

1: Luke Commentary by David Tiede - Working Preacher - Preaching This Week (RCL)

*The Reign of God and Rome in Luke's Passion Narrative: An East Asian Global Perspective (Biblical Interpretation) [Yong-sung Ahn] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

Pilate is thus a pivotal character in the New Testament accounts of Jesus. According to the New Testament, Jesus was brought to Pilate by the Sanhedrin, who had arrested Jesus and questioned him themselves. The Sanhedrin had, according to the Gospels, only been given answers by Jesus that they considered blasphemous pursuant to Mosaic law, which was unlikely to be deemed a capital offense by Pilate interpreting Roman law. Fomenting tax resistance was a capital offense. Jesus had asked the tax collector Levi, at work in his tax booth in Capernaum, to quit his post. Mark in the NIV translation states: Whatever degree of confirmation modern interpreters would derive from this answer of Jesus, according to the New Testament, it was not enough for Pilate to view Jesus as a real political threat. The chief priests began hurling accusations toward Jesus, yet he remained silent. Pilate asked him why he did not respond to the many charges, and Jesus remained silent, so Pilate was "astonished". Pilate appears to have been reluctant to allow the crucifixion of Jesus, finding no fault with him. According to the gospels, it was the custom of the Roman governor to release one prisoner at Passover, and Pilate brought out Barabbas, identified by Matthew as a "notorious prisoner" and by Mark as a murderer, and told the crowd to choose between releasing Barabbas or Jesus as per the custom, in the hopes of getting them to request the release of Jesus. However, the crowd demanded the release of Barabbas and said of Jesus, "Crucify him! What evil has he done? The chief priests protested that the public charge on the sign should read that Jesus claimed to be King of the Jews. Pilate refused to change the posted charge, saying "What I have written, I have written. Although initially excited with curiosity at meeting Jesus, of whom he had heard much, Herod according to Luke ended up mocking Jesus and so sent him back to Pilate. This intermediate episode with Herod is not reported by the other Gospels, which appear to present a continuous and singular trial in front of Pilate. This could explain why he counted this episode important. Compared with the synoptic gospels, the Gospel of John gives more detail about that dialogue taking place between Jesus and Pilate. In John, Jesus seems to confirm the fact of his kingship, although immediately explaining, that his "kingdom" was "not of this world"; of far greater importance for the followers of Christ is his own definition of the goal of his ministry on earth at the time. Nikolai Ge, Christ and Pilate "What is truth? Pilate agrees to condemn Jesus to crucifixion, after the Jewish leaders explained to him that Jesus presented a threat to Roman occupation through his claim to the throne of King David as King of Israel in the royal line of David. Roman magistrates had wide discretion in executing their tasks, and some readers[who? Pilate was later recalled to Rome for his harsh treatment of the Jews. Afterwards, in , the First Ecumenical Council at Nicaea promulgated a creed which was amended at the subsequent First Council of Constantinople in Both report that Pilate repeatedly caused near-insurrections among the Jews because of his insensitivity to Jewish customs. When the citizens of Jerusalem discovered these the following day, they appealed to Pilate to remove the ensigns of Caesar from the city. After five days of deliberation, Pilate had his soldiers surround the demonstrators, threatening them with death, which they were willing to accept rather than submit to desecration of Mosaic law. Pilate finally removed the images. The shields were ostensibly to honor Tiberius, and this time did not contain engraved images. Philo writes that the shields were set up "not so much to honour Tiberius as to annoy the multitude". The Jews protested the installation of the shields at first to Pilate, and then, when he declined to remove them, by writing to Tiberius. Philo reports that upon reading the letters, Tiberius "wrote to Pilate with a host of reproaches and rebukes for his audacious violation of precedent and bade him at once take down the shields and have them transferred from the capital to Caesarea. A large group of Samaritans had been persuaded by an unnamed man to go to Mount Gerizim in order to see sacred artifacts allegedly buried by Moses. But at a village named Tirathana, before the crowd could ascend the mountain, Pilate sent in "a detachment of cavalry and heavy-armed infantry, who in an encounter with the firstcomers in the village slew some in a pitched battle and put the others to flight. Many prisoners were taken, of whom Pilate put to death the principal leaders and those who were most influential. However, by the time Pilate got

to Rome, Tiberius had died. A body of legend grew up around the dramatic figure of Pontius Pilate, about whom the Christian faithful hungered to learn more than the canonical Gospels revealed. Every Good Friday , the body is said to reemerge from the waters and wash its hands. Gospel of Peter[edit] Main article: Gospel of Peter The fragmentary apocryphal Gospel of Peter exonerates Pilate of responsibility for the crucifixion of Jesus, placing it instead on Herod and the Jews who, unlike Pilate, refused to "wash their hands". After the soldiers see three men and a cross miraculously walking out of the tomb they report to Pilate who reiterates his innocence: GoP 48â€”9 Acts of Pilate[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. September Learn how and when to remove this template message The 4th century apocryphal text that is called the Acts of Pilate presents itself in a preface missing in some manuscripts as derived from the official acts preserved in the praetorium at Jerusalem. Though the alleged Hebrew original of the document is attributed to Nicodemus , the title Gospel of Nicodemus for this fictional account only appeared in medieval times, after the document had been substantially elaborated. This text gained wide credit in the Middle Ages , and has considerably affected the legends surrounding the events of the crucifixion, which, taken together, are called the Passion. Its popularity is attested by the number of languages in which it exists, each of these being represented by two or more variant "editions": Greek the original , Coptic, Armenian and Latin versions. One class of the Latin manuscripts contain as an appendix or continuation, the Cura Sanitatis Tiberii, the oldest form of the Veronica legend. The Acts of Pilate consist of three sections, whose styles reveal three authors, writing at three different times. The first section 1â€”11 contains a fanciful and dramatic circumstantial account of the trial of Jesus, based upon Luke The second part 12â€”16 regards the Resurrection. An appendix, detailing the Descensus ad Infernos was added to the Greek text. This legend of a " Harrowing of Hell " has chiefly flourished in Latin, and was translated into many European versions. Leucius Charinus is the traditional name to which many late apocryphal Acta of Apostles is attached. Eusebius , although he mentions an Acta Pilati that had been referred to by Justin and Tertullian and other pseudo-Acts of this kind, shows no acquaintance with this work. Almost surely it is of later origin, and scholars agree in assigning it to the middle of the 4th century. All three of these men lived between â€” Minor Pilate literature[edit] There is a pseudepigraphic letter reporting on the crucifixion, purporting to have been sent by Pontius Pilate to the Emperor Claudius, embodied in the pseudepigrapha known as the Acts of Peter and Paul , of which the Catholic Encyclopedia states, "This composition is clearly apocryphal though unexpectedly brief and restrained. We thus have it in both Greek and Latin versions. The Mors Pilati "Death of Pilate" legend is a Latin tradition, thus treating Pilate as a monster, not a saint; it is attached usually to the more sympathetic Gospel of Nicodemus of Greek origin. The narrative of the Mors Pilati set of manuscripts is set in motion by an illness of Tiberius, who sends Volusianus to Judaea to fetch the Christ for a cure. In Judaea Pilate covers for the fact that Christ has been crucified, and asks for a delay. His body, when thrown into the Tiber, however, raises such storm demons that it is sent to Vienne via gehennae in France and thrown to the Rhone. The lake, today, is still named Lago di Pilato. In the Cornish cycle of mystery plays , the "death of Pilate" forms a dramatic scene in the Resurrexio Domini cycle. Veneration[edit] The Ethiopian Orthodox Tewahedo Church recognized Pilate as a saint in the 6th century, based on the account in the Acts of Pilate , [45] as it does his wife, named Procla , whose strange dream of Christ induced her to try to stop his crucifixion. His death was unusually dramatised in a medieval mystery play cycle from Cornwall, the Cornish Ordinalia. In some Eastern Orthodox traditions, Pilate committed suicide out of remorse for having sentenced Jesus to death. In Switzerland , near Lucerne , is the mountain of Pilatus. An old tradition is that Pilate went there and was banished to the mountain as a punishment "for his crime against Christ". Portrayals[edit] This section appears to contain trivial, minor, or unrelated references to popular culture. April This section possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. This story is an example of the "oblivious" interpretation of Pilate. He has forgotten everything about Jesus and the part that he Pilate played in his trial. Here Pilate exemplifies the statement "Cowardice is the worst of vices", and thus serves as a model, in an allegorical interpretation of the work, of all the people who have "washed their hands" by silently or actively

taking part in the crimes committed by Joseph Stalin. Pilate is referenced in the verse: Jesus refuses the offer because his kingdom "is not of this world". Pilate eventually grows exasperated and leaves him to die. In the rock opera *Jesus Christ Superstar*, Pilate has three songs. In the song "Trial Before Pilate", a sympathetic Pilate pleads with Jesus to speak to him, saying that he believes the accused has "done no wrong" but "ought to be locked up" for insanity. Receiving no answer from the silent Jesus, Pilate eventually grows exasperated and tells him, "Die if you want to, you misguided martyr. Protagonist John Proctor yells "Pontius Pilate! God will not let you wash your hands of this! Friedrich Nietzsche wrote that Pilate is the one honorable personality in the New Testament. DeMille featured Victor Varconi as Pilate, a Roman bewildered by the Jewish belief in the One God, who attempts to save Jesus but is ultimately thwarted by his own cowardice. In the film *The Last Days of Pompeii*, Pilate played by Basil Rathbone is portrayed as a harried politician who, at first, sees the necessity of crucifying Jesus but becomes a man consumed with guilt reflecting on his judgment. Lowell Gilmore was featured as Pilate several times in *Ben-Hur*: Richard Boone played Pilate in *The Robe*, wearied by the quarreling of "factions" surrounding his sentencing of Christ to the cross. His action in condemning Jesus is particularly singled out as unjust by the principal character Marcellus Gallio Richard Burton. An interesting touch is that he asks again to wash his hands, forgetting he had done so at the conclusion of the trial of Jesus. Frank Thring portrayed Pilate in *Ben-Hur*. He and his wife, Claudia Procula Viveca Lindfors, are also shown as having an interest in the life and actions of Jesus before his trial and crucifixion. Barabbas was released in *Ben-Hur*. Pilate is equally confident that Barabbas will be arrested once more.

2: Passion Narratives in the New Testament

From a Korean perspective, this book examines how Luke's Passion Narrative constructs the space-time of the Reign of God both in contest to and in compliance with that of Rome and shows how Luke's.

The Biblical titles of Jesus Son of God, Messiah, and King have been so thoroughly absorbed as words for church and worship that their simple, earthly force is largely lost. The power of this brief "snippet" or pericope Luke His presence in Jerusalem, however, also discloses the tragic rejection of his mission. As Simeon prophesied, Jesus proves to be "destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed" Luke 2: How fierce is the rejection? What will God do next? These questions are more than literary and historical. The dirty secret of our condition is out. Our hope, however, lies not in the denial of our reality, but in trusting the mercy of the Messiah of God. The opposition to Jesus has been building in the narrative. After "the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people" Luke As Passover approached, "The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people" Luke As Jesus now hangs dying, the mockery of "the leaders" and the Roman executioners hurls sand in the face of "the people" who "stood by watching Luke We join the people who ironically hear the truth spoken in ignorant, sarcastic jabs. But they are blind. Then they cite the heart of the Biblical story as accusations against Jesus: It was the title with which Pilate scorned Jesus and the title which Herod Antipas desperately wanted for his own see Luke The point of crucifixions was to humiliate "enemies of the Roman Order" in public displays of Roman clout, as if to say: No, it is the title, "The Messiah of God" that carries the promise, because it is God who has chosen Jesus by anointing Messiah in Hebrew and Christ in Greek mean "the anointed one" him with the Holy Spirit and with power see Luke 3: So "the Messiah of God" is truly "the righteous one! The Greek word that is translated "innocent" is dikaios, which also means "righteous. In Wisdom 2, the torture and murder of "the righteous one" is described as the blind arrogance of those who oppose God, mocking "the righteous one" who "professes to have knowledge of God and calls himself a child of the Lord. Let us test him with insult and torture. Let us condemn him to a shameful death" Wisdom 2: We stand with the people and the disciples, frightened at the power of evil, wondering why we could not or simply did not prevent the atrocity. The first Luke In raising Jesus from the dead, God will vindicate him as Messiah and Lord, not to condemn, but to reign in mercy. This is the gift of a new opportunity to return to God and the gift of the Holy Spirit, renewing the promise "for you and for your children, and for all who are far away, everyone whom the Lord our God calls to him" Acts 2: The season ahead in Advent is a time of renewed hope.

3: Parables in Luke | Resources | American Bible Society

From a Korean perspective, this book examines how Luke's Passion Narrative constructs the space-time of the Reign of God both in contest to and in compliance with that of Rome and shows how Luke's colonial relations complicate the Gospel's theological perspectives.

The Gospel According to Mark: Probably contemporaneous with Q, it has no direct connection with it. The Passion narrative comprises 40 percent of Mark, and, from chapter 8, verse 27, onward, there is heavy reference forward to the Passion. Mark the Evangelist, illuminated manuscript page from the Gospel book of the court school of Charlemagne, c. Attempts have been made to identify Mark as the John Mark mentioned in Acts 12 or as the disciple who fled naked in the garden Mark. The setting is a Gentile church. There is no special interest in problems with Jews and little precision in stating Jewish views, arguments, or terminology. Full validity is given the worship of the Gentiles. In further support of a Gentile setting and Roman provenance is the argument that Mark uses a high percentage of so-called Latinisms¹. Similar translations and transliterations, however, have been found in the Jerusalem Talmud, a compendium of Jewish law, lore, and commentary, which certainly was not of Roman provenance. The argument from Latinisms must be weighed against the fact that Latin could be used anywhere in the widespread Roman Empire. In addition, for the first three centuries the language of the church of Rome was Greek² so the Gentile addressees might just as well have been Syrian as Roman. Mark is written in rather crude and plain Greek, with great realism. This concrete element was lost in the rest of the tradition. It is also perhaps possible that this two-stage healing is a good analogy for understanding Mark theologically: In Mark, some Aramaic is retained, transliterated into Greek, and then translated³. And a cry of Jesus on the Cross is given in Aramaized Hebrew. More likely, however, this abruptness indicated that the compiler-redactor of Mark has used geography and people simply as props or scenes to be used as needed to connect the events in the service of the narrative. Except for the Passion narrative, there is little chronological information. To some extent, however, chapter 13 does help to date Mark⁴ the priority of which has already been established from literary criticism⁵ because it is in good agreement with the traditions that Mark was written after the martyrdom of Peter. Mark may thus be dated somewhere after 64 and before 70, when the Jewish war ended. It may be roughly divided into three parts: Jesus never calls himself the Messiah Christ. Already in this account there is a certain secrecy, because it is not clear whether the onlookers or only Jesus witnessed or heard. Jesus was then driven by the Spirit into the wilderness, the place of demons and struggle, to be tempted by Satan, surrounded by wild beasts the symbols of the power of evil and persecution and ministered to by angels. Here again he is in secret, alone. There was stress on the underlying fact that the church must witness before the authorities in a hostile world. In Matthew this same message is that of both John the Baptist 3: This sets the stage; and the miraculous ministry in Galilee about which the followers are enjoined to secrecy points not so much to Jesus as the wonder-worker as to the great scheme of pushing back the frontier of Satan. Toward the end of this first section, the Pharisees ask Jesus for a sign, and he answers in no uncertain terms that no sign will be given 8: Parables are a revelatory mode of expression; they are not just illustrations of ideas or principles. Jesus, the revealer, tells his disciples that the secret of the Kingdom of God is given to them but that to the outsider everything is in parables or riddles in order that they may not hear and understand lest they repent and be forgiven 4: This mystery and hiddenness is particularly related to the parables about the coming of the kingdom. Only the demons, supernatural beings, recognize Jesus. This strong emphasis on the necessity of suffering⁶ in the life of Jesus and in the life of the disciples⁷ before the hour of victory gives the best explanation to what scholars have called the secrecy motif in Mark⁸. According to William Wrede, a German scholar, the messianic secret motif was a literary and apologetic device by which the Christological faith of the early church could be reconciled with the fact that Jesus never claimed to be the Messiah. Jesus always knew it but kept it a secret for the inner group. The Son of man in Jewish apocalyptic was a glorious, transcendent, heavenly figure who would come victorious on clouds of glory to judge the world at the end of time. Suffering was not part of this picture. For outsiders, then, he remains a mystery until the age to come. Even his disciples did not understand the necessity of

suffering. Only in the light of Resurrection faith—the hope of the Parousia and final victory over Satan—could they understand that he had to suffer and die to fulfill his mission and how they, too, must suffer. Martyrological aspects in Mark can be noted from the beginning. Already according to 2: The theme is suffering, and repeatedly they are reminded that there is no way of coming to glory except through suffering. Three Passion predictions meet either with rejection, fear, or confusion. In the Transfiguration 9: The tension between future glory and prior suffering is the more striking when the Transfiguration is recognized as a Resurrection appearance, placed here in an anticipatory manner. The disciples are reminded of an association of Elijah with John the Baptist and his fate. This is also a hidden epiphany manifestation—the triumphal enthroned king closely juxtaposed with suffering and death. After the third Passion prediction, in chapter 10, two of the disciples ask for places of honour when Jesus is glorified. Even so, the Marcan text gives one of the important building blocks for Christological growth and reflection on the suffering Son of man. In the last section of the Gospel, the scene is shifted to Jerusalem, where Jesus is going to die. His entry is described as triumphal and openly messianic and is accompanied by acted-out parables in a judgment of a barren fig tree, casting money changers out of the Temple, and in a parable of a vineyard in which the beloved son of the owner is killed. There is an increasing conflict and alienation of the authorities. Thus, although the setting is Jerusalem, the orientation is toward Galilee, the place where the Parousia is expected. The Holy Spirit will come to those who must witness in the situation of trial before governors and authorities. The Cross is both the high point of the Gospel and its lowest level of abject humiliation and suffering. A cry of dereliction and agony and the cosmic sign of the rending of the Temple veil bring from a Gentile centurion acknowledgment of Jesus as Son of God. The disciples reacted to the scandal of the Cross with discouragement, although already the scene is set for a meeting in Galilee. There are no visions of the risen Lord, however, in the best manuscripts verses 9–20 are commonly held to be later additions, and Mark thus remains an open-ended Gospel. The Resurrection is neither described nor interpreted. Not exultation but rather involvement in the battle with Satan is the inheritance until the victorious coming in glory of the Lord—a continual process with the empty tomb pointing to hope of the final victory and glory, the Parousia in Galilee. The Gospel ends on the note of expectation. The mood from the last words of Jesus to the disciples remains: What I say to you, I say to all: Matthew used almost all of Mark, upon which it is to a large extent structured, some material peculiar only to Matthew, and sayings from Q as they serve the needs of the church. This Gospel expands and enhances the stark description of Jesus from Mark. The fall of Jerusalem ad 70 had occurred, and this dates Matthew later than Mark, c. Courtesy of the Stadtbibliothek Trier, Ger. It would appear from this that Matthew was claiming apostolic authority for his Gospel through this device but that the writer of Matthew is probably anonymous. This is suggested by the many ways in which Matthew is related to Judaism. The outstanding feature of Matthew is its division into five discourses, or sermons, following narrative sections with episodes and vignettes that precede and feed into them: Each sermon is preceded by a didactic use of narratives, events, and miracles leading up to them, many from the Marcan outline. Each of the five sections of narrative and discourse ends with a similar formula: This presupposes a teaching and acting community, a church, in which the Gospel functions. Though a virgin birth is mentioned, it is not capitalized upon theologically in Matthew. The story includes a flight into Egypt recalling a Mosaic tradition. The name Jesus Saviour is theologically meaningful to Matthew 1: Matthew is not only an original Greek document, but its addressees are Greek-speaking Gentile Christians. By the time of the Gospel According to Matthew, there had been a relatively smooth and mild transition into a Gentile Christian milieu. The setting could be Syria, but hardly Antioch, where the Pauline mission had sharpened the theological issues far beyond what seems to be the case in Matthew. Matthew has no need to argue against the Law, or Torah, as divisive for the church as had been the case earlier with Paul in Romans and Galatians, in which the Law was divisive among Gentile Christians and Jewish Christians, and, indeed, the Law is upheld in Matthew 5: For Matthew, there had already been a separation of Christianity from its Jewish matrix. Christianity is presented as superior to Judaism even in regard to the Law and its ethical demands. The Matthean church is conscious of its Jewish origins but also of a great difference in that it is permeated with an eschatological perspective, seeing itself not only as participating in the suffering of Christ as in Mark but also as functioning even in the face of persecution while

patientlyâ€”but eagerlyâ€”awaiting the Parousia. The Gospel is arranged so that only after the Resurrection is the power of the Lord fully manifest as universal and continuing. Before the Resurrection the disciples are sent nowhere among the Gentiles but only to the lost sheep of the house of Israel; and the end time is expected before the mission will have gone through the towns of Israel. Even in his earthly ministry, however, Jesus proleptically, with a sort of holy impatience, heals the son of a believing Roman centurion and responds to the persistent faith of a Canaanite womanâ€”whose heathen background is stressed even more than her geographical designation, Syro-Phoenician, given in the parallel in Markâ€”by healing her daughter. By overcoming Satan, Jesus gave example to his church to stand firm in persecution. Messianic titles are more used in Matthew than in Mark. Again, this shows that Jesus in his earthly ministry had power over demons, power belonging only to the Messiah and the age to come; and he pushed this timetable ahead. Yet, as in Mark, the miracles are not to be interpreted as signs. When asked for a sign, the Matthean account gives only the sign of Jonah, an Old Testament prophetâ€”i. Even the antitheses in the Sermon on the Mount are not new but demonstrate a higher ethicâ€”one that is sharpened, strict, more immediate because the end time is perceived as coming soon. At such points the peculiar nature of Matthew comes into focus. The sharpening of the Law and the messianic license for the disciples are clearly there. At the same time Matthew presents the maxims of Jesus as attractive to a wider audience with Hellenistic tastes: Jesus is the teacher of a superior ethic, beyond casuistry and particularism.

4: The Reign of God and Rome in Luke's Passion Narrative

The Reign of God and Rome in Luke's Passion Narrative by Yong-Sung Ahn, , available at Book Depository with free delivery worldwide.

Although the Passion Narratives of all four Gospels are similar in many ways, there are also significant differences among them. Moreover, some well-known details, or even whole episodes, are found in only one of the four Gospels. WHY did the authorities find Jesus to be such a great threat? Opposition against Jesus arises early in the Gospels, mostly since he breaks the Sabbath laws Mark 3: Just after the incident in the Jerusalem Temple, the chief priests attempt to kill Jesus Mark The authorities want to kill Jesus again after tells the parable of the wicked tenants Mark The chief priests plot how to arrest and kill Jesus secretly before the Passover Feast Mark The authorities want to kill Jesus not only for breaking the Sabbath, but also for calling God his own Father 5: The chief priests plan to kill Lazarus as well, since many people were believing in Jesus after he raised Lazarus The Plot to Kill Jesus: Mark and Matthew say it was two days before Passover, while Luke less precisely says that the Passover "was near. Jesus is Anointed by a Woman: Some people complain about the waste, saying the ointment could have been sold and the money given to the poor; but Jesus commends the woman, saying the anointing was a preparation for his burial. The only anointing story in Luke is not part of the Passion Narrative, but much earlier 7: In response, Jesus talks about love and forgiveness, not about his own death. Judas Plans to Betray Jesus: Jesus sends some disciples only Luke says it was Peter and John into Jerusalem to prepare for his last meal; in all three Synoptics, it is clearly a Passover Meal, which commemorates the Exodus of the Jews Mark All three Synoptics show Jesus speaking the blessing prayers, and saying the bread and wine is his own body and blood Mark Only Luke gives evidence of the Passover tradition of blessing multiple cups of wine Luke The "Eucharistic" words of Jesus are not recorded in John 13, but were already spoken earlier 6: Then he tells them, "I have given you an example, that you also should do as I have done to you" During the meal, Jesus also gives a "Farewell Discourse" The place where Jesus prays is called "Gethsemane" Mark In all three Synoptics, Judas identifies Jesus with a kiss Mark After Jesus finishes his discourses and prayer, they go "across the Kidron Valley" and enter a "garden," but this is not explicitly identified as "Gethsemane" John Jesus remains in control of the scene; the soldiers hesitate to arrest Jesus when twice he says "I am" Simon Peter and Malchus The word "blasphemy" in ancient Greek literally means "insulting or saying bad things about God. Jesus directly admits that he is "the Christ, the Son of the Blessed" i. God in Mark The Political Trial s: HOW was Jesus executed? In lands occupied by the Romans, the death penalty could only be carried out with the approval of the local Roman governor cf. Mark and Matthew explicitly say Jesus was handed over to Roman soldiers to be crucified; but Luke and John using ambiguous pronouns make it seem like Pilate handed Jesus over to the Jewish authorities to carry out the crucifixion Luke Before being crucified, condemned prisoners were often beaten, scourged, mocked, and mistreated in other ways. Prisoners might already die from this maltreatment, so Jewish law limited floggings to thirty-nine lashes cf. Since Jesus was condemned for claiming to be "King of the Jews," the soldiers mock him with the symbols of royal power and authority, including a scarlet or purple cloak, a crown of thorns , and a reed instead of a scepter. Condemned persons would usually be forced to carry their own cross beams to the place of their crucifixion as Jesus does in John Only Luke tells of Jesus speaking with women along the way to the cross Luke Golgotha, meaning "Place of the Skull" Mark The cross was usually T-shaped, with the cross beam placed on top of an upright post already set in the ground. Crucified persons had to be guarded by soldiers, to prevent family or friends from rescuing them before they died. The charge would often be affixed over the head of the condemned criminal, to serve as a warning to any onlookers: Some victims might bleed to death fairly quickly, but some could survive for several days before succumbing to a combination of dehydration and asphyxiation. In the Synoptics, many women who had followed Jesus from Galilee were "looking on from afar" Mark A certain Joseph, from the Judean town of Arimathea exact location unknown ; he is called a "respected member of the council, who was also himself looking for the kingdom of God" Mark After Pilate was assured that Jesus was dead, based on the testimony of a centurion

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Mark On Friday afternoon just before sundown [when the Sabbath begins], so the burial was done hurriedly
Mark But in the Synoptics, they did not use spices right away evidently for lack of time before sunset ; rather, the women prepared spices after going home Luke The Synoptics do not mention the location of the tomb, but only say that it was hewn out of rock Mark A Comparative Overview of the Events of the Passion: Scripture references in square brackets indicate passages out of chronological sequence, in contrast to the other Gospels.

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Themes Summary Beginning with angels announcing the conceptions of John the Baptist and Jesus Christ, and concluding with the resurrected Jesus being carried up into heaven, the Gospel according to Luke offers an account of the life, death, and resurrection of Jesus of Nazareth. Because Jesus encounters a wide variety of people in Luke, this Gospel offers a glimpse into the different facets of salvation--its spiritual, physical, and social dimensions. Where Do I Find It? The Gospel according to Luke is the third book in the New Testament. It follows two books that speak about Jesus from a similar perspective, the Gospels of Matthew and Mark. The Gospel according to Luke is anonymous, yet the author reveals in the opening verses that he was not an eyewitness of the events he describes. When Was It Written? The best analyses conclude that it was written after Mark and Matthew, probably between 80 and 90 C. However, much material in Luke certainly comes from oral and written sources that had already been in circulation among Christians for some time. How Do I Read It? The Births of John and Jesus Luke 1: John the Baptist Is Born Luke 1: In the temple, a righteous man named Simeon and a prophet named Anna praise God with prophetic words about Jesus. John the Baptist calls the people of Israel to repentance and is imprisoned. He stays in the temple for three days to converse with the teachers of Israel. John the Baptist Calls for Repentance Luke 3: He offers warnings, demands ethical behavior, and declares that one more powerful is coming. Exorcism and Healings Luke 4: Jesus Calls Three Fishermen Luke 5: Healings and Controversies Luke 5: Then comes a collection of impressive miracles: After his followers report back to him, he miraculously feeds a group of about five thousand people. On a mountain he is transfigured, and God speaks to Peter, John, and James. An exorcism, another passion prediction, and some teachings follow. The seventy return with news of success, while Jesus speaks about the judgment of cities and the downfall of Satan. The Parable of the Neighborly Samaritan Luke More Scenes of Teaching and Controversy Luke Warnings against False Piety Luke He warns his followers about those who will oppose them, but promises that they will receive guidance from the Holy Spirit. Teachings about Confidence and Preparedness Luke Coming Judgment Luke He calls for repentance before judgment comes. The Coming Kingdom of God Luke Teachings about Discipleship Luke He also tells a parable that illustrates the wide range of people who are called to share in the kingdom of God. Parables of the Lost Luke The Dangers of Wealth Luke Teaching and Manifesting the Kingdom of God Luke Sight, Salvation, and Kingship Luke Then, a blind beggar near Jericho receives sight from Jesus, Jesus proclaims the salvation of a rich tax collector who gives generously, and he tells a parable in response to speculation about the appearance of the reign of God. Jesus in Jerusalem Luke He criticizes practices conducted in the temple, debates religious authorities, and foretells periods of destruction followed by his return in great glory. Jesus Enters Jerusalem and the Temple Luke Debate and Controversy in the Temple Luke Jesus Foretells Things to Come Luke The Last Supper Luke Jesus and his disciples then eat the Passover meal, at which Jesus says that the bread and wine represent his body and blood. Jesus Instructs His Followers Luke Peter Denies Jesus Luke Jesus on Trial Luke The Death of Jesus Luke Jesus dies quoting Psalm Jesus appears to groups of his followers and ascends into heaven. Discovery of the Empty Tomb Luke Two angelic beings announce to them that he has risen from the dead. As all three of them share a meal in Emmaus, the two travelers recognize Jesus at the moment he blesses and breaks bread. He charges them to remain in Jerusalem until they receive "power from on high. Jesus Is Carried up into Heaven Luke They return to Jerusalem and worship God in the temple. They state that the author was familiar with other written accounts of Jesus. Nevertheless, he seems to have regarded those other accounts as deficient or in need of clarification and correction. Although we cannot know for sure who wrote the Gospel of Luke, the cultural and literary evidence makes it likely that the author was a "he. Luke closely resembles Mark and Matthew, the other two Synoptic Gospels. A little more than half of the stories from Mark also appear in Luke, although the author of Luke made adjustments to this material. Luke and Matthew also share between them about verses that recount sayings of Jesus, sayings that are absent from

Mark. From the literary relationships among these Gospels it seems clear that the author of Luke drew from Mark as a source, from another source that Matthew also used, and from an unknown number of additional sources. The author of Luke also wrote the Acts of the Apostles. Because Acts so clearly presents itself as a sequel to Luke, scholars commonly refer to both books as Luke-Acts, to emphasize their unity as a two-volume literary product. It is unknown whether he was a Jew or a Gentile, whether the Gospel was written for a Jewish or Gentile audience, and where the Gospel was written. Even though some Christian traditions identify this author as the physician named in Colossians 4: Because the same author is responsible for both Luke and Acts and because the two books share many literary and thematic connections, it is profitable to read them together as a two-part narrative about Jesus and his earliest followers. It is customary to speak of "Luke-Acts," referring to both books as a unified literary creation. However, both the Gospel of Luke and the Acts of the Apostles clearly situate Jesus and the good news on center stage. The giving of alms entails more than simply handing over money and walking away; it implies creating a real association with the poor. Conventions of patronage regulated that society, meaning that the wealthy patrons would give money or political favors to others clients in exchange for loyalty, honor, or political support. When Jesus praises almsgiving, he calls for people to give to the poor without expecting any kind of recognition or reciprocity. To give alms is to refuse to insist upon the privileges that society grants to those with status and power; to give alms is to create relationships of solidarity in authentic community. The death of Jesus. At the crucifixion, Luke mentions the presence of many who support Jesus and grieve his death. There is no description of the general public deriding him. A criminal turns to Jesus, defends him, and is promised a place with him in Paradise. Jesus dies with an expression of trust on his lips, quoting Psalm. In the Nazareth synagogue, Jesus cites two passages from Isaiah, both of which use language of "release. When Jesus predicts his death in Luke 9: Once Jesus reaches Jerusalem, Luke consistently names the chief priests, scribes, and sometimes the elders as those who oppose Jesus most vehemently. Pharisees are not named as part of the opposition in Jerusalem. Indeed, the last time Luke mentions any Pharisees is in Luke. The first four verses of the Gospel of Luke resemble prologues in certain historical writings from the ancient world. This resemblance suggests that the author was familiar with conventions of history-writing, but this does not mean that Luke transmits history as if it were raw chronological data presented from a disinterested perspective. The Gospel of Luke interprets the history it tells through a theological lens, amplifying the theological significance of the life, death, and resurrection of Jesus of Nazareth. The stories told there, in what are sometimes called "the Lukan infancy narratives," are unique to this Gospel. These accounts create a powerful introduction to Luke and to its sequel, Acts. They introduce important themes that will recur throughout Luke and Acts, including prophecy, liberation, conflict, and the salvation of God extending to Gentiles. Disagreement exists over the degree to which the travel narrative might possess a sense of coherence or clear thematic purpose. Others conclude that in these chapters the Gospel author presents material about Jesus loosely grouped according to a few themes but with no comprehensive arrangement. This Gospel is famous for its scenes that involve people eating. A meal could create and represent binding communal relationships and commitments. A parable is usually a short story used to illustrate an aspect of the kingdom of God in a way that invites hearers or readers to probe the connections on their own. Parables function as metaphors, fleshing out spiritual ideas through the power of potent suggestions rather than precise descriptions.

6: Download [PDF] Jesus And The Reign Of God Free Online | New Books in Politics

The reign of God and Rome in Luke's Passion narrative; an East Asian global perspective. Ahn, Yong-Sung. Brill Academic Publishers.

Hello, I wonder if you could clarify something that has me puzzled. But Luke also wrote that Joseph and Mary had to go to Bethlehem for a census by Quirinius while she was still pregnant, and this event has been dated at 6 A. There have been no historical records to indicate that any Roman census was held prior to 6 A. But another thing that I discovered in my research is that the well-known historian, Josephus, never documented the slaughter of the innocents, even though he had written quite extensively about Herod the Great. It would seem that Josephus would write something about the mass slaughter of children. I must be missing some important issue and am sure hoping you can clear this up for me. Thank you, Cheryl Hi Cheryl, Thanks so much for writing. It is important to go over all the historic facts we have first so one can understand what is known, what is stated and what is assumed. This was the first census taken while Quirinius was governor of Syria. And everyone was on his way to register for the census, each to his own city. Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, in order to register along with Mary, who was engaged to him, and was with child. While they were there, the days were completed for her to give birth. And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn. Caesar Augustus ordered a census Quirinius was governing Syria hegemonuontos tes Syrias Kyreniou Each family must register at their familial city of origin Further, Matthew chapter 2 reports that Herod the Great ordered the slaughter "all the male children who were in Bethlehem and all its vicinity, from two years old and under" Matt 2: We know that Herod died B. Caesar ordered a census Cyrenius Quirinius was sent to account for Syria and sell the house of Archelaus Cyrenius Quirinius "had been consul" We also know from other historical records that Herod Archelaus was deposed in 6 A. So, the question goes, if Herod the Great died in 4 B. More than One Census Although on its face we seem to have a difficulty here, there are several pieces that we must consider before jumping to the conclusion that Luke and Josephus were speaking about the same event. Indeed, it seems that Caesar Augustus was the type of leader who ordered many censuses in his day. Records exist to show that Roman-controlled Egypt had begun a census as early as 10 B. On another occasion, an enrollment of all the people of the empire happened to swear an oath of allegiance to Caesar. Orosius, a fifth century Christian, links this registration with the birth of Jesus saying that "all of the peoples of the great nations were to take an oath". The only point that is really in question, then, is whether Luke was mistaken in ascribing this census to the time when Quirinius was in the role of Syrian Governor. Is this an accurate objection? The Governorship of Quirinius In studying this problem, there are two main solutions that Christian scholars offer, and each has some good merit. This means that Quirinius may not have been the official governor of Judea, but he was in charge of the census because he was a more capable and trusted servant of Rome than the more inept Saturninus. It was doubtless because of his competent handling of the 7 B. If Quirinius did hold such a position, then we have no contradiction. This option seems to me to be entirely reasonable. You ask why, if Herod committed such an atrocity as killing all the male babies "two years old and under" as Matthew recounts, how could historians such as Josephus completely ignore it? As James Patrick Holding writes "How many boys aged two and under could there have been in and around the tiny city of Bethlehem? Matthew does not give a number. Thus, indirectly, Josephus tells us that there were many atrocities that Herod committed that he does not mention in his histories - and it is probable that authorizing the killing of the presumably few male infants in the vicinity of Bethlehem was a minuscule blot of the blackness that was the reign of Herod. There is certainly no slam-dunk evidence that the Biblical accounts are wrong here. In fact, one must also remember that the Biblical accounts are themselves historic documentation and therefore have historic merit in themselves. To say that this is an error would be premature. God bless you as you seek Him. Josephus, op cit p.

7: Behind Luke's Gospel: The Roman Empire During the Time of Jesus - The Pangea Blog

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As a result, Antipas would govern Galilee and Perea for the next forty-two years. Threats to stability in both areas would have been clear to Antipas when he took office. While he had been making his case to Augustus in Rome, dissidents led by Judas son of Hezekiah had attacked the palace of Sepphoris in Galilee, seizing money as well as weapons which they used to terrorize the area. He rebuilt and fortified Sepphoris, while also adding a wall to Betharamphtha in Perea. His coins carried no images, which would have violated Jewish prescriptions against idolatry. However, on a visit to Rome he stayed with his half-brother Herod II and there, he fell in love with his wife, Herodias, granddaughter of Herod the Great and Mariamne I, and the two agreed to marry, after Herod Antipas had divorced his wife. With his daughter now safe in his custody, Aretas now could declare war on Herod. Initially, Antipas was pleased to see Jesus, hoping to see him perform a miracle, but when Jesus remained silent in the face of questioning Antipas mocked him and sent him back to Pilate. Luke says that these events improved relations between Pilate and Herod despite their earlier enmity. Theodor Mommsen argued that the normal legal procedure of the early Roman empire was for defendants to be tried by the authorities of their home provinces. Sherwin-White re-examined the relevant legal texts and concluded that trials were generally based on the location of the alleged crimes, but that there was a possibility of referral to a province of origin in special cases. The emperor ordered Lucius Vitellius, governor of Syria, to march against Aretas and ensure that he was captured or killed. While staying there he learned of the death of Tiberius 16 March 37 AD, concluded he lacked the authority to go to war, and recalled his troops. When Agrippa fell into debt during the reign of Tiberius despite his connections with the imperial family, Herodias persuaded Antipas to provide for him, but the two men quarrelled and Agrippa departed. After Agrippa was heard expressing to his friend Caligula his eagerness for Tiberius to die and leave room for Caligula to succeed him, he was imprisoned. However, Agrippa simultaneously presented the emperor with a list of charges against the tetrarch: As evidence, Agrippa noted that Antipas had a stockpile of weaponry sufficient for 70,000 men. However, she chose instead to join her husband in exile. It has been conjectured that these were sources for early Christian knowledge of Antipas and his court. The pseudepigraphical Gospel of Peter went further, stating that it was Antipas rather than Pilate who ordered the crucifixion of Jesus.

8: Paul, Apostle of Christ – Another Bible movie ahead – The Reign of God

DOWNLOAD THE REIGN OF GOD AND ROME IN LUKES PASSION NARRATIVE AN EAST ASIAN GLOBAL PERSPECTIVE the reign of god pdf The term "kingdom of God" does not appear in the Hebrew Bible, although "his kingdom" and "your kingdom".

In relationships—be they marriage, community, or family—the lure of power, control, and selfishness can easily create stumbling blocks to the goodness we should and could experience. But God is good! Look at how the gospel passage opens. Of course he has to spell out this matter of divorce more plainly for his disciples, who seem to have a tough time grasping anything, especially when it comes to the Reign of God, which Jesus has been trying in vain to explain to them. Segueing back into his teaching on the Reign of God, Jesus employs an object lesson. When the disciples try to shoo away the children like flies from the dinner table, Jesus takes them in his arms, blesses them, and shows his followers exactly what he means. The Reign of God belongs to the marginalized, to the weak, to the overlooked, to the ones who come with open minds, hearts, and hands rather than to those who mince every word, watch every movement, and judge every action. From the refugee crisis to continued fighting in Afghanistan and Syria to tensions in Liberia and the Central African Republic, to executions and stays of execution, and to ongoing issues of poverty, racial tensions, and spatting politicians in D. And even congregations may be experiencing the pain of broken relationships, worship wars, and fear of decline. Because of the hardness of our hearts, Jesus said, Moses gave the people of Israel a legal code that dealt with their brokenness and kept order. And because our hearts remained hard, God came to us. Through Jesus, we are invited to enter the Reign of God in spite of the mental, emotional, and spiritual plaque that clogs our arteries and hardens our hearts. His open arms receive us just as we are: In our weakness we are loved and saved by completely underserved and totally amazing grace and mercy. This, dear friends, is very good news. We can stop counting the beans, justifying our existence, and judging others in hopes of finding ourselves more worthy. The child inside of each one of us longs to come to Jesus whether or not we realize it. With our Lord there is always hope, always a welcome, and always blessing. Jesus is not ashamed of us. Thanks be to God! Praise the Lord, and share the news. She came to ordained ministry after teaching secondary and college English, working in non-profit management and public relations, and moonlighting as a freelance writer. See more posts by Sharron R.

9: Herod Antipas - Wikipedia

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