

is an echo here of the example of Caleb on the wilderness journey, about whom God declares: "My servant Caleb, because he had another spirit with him, and hath *followed Me fully*, him will I bring into the land whereinto he went; and his seed shall possess it" (Num. 14:24).

Luke precludes the journey to Jerusalem with the words, "as they went in the way", and then gives three short cameos of what following Jesus really entails (9:57-62):

- "A certain man said . . . Lord, I will *follow* thee whithersoever thou goest. And Jesus said unto him . . . the Son of man hath not where to lay his head"
- "He said unto another, *Follow* me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God"
- "Another also said, Lord, I will *follow* thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him,

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God".

In these encounters, Jesus is presenting the true call to pilgrimage, to lay aside the ambitions and allures of this world and travel hopefully with him to the glorious future which is promised to all who complete the journey: "Then Peter said, Lo, we have left all, and *followed* thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (18:28-30).

The Lord Jesus Christ, our Master, has completed his journey. For us he made the ultimate sacrifice to free us from sin, and now sits in glory at the Father's right hand. He travels with us as we follow in the way of discipleship. And his is the supreme example that inspires and guides us on our journey to his glorious Kingdom.

Luke's record of the Sermon on the Mount *

David Budden

Much of the teaching of the Sermon on the Mount is recorded at intervals in Luke 11–14. There appears to have been a concentrated effort by Jesus to get the people of Jerusalem to receive the teaching given originally on the mount to the people of Galilee.

JOHAN RECORDS that, between the Feast of Tabernacles (that is, October; 7:2,14) and the Feast of Dedication (late December; 10:22,40), Jesus was staying in or near Jerusalem. During those weeks he became the centre of a storm of controversy among the Jews (7:40-44), and, while many of the common people heard him gladly, the rulers became more and more menacing. They accused him of being in league with the devil (Lk. 11:15); they cast aspersions on his parentage (Jno. 8:41); they attempted to throw doubt on his sanity (10:20); they even attempted to assassinate him (v. 31). This hostility was brought to a climax by the healing of the blind man (9:39-41), and, immediately after that, Jesus left Jerusalem for a final

tour of the nation before returning to face arrest and crucifixion some three months later.

Luke, in 10:38-42, speaks of Jesus arriving at the home of Mary and Martha in Bethany, only a few miles from Jerusalem. It seems likely that chapters 11 to 14 inclusive cover those few weeks in Jerusalem recorded by John. Though Luke also records that Jesus was "journeying toward Jerusalem" (13:22), this does not necessarily invalidate the suggestion, since it is not to be supposed that Jesus spent every single day of over two months in the city. Undoubtedly he would visit many other nearby towns and villages too, and this verse may well be an allusion to the constant activity being undertaken.

Distributed throughout Luke 11–14 are many references to subject matter recorded by Matthew

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Luke		Matthew	
11:1-4	The Lord's Prayer	6:9-15	The Lord's Prayer
11:9-13	Ask, and it shall be given . . .	7:7-11	Ask, and it shall be given . . .
11:33-36	No man, when he hath lighted a candle, putteth it in secret place . . .	5:15,16	Neither do men light a candle, and put it under a bushel . . .
12:21	. . . treasure . . . not rich . . .	6:19	Lay not up for yourselves treasures
12:22-31	. . . ravens . . . lilies . . . seek ye the kingdom	6:25-33	. . . fowls . . . lilies . . . seek ye first the kingdom
13:24	. . . enter in at the strait gate	7:13	Enter ye in at the strait gate
14:34	. . . if the salt have lost his savour . . .	5:13	. . . if the salt have lost his savour . . .

in the Sermon on the Mount; sometimes whole sections are repeated (see table above). In addition to this, Luke also records the parables of the Mustard Seed and of the Leaven (13:18-21) during the stay in Jerusalem. Matthew's record of them was at a much earlier time, when he was by the Sea of Galilee (Mt. 13:1,31-33).

The parallels here are so close that one is tempted to assume that this is Luke's record of the Sermon on the Mount, and that no attempt has been made to put it in its chronological setting. However, a close examination of the details shows that this is not so, and that Luke's record, as said above, is set in Jerusalem, near the end of the ministry of Jesus. The circumstances of the various parallels are quite different.

Different circumstances

Matthew records the Sermon on the Mount (5:1-8:1) during the early months of Jesus' public ministry, while he was preaching mainly in Galilee, and while his public popularity was growing. The overall picture is of multitudes of people sitting on the hillside listening attentively. There were no interruptions whatsoever, and the final verdict of the people was that they "were astonished at his doctrine" (7:28,29). Only once is there any hint of conflict with the scribes and Pharisees, and that was an oblique criticism: "except your righteousness shall exceed the righteousness of the scribes and Pharisees . . ." (5:20).

Luke's record, however, is totally different, and the circumstances of the various parallels presented in the table are different also.

11:1-4. The Lord's prayer. Jesus himself was "praying in a certain place". Afterwards his disciples asked him to teach them how to pray; thus the prayer was given.

11:9-13. Followed by Jesus healing a dumb person, and the scribes and Pharisees suggesting that Jesus was in league with the devil.

11:33-36. The section begins at verse 29, where people were gathered thick together, and Jesus began to say, "This is an evil generation . . .". The Sermon on the Mount had started on quite a different note: "he opened his mouth, and taught them, saying, Blessed are the poor in spirit . . ." (Mt. 5:2,3). The open conflict with the Jewish leaders arose later in the ministry of Jesus. Furthermore, this section in Luke ends at verse 37, when a Pharisee invited Jesus to dine with him. Then there is a most fierce denunciation of the scribes and Pharisees, the phrase, "Woe unto you", being repeated no fewer than six times (Lk. 11:37-54).

12:21. The folly of putting trust in earthly riches. A man hoping that Jesus would intervene in a family dispute had prompted him to give this teaching (v. 13).

12:22-31. This section runs on into the ominous words, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (v. 51). There is quite a different atmosphere here from that on the Mount.

13:24. Luke records that on the same day (v. 31) certain Pharisees came, endeavouring to frighten Jesus, and thus, presumably, to discredit him before the people. There is no hint of this kind of tactic in Matthew's record.

14:34. This is preceded, in verse 25, by a picture of Jesus moving around, and, seeing crowds following, turning to speak to them.

Interruptions and breaks

In addition to the different circumstances of the 'parallels', Luke's account is punctuated

repeatedly with interruptions from the crowds; it is not a long smooth discourse such as that in Matthew. There was the healing of the dumb man (11:14), an interruption by unbelievers (v. 16), the cry of a woman (v. 27), the Pharisee's invitation (v. 37), the man with his family dispute (12:13), Peter's question (v. 41), those with the question about the slain Galileans (13:1), the deformed woman, healed be it noted, in a synagogue (vv. 10-17), attempts by the Pharisees to frighten Jesus (v. 31), the meal with the Pharisee (14:1), and the crowds moving with Jesus (v. 25), not sitting quietly on a hillside. That two quite separate invitations to dine were received, and accepted (11:37; 14:1), is strong evidence that at least two separate days were involved.

During that period in Jerusalem, Jesus began preparing his disciples for the shattering experience of his arrest and death. He spoke of himself as the good Shepherd, giving his life for the sheep (Jno. 10:11), and of laying down his life (v. 17). Luke records his allusion to death and resurrection in "the sign of Jonas the prophet" (11:29), and also his ominous words, "I have a baptism to be baptized with" (12:50). This is strong evidence that this section of Luke's record is late in Jesus' public ministry. Furthermore, the reference to "these

three years" in the parable of the fig tree (13:6-9) would be meaningless unless the parable was given at the end of Jesus' three-year ministry.

Most important of all, however, is the great cry of lament over Jerusalem (13:34). This must have been uttered in (or in view of) the city, and, what is more, during the last visit to Jerusalem before his triumphant entry a week before the crucifixion. The prophetic words uttered on that occasion—"Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (v. 35)—had their initial fulfilment as Jesus returned to Jerusalem riding on the ass (19:38). Matthew records that Jesus repeated the lament again shortly before his death (23:37-39); his words will again be fulfilled to the full when he returns to Jerusalem in due time as King of the Jews.

The conclusion to be drawn, therefore, is that during those two months Jesus made a long, sustained effort to reach the hearts of the Jerusalem population. He was fearless in his denunciation of the leaders and heartwarming in his appeals to the common people who gladly listened. Much of his earlier teaching was recalled, especially that great statement of Christian principles, the Sermon on the Mount.

The Last Supper

Carlo Barbaresi

THE LAST SUPPER must have been a focal point in the life of the Master. At the moment of his baptism there began 3½ years in which he fulfilled the mission of his heavenly Father. This began with the temptation in the wilderness, his trials continuing with increasing intensity up to and including the time he hung on the tree.

With desire

During his ministry Jesus developed a strong love for those twelve men he had chosen to follow him, and for the women and the other disciples who had gathered around him. He looked forward therefore to that time of solace he would have with the twelve in the meal they would share before his final agony at the hands of the Jews and the Romans. Hence his words in Luke 22:15: "With desire I have desired to eat this passover with you before I suffer". "Desire" is the Greek *epithumia*, meaning "to fix the desire upon, desire earnestly, long for, denoting the inward affection

of the mind rather than the external object" (Bullinger). The Master had earnestly fixed his desire upon this time of communion with his apostles. It was the last such opportunity he would have with them in his mortal life, and a foretaste of the celebration in the Kingdom. How important is this feast to us? It is a time for us to look backwards to his crucifixion and forwards to his coming.

The time of the Last Supper

We read in Luke: "And when the hour was come, he sat down, and the twelve apostles with him" (22:14). Matthew says, "when the even was come" (26:20). The Last Supper must have been celebrated as the thirteenth day of the month Abib passed and the fourteenth commenced, for the Jewish day commenced in the evening (Gen. 1:5). The crucifixion would have taken place almost twenty-four hours later, at even on the fourteenth. The Last Supper would have taken place in the hours of darkness, followed by the