

**if you get tired,
learn to rest,
not to quit.**

+ Banksy



The Gospel of Luke

- Tuesday - The Parables of the Lost
- Wednesday – Reversal
- Thursday - Today!



- Quick recap
- Getting going
- Reversal
- Magnificat
- Woes & Blessings
- Nazareth Manifesto
- The Challenge for us



Challenge to step
up and act like the
shepherd, woman
and father

Different
viewpoints – God
searching for you,
or you turning to
God.

Parables sidebar:
Teaching or
learning?
(Compare with
working with
children)

How do we help
people meet with Jesus
(again)?

Different
viewpoints – the
coin can't be
blamed, the son
could be.

Focus on the day
of turning to Jesus,
not on the
tomorrow





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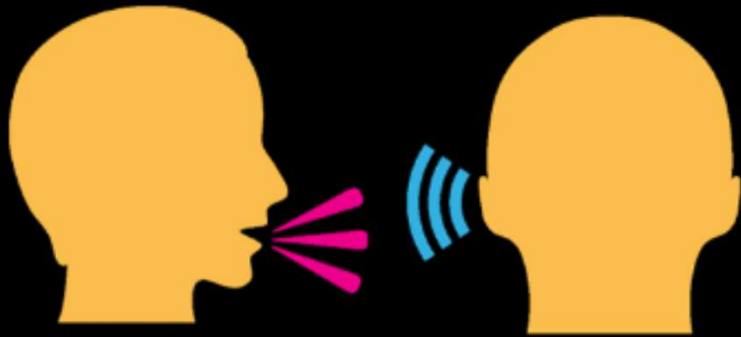




DAVID SHEPPARD

BIAS TO THE POOR

- Is God biased?





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The Gospel of Revolution

The pregnant teenager announces
God's Revolution!





Apologies to the individuals in the photo, it isn't about them, but us.

Reversal - A key theme in Luke

- 'The poor, the marginalised and 'reversal' appear all over Luke and Acts.
- See it particularly in some uniquely Lucan passages
 - Magnificat
 - Woes and Blessings
 - Nazareth Manifesto

Reversal - A key theme in Luke

What is the focus?

- The materially poor
- The marginalised
- The Gentiles
- Reversal and overthrow of the current order

Do all these fit together?



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Mary's Song (the Magnificat, Luke 1.46-55).

- A key moment in the story, where we are told what God is doing and will do through the birth of Jesus.
- This sets the tone for the book
- It occurs only in Luke.

Luke 1.46-53

Magnificat

And Mary said:

‘My soul glorifies the Lord and my spirit rejoices in God my Saviour, for he has been mindful of the humble state of his servant.

From now on all generations will call me blessed, for the Mighty One has done great things for me – holy is his name. His mercy extends to those who fear him, from generation to generation.

He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts.

He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty.

Luke 1.46-53

Magnificat

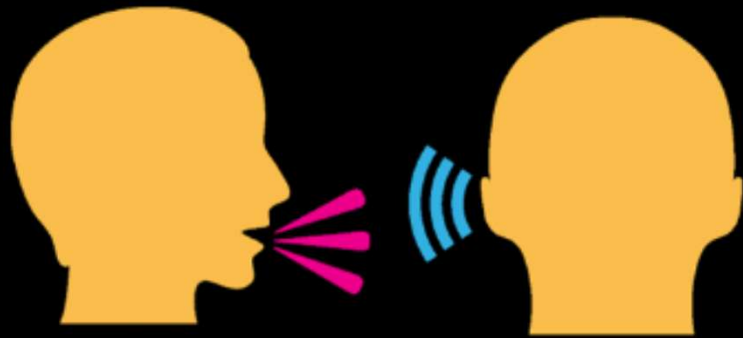
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- Against the rich and powerful and in favour of the poor and hungry?
or
- Is the focus on pride and humility?
or
- Are they the same, or is that just what rich people say?



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Woes and Blessings.

Woes and Blessings

- In Matthew we have the 'beatitudes' ('blessed are ...', Matthew 5.3-10).
- In Luke we have blessings and woes ('blessed are you ...' 'woe to you ...', Luke 6.20-26).
- The difference in emphasis between Matthew and Luke here is striking.
- Luke seems far more pointed.

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Luke 6.20-26

Woes and Blessings

Looking at his disciples, Jesus said:

‘Blessed are you who are poor,
for yours is the kingdom of God.

Blessed are you who hunger now,
for you will be satisfied.

Blessed are you who weep now, for you will laugh.

‘But woe to you who are rich,
for you have already received your comfort.

Woe to you who are well fed now,
for you will go hungry.

Woe to you who laugh now, for you will mourn and weep.

Woe to you when everyone speaks well of you,
for that is how their ancestors treated the false prophets.

Luke 6.20-26

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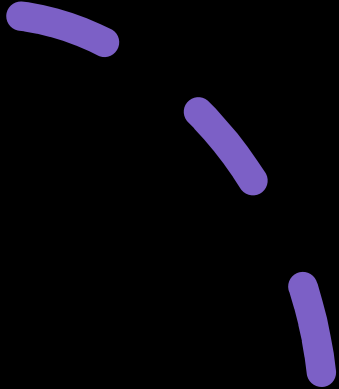
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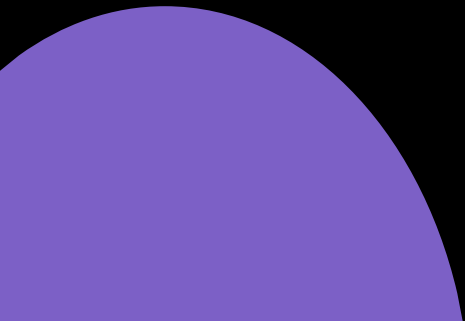
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Woe to you when **everyone speaks well of you**,
for that is how their ancestors treated the false prophets.

‘Now ... they will’ gives a sense of reversal
Difference between ‘poor’ and ‘poor in spirit’
Impact of having the woes

- 
- Where are we?

Poor	Rich
Hungry	Well Fed
Mourning	Laughing





- Does the community speak well of you and your church?

or

- What does the community criticise your church for?



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Nazareth Manifesto

Nazareth Manifesto

- In Mark after being anointed with the Spirit at his baptism, Jesus announces in Galilee, "The time has come. The kingdom of God has come near. Repent and believe the good news!" (Mark 1.14-15).
- In Luke (Luke 4.14-30, esp. 18-19) we are told what he was teaching in Galilee, what this 'good news' was in words
- Jesus sets out his 'manifesto'.
- Again this is unique in Luke.

Luke 4.14-19

Nazareth Manifesto

Jesus returned to Galilee in the power of the Spirit ...

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

‘The Spirit of the Lord is on me, because he has anointed me
to proclaim good news to the poor.

He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
to proclaim the year of the Lord’s favour.’

... He began by saying to them, ‘Today this scripture is fulfilled in your hearing.’

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- Very Jewish – preaching from scriptures in a synagogue on Sabbath and ‘fulfilment’
- Jesus as one anointed by the Spirit – if we have the Spirit too, is this what we should be doing?
- Poor – captives – blind – oppressed – linked?
- Year of Lord’s favour – connection to idea of debt relief in the Jubilee (Lev. 25) and/or the offer of salvation ‘today’?
- Note that Jesus stops his quotation of Isaiah 61.1-2 immediately before the line “and the day of vengeance of our God” – why?

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- Today ... the year of favour ... more tomorrow!

Nazareth Background

Isaiah 61 which Jesus was quoting continues ...

to comfort all who mourn,

and provide for those who grieve in Zion –

to bestow on them a crown of beauty

instead of ashes,

the oil of joy instead of mourning,

and a garment of praise instead of a spirit of despair.

They will be called oaks of righteousness,

a planting of the LORD

for the display of his splendour.

They will rebuild the ancient ruins

and restore the places long devastated;

they will renew the ruined cities

that have been devastated for generations.

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- ²⁴ 'Truly I tell you,' he continued, 'no prophet is accepted in his home town. ²⁵ I assure you that there were many widows in Israel in Elijah's time, when the sky was shut for three and a half years and there was a severe famine throughout the land. ²⁶ Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. ²⁷ And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed – only Naaman the Syrian.'
- ²⁸ All the people in the synagogue were furious when they heard this. ²⁹ They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff.

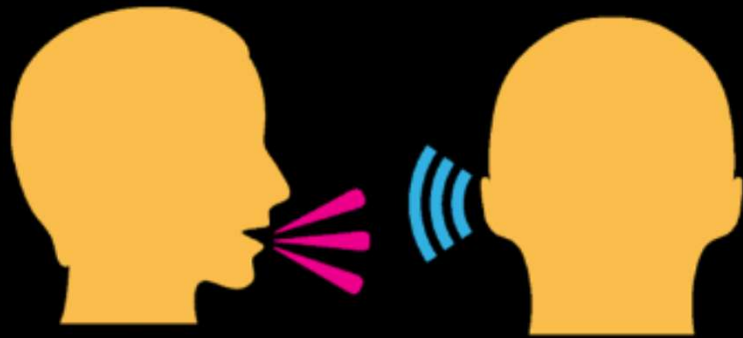
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Jesus was in favour of the wrong sort of 'poor'

It goes on and on ...



It goes on and on ...



- Which (type of) marginalised or despised people are you not on the side of?

or

- Who are 'the Gentiles'- the 'wrong sort of marginalised' for you?



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Luke - The Gospel of Revolution

The pregnant teenager woman announces God's Revolution!



Luke - The Gospel of Revolution

The challenge is how to take Luke seriously, without just collapsing into contemporary secular politics



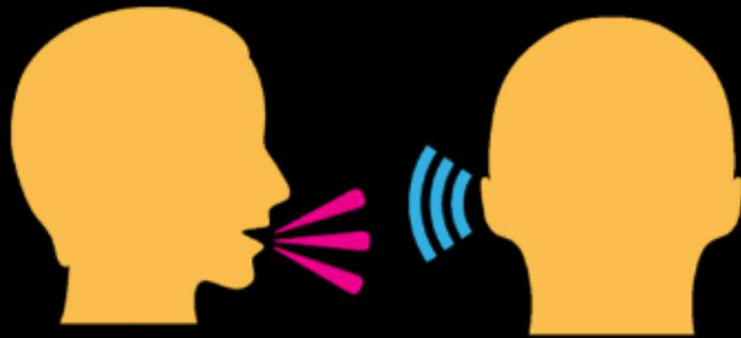
MARGINALIZED PERSON

HOMELESS
TRANS
IMMIGRANTS
FELONS
DISABLED
POC
WOMEN
LOW-INCOME
INDIGENOUS COMMUNITIES
LGBTQ
WOC
MENTALLY ILL
DISREGARDED
SILINED
CITIZENS
SENIOR
YOUTH
VETERANS
MIGRANTS
TRANSGENDER
OSTRACIZED
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GENDER
COMMUNITY
SUBSTANCE ABUSER
INMATES
UNEMPLOYED
PERSECUTION
GIRLS
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SOCIAL INCLUSION
AFFIRMATIVE ACTION
PREJUDICE
CHILDREN
POVERTY
HUMAN TRAFFICKING VICTIMS
EMPOWER
INCLUSIVE
PERSECUTED
RACIAL MINORITIES
HARASSED

Luke - The Gospel of Revolution

The challenge is how to take Luke seriously, without just collapsing into contemporary secular politics





- Does the language of a revolution excite you? Worry you? Why do you think you have those reactions?

or

- ‘Can a rich man be saved?’ (as Clement of Alexandria, a biblical scholar in Egypt, AD 190 asked).



Jeremy Duff & Joanna Collicutt McGrath



Meeting Jesus

human responses
to a yearning god

PETER'S PREACHING

THE MESSAGE OF MARK'S GOSPEL
JEREMY DUFF

