

# Notes to Accompany Podcast 21

## Jesus Teaches in Jerusalem—Engaging Lk 19.28-21.38

We have now arrived in Jerusalem. Here, hostility towards Jesus mounts as Luke presents him as the rejected prophet, like the prophets of the Old Testament. In Lk 19-21 the tension concerns who is the one who is the authentic teacher. The religious authorities are antagonistic towards Jesus. People are attracted to him, especially in the temple, the seat of religious and political authority.



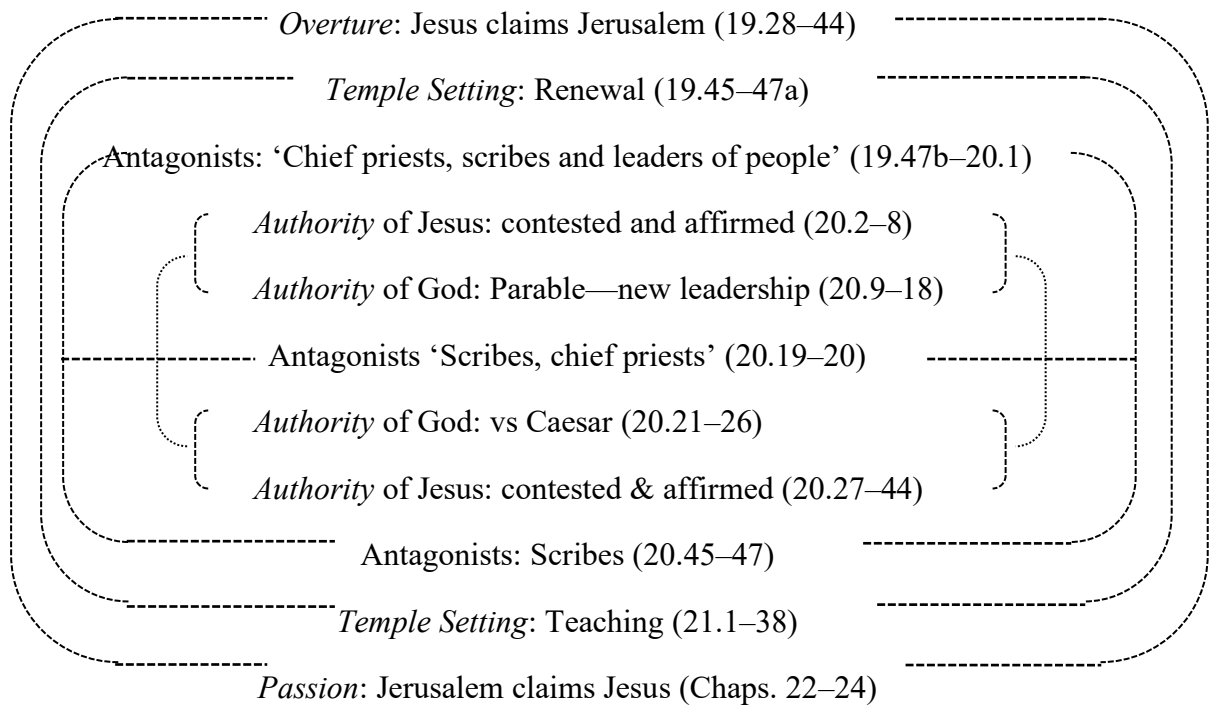
The Dome of the Rock, the site of Jerusalem's ancient temple, looking south-east from the roof top of the Convent of the Sisters of Zion.

*Photo: Michael Trainor, used with permission.*

## The Outline of Lk 19.28-21.38

Jesus' teaching that unfolds in Jerusalem brings him into conflict with the religious authorities and leaders. The issue of 'who has authority' is borne out by the way Luke structures the various scenes that make up this part of the gospel. The auditor senses that Jesus' passion draws closer.

The whole section is framed by the ultimate authority revealed in Jesus. This schema offers a way of reading Luke.



The Dome of the Rock on the Harem El Shariff (Herod’s Temple Mount), the site of the Temple.  
*Photo: Michael Trainor, used with permission.*

## Luke's Apocalyptic and Prophetic Teaching: Lk 21.5–33

Jesus teaches near the temple. In the teaching that follows, the graphic nature of what Luke describes indicates that the temple's destruction is already a reality. This would suggest that Luke writes about generation after 70CE, when the Jerusalem was burnt and the temple destroyed by the Romans.

Luke uses apocalyptic imagery to theologise about the difficulties that the gospel audience is facing. The evangelist borrows from Mark's apocalyptic chapter (Mk 13), apocalyptic images from Q, and reshapes them to speak more pertinently to Luke's audience. Apocalypticism was a unique form of non-literal, theo-poetic writing popular in the 200BCE-200CE period.



An Herodian Street from the first century CE, along which Jesus of Nazareth would have walked on his several visits to Jerusalem and the temple. The temple mount is to the right of this picture and shops for visitors to purchase animals for sacrifice on the left. Note the rocks piled at the end of the street, in situ, evidence of Rome's destruction of Jerusalem in 70CE.  
*Photo: Michael Trainor, used with permission.*

## Luke's apocalyptic chapter (Lk 21.7-11) unfolds in six 'movements':

1. Descriptions of the signs of the end of Age (21:7-11)
2. Identifying the coming persecution (21:12-19)
3. 'Predicting' the forthcoming destruction of Jerusalem (21:20-24)
4. Urging auditors to prepare for the coming of the Son of Humanity (21:25-28)
  - ✦ This will be accompanied by signs that the earth returns to chaos
5. Luke's final assurances and warnings (21:28-36)
6. A note that concludes Jesus' public ministry (21:37-38)

A study of the following comparison between Matthew, Luke and Mark's equivalent apocalyptic discourses indicates the clear messages that the Luke wants to bring out, drawing on Mark and including Q.

Use this table as you read the texts of Mark and Luke.

MATTHEW	MARK	LUKE
21:1-9	Entry into Jerusalem 11:1-10	19:28-38 Prediction of Destruction of Jerusalem 19:39-44
21:10-17	Jesus cleanses temple 11:11	19:45-48
21:18-19	Cursing Fig Tree 11:12-14 Cleansing Temple 11:15-19	
21:20-22	Lessons from withered fig tree 11:20-26	
21:23-27	Question about Jesus' authority 11:27-33	20:1-8
Parable of two sons 21:28-32		
21:33-46	Parable of Wicked Tenants 12:1-12	20:9-19
Parable of wedding banquet 22:1-14	----- Q -----	[14:16-24]
22:15-22	Paying taxes 12:13-17	20:20-26
22:23-33	About resurrection 12:18-27	20:27-40
22:34-40	Great commandment 12:28- 34	[10:25-28]
22:41-46	About David's Son 12:35- 37a	20:41-44

23:1-36	Jesus denounces religious leaders 12:37b-40	20:45-47
Lament over Jerusalem 23:37-39	Q	[11:39-42,44,46,47-51]
	Q	13:34-35
24:1-3	Widow's gift 12:41-44	21:1-4
	Prediction of temple destruction 13:1-4	21:5-7

## Apocalyptic Discourse

MATTHEW	MARK	LUKE
24:4-8	Signs of end of age 13:5-8	21:8-11
24:9-14	Coming persecution 13:9-13	21:12-19
24:15-22	Desolating sacrilege 13:14-20	21:20-24
24:23-25	False Messiahs 13:21-23	
Day of Son of Man 24:6-28	Q	[17:23-24,37]
24:29-31	Coming of Son of Man 13:24-27	21:25-28
24:32-33	Lesson of fig tree 13:28-29	21:29-31
24:34-36	Day & hour unknown except to God 13:20-32	21:32-33
Suddenness of coming 24:37-41	Q	[17:26-27,30,34-37]
Watchful Home Owner 24:41-44	Q	[12:39-40]
Faithful & wise servant 24:45-51	Q	[12:42-46]
Parable of ten bridesmaids 25:1-13		
25:14-15b	Necessity of watchfulness 13:33-37	[12:38; 19:12-15]
Parable of talents 25:14-30	Q	[19:12-27]
Last judgement 25:31-46		
		Lk's ending 21:34-36

## Session Summary

From our engagement with Lk 19-21, we see how Luke:

- Anticipates Jesus' passion and death through the antagonism that now mounts in Jerusalem, especially in the context of his temple teaching;
- Draws upon and modifies Mark's equivalent gospel scenes, especially the apocalyptic teaching in Mk 13;
- Edits Mark to give Luke's Greco-Roman audience confidence in the presence and action of God in the midst of the social upheavals that they are facing;
- Already indicates that the destruction of Jerusalem is a reality. This helps to date the gospel confidently to a post-70 era.



Luke Paints the Icon of the Mother of God Hodegetria.

*Attribution:* By Unknown Icon Painter, Russian (early 15th century)

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