have no end.
- The **Davidic Kingdom** so prefigured and was a type of the **Kingdom of God** that Jesus would announce that:
 - The **Davidic Kingdom** would last forever. (2 Sam 7:13)
 - The David King, as a son of David was also known by the title of **Son of God**. (Psalm 2:7)
 - *Note: Compare Psalm 2:11* and Phil 2:12**

BEEZEBUL

- Beelzebul aka Beelzebub aka Baal - is generally considered one of the seven princes of the demonic realm.
- Not to be confused with Lucifer - pride, Beelzebul was considered the power behind the pagan culture.
- Pagan gods were never satisfied in their appetite for conquest, and so in some lists Baal identified as the prince of gluttony the overconsumption of food/drink but also of wealth!



SEVEN PRINCES OF HELL



- An often considered list, the demon princes according to **Peter Binsfield**, a **Jesuit**, written in 1589, are as follows:

- **Lucifer** - Pride
- **Mammon** - Greed
- **Asmodeus** - Lust
- **Satan** - Wrath
- **Beelzebul** - (*also Baal*) - Gluttony
- **Leviathan** - Envy
- **Belphegor** - Vanity and Sloth

DIVIDED KINGDOM



- Jesus says - v. 25b “Every Kingdom divided against itself will be laid waste, and no town or house divided against itself will stand.”
- What was Jesus *reminding* them of - and - *prophesying* about?

DIVIDED KINGDOM



- The **Davidic Kingdom** became divided **North and South** against itself - and when the Northern Kingdom turned to **Baal**, it **fell** the **North** in **722BC** and **South** in **586BC**.
- Likewise prophetically:
 - **Town** - Jerusalem
 - **House** - of God, Temple
 - both would fall in **70AD**

BLASPHEMY - HOLY SPIRIT



BLASPHEMY - HOLY SPIRIT



- Jesus says - v. 31 “Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven... in this age or in the age to come.”
- What do you think this means?
- How do you know if you have already Blasphemed against the Holy Spirit?

BLASPHEMY - HOLY SPIRIT

- **Blasphemy** shares a root with **blame**;
- both words may be traced to the Greek *blasphēmein* (“to speak ill of, blaspheme”).
- Modern synonyms: **to swear, to curse, to cuss.**

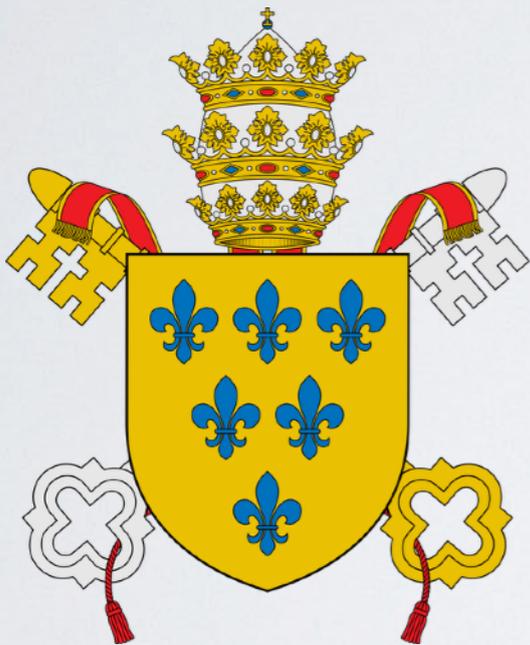


BLASPHEMY - HOLY SPIRIT



BLASPHEMY - HOLY SPIRIT

- From the Council of Trent (1545-1563) an explanation:
- God wants all men to be saved (1 Tim 2:4) and he calls everyone to repentance (2 Pet 3:9).
- The Redemption won by Christ is superabundant: it atones for all sins and extends to every man and woman (Rom 5:12–21).



Pope Paul III

From Saint Matthew's Gospel. (2005). (pp. 98–99).
Dublin; New York: Four Courts Press; Scepter Publishers.

BLASPHEMY - HOLY SPIRIT

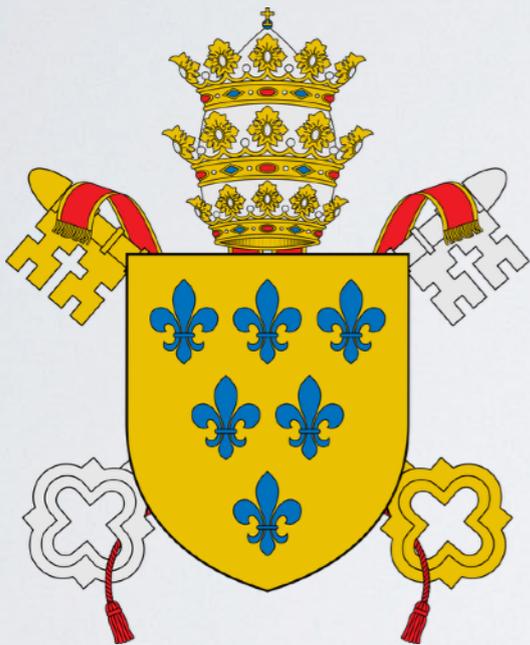
- Christ gave his Church the power to forgive sins by means of the sacraments of Baptism and Penance.
- This power is unlimited, that is to say, the Church can pardon all sins of all the baptized as often as they confess their sins with the right disposition.
- This teaching is a dogma of faith.
(cf. Council of Trent, De Paenitentia, can. 1).



Pope Paul III

BLASPHEMY - HOLY SPIRIT

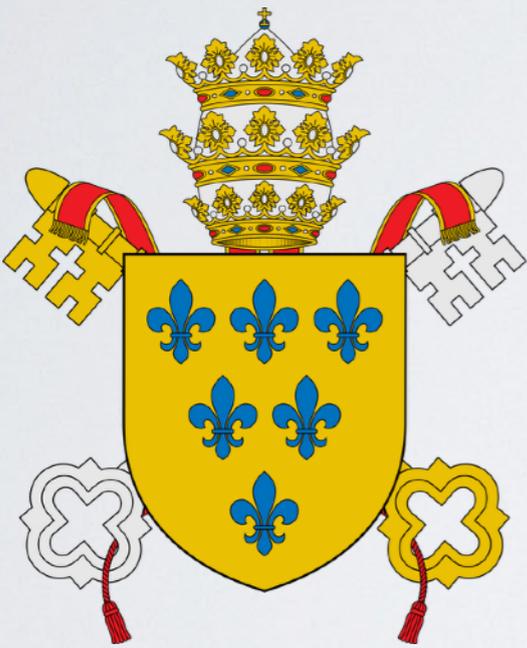
- The sin Jesus speaks about here is termed “sin against the Holy Spirit” because external expressions of God’s goodness are specially attributed to the third person of the Blessed Trinity.
- Sin against the Holy Spirit is said to be unforgivable not so much because of its gravity but because of the subjective disposition of the sinner in this case: his attitude shuts the door on repentance. (Note - Lucan context right after Lk 11:9 - The council was aware of this)



Pope Paul III

BLASPHEMY - HOLY SPIRIT

- Sin against the Holy Spirit consists in maliciously attributing to the devil the miracles and signs wrought by Christ.



Pope Paul III

- Thus, the very nature of this sin blocks the person's route to Christ, who is the only one who can take away the sin of the world (Jn 1:29), and the sinner puts himself outside the range of God's forgiveness.
- In this sense the sins against the Holy Spirit cannot be forgiven.

BLASPHEMY - HOLY SPIRIT

- Regarding the teaching pertaining to blasphemy against the Spirit, or against the Spirit and the Holy Ghost,
- Saint Augustine takes notice, that this is **one of the most difficult places in the Scriptures.**



**St Augustine
Bishop of Hippo
396-430 AD**

BLASPHEMY - HOLY SPIRIT

- According to the common exposition, here is **not meant a sin committed by speaking against the third person of the blessed Trinity, the Holy Ghost,**
- but that sin by which the obstinate Jews wilfully opposed Christ, and attributed those miracles to Beelzebub, ...



**St Augustine
Bishop of Hippo
396-430 AD**

BLASPHEMY - HOLY SPIRIT

- which Jesus performed by the Spirit of God, of which they could not be ignorant, except by a wilful blindness.

Haydock, G. L. (1859). Haydock's Catholic Bible Commentary (Mt 12:31).
New York: Edward Dunigan and Brother.



**St Augustine
Bishop of Hippo
396-430 AD**

BLASPHEMY - HOLY SPIRIT



St Chrysostom
Bishop of Constantinople
398-407 AD

- The Jews were indeed ignorant of Christ, but of the Holy Ghost they had had a sufficient communication, for the Prophets spoke by Him.
- What He here said then is this; Be it that you have stumbled at Me because of the flesh which is around Me; but can you in the same manner say of the Holy Spirit, “We know Him not?”

BLASPHEMY - HOLY SPIRIT



St Chrysostom
Bishop of Constantinople
398-407 AD

- Wherefore **this blasphemy** cannot be forgiven you, and you shall be punished both here and hereafter, for **since to cast out dæmons and to heal diseases are of the Holy Spirit, you do not speak evil against Me only, but also against Him;**
- and so **your condemnation is inevitable both here and hereafter.**

Thomas Aquinas. (1841). Catena Aurea:
Commentary on the Four Gospels

SEVEN-FOLD RETURN

Lk 11:24-26

Return of the Unclean Spirit

- Cast out, goes looking for rest
- returns to a clean swept home
- goes out to get 7 worse



SEVEN-FOLD RETURN

- By this passage Our Lord is teaching an **allegory of Israel**, who had a spirit of idolatrous slavery while in Egypt.
- They partook of the **Passover Lamb, and thereby were freed from Egypt** and taken to the desert where at Sinai, God gave them the **law - thus setting their home in order**. The law provided a way for the people to remain clean and holy in the worship of the God of Israel.
 - The evil spirits followed into the desert.

SEVEN-FOLD RETURN

- Seeing the people were being brought into the Promised Land, then **7 evil spirits returned to possess the people - led by Beelzebul. (Baal)**
- Jesus was **cautioning the Pharisees and the Scribes and their followers** that their house was now **completely governed by the demonic forces** that opposed the Holy Spirit.
- Their **Blasphemy of the Holy Spirit** was the result of the **seven-fold (complete) submission to the evil one.**

SEVEN-FOLD RETURN



- St Peter advises us to be sober and vigilant, because “your adversary the devil prowls around like a roaring lion, seeking some one to devour. Resist him, firm in your faith” (1 Pet 5:8–9).
- Jesus also forewarns us about the danger of being once more defeated by Satan—which would leave us worse off than we were before. The Latin proverb puts it very well: “*corruptio optimi, pessima*” (the corruption of the best is the worst of all). cf. Mt 26:31

Saint Luke's Gospel. (2005). (p. 117). Dublin; New York: Four Courts Press; Scepter Publishers.

BLESSED MOTHER

Lk 11:27

The source of the True
Blessedness of the BVM

- Not womb or breasts
- *Instead:* **Heard** the word of God and **Observed** it.
- Blessed are you among women.
- Lk 1:42, 48 and 38*



LTN - REPEATS

**ANY
QUESTIONS?**

Lk 11:29-54

These topics were covered previously in other sessions.

- Request for a sign - *Queen of Sheba*
- lamp - *eye* as lamp of body
- *Woes* to Pharisees and scholars of the Law

