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### He set his face to go to Jerusalem Luke 9.51-62

51 When the days drew near for him to be taken up, he set his face to go to Jerusalem. 52 And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. 53 But the people did not receive him, because his face was set toward Jerusalem. 54 And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?"

55 But he turned and rebuked them. 56 And they went on to another village. 57 As they were going along the road, someone said to him, "I will follow you wherever you go." 58 And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." 59 To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." 60 And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God." 61 Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home." 62 Jesus said to him, "No one who puts his hand to the plough and looks back is fit for the kingdom of God."

With His public ministry drawing to a close in Galilee, Luke[[1]](#footnote-1) writes that Jesus *set ‘His face towards Jerusalem’* which meant He had now entered His final stages of ministry and thereby began His all-important *pilgrimage* to Jerusalem[[2]](#footnote-2) and taking with Him *His* disciples – especially the twelve closest ones to Him![[3]](#footnote-3)

Some Jews were looking for a *‘warrior’* Messiah to overthrow the Romans but Jesus was a *‘suffering-servant’* Messiah who would overcome human sin by his sacrificial death.[[4]](#footnote-4)

Accordingly, He ministered to many lost and needy *‘sheep’* of Israel and occasionally, He also ministered to non-Jews of Tyre, Sidon, Judea, Perea and Samaria.[[5]](#footnote-5) For these ministries he was condemned by Jewish authorities for *‘neglecting the needs of Israelites’.*[[6]](#footnote-6)

Jesus was also known as the **Hound of Heaven**[[7]](#footnote-7) who responds to the needs of the *‘lost’* as a compassionate Saviour: hence the famous 182 line poem written by Francis Thompson – based on Acts 8.25-40.

During His long and last journey to Jerusalem, Jesus *appears* to make some curious decisions on *‘which way to go next* [[8]](#footnote-8) and many biblical scholars find Luke’s approach to be confusing.[[9]](#footnote-9)

It is not known how many disciples, who by this time were now known as *‘apostles’*[[10]](#footnote-10) were with Jesus at His departure from Galilee for some had gone ahead to arrange the practical matters of food and accommodation and so on.

During this *drawn-out* journey, different disciples are mentioned from time-to-time and in the case of Judas the betrayer, he was only mentioned when they were at Mary and Martha’s place in Bethany and then again at Jerusalem when he conspired with the authorities to betray Jesus.[[11]](#footnote-11)

Worthy of note[[12]](#footnote-12) is that on twelve occasions,[[13]](#footnote-13) Luke writes of Jesus travelling to Jerusalem however, not to *‘a set plan’* as it may first appear. Leon Morris points out[[14]](#footnote-14) *“a problem arises when we try to trace His course.”* [[15]](#footnote-15)

So, from the beginning at Luke 9.51ff Jesus appears to be going the shorter way through Samaria, but later we find Him passing through Jericho[[16]](#footnote-16) on the longer route through Perea.

It is Luke in 10.38 who points out that Jesus is at Bethany at the home of Lazarus, Mary and Martha who were very special friends of His, or perhaps, on pure assumption, one of them may have been sick[[17]](#footnote-17)- however, whatever the reason, this is less than 5 kms from Jerusalem, however, in 17.11 He is *“between Samaria and Galilee.” About 50 kms away from Jerusalem!*

Naturally, there are those who see this *“as part of this formidable journey from Galilee to Jerusalem”*, during which Jesus gave more of His priceless teaching and, as He was so compassionately compelled to do, healing the sick and encouraging faith in God the Father.[[18]](#footnote-18)

When going back to the early part of His journey, when the Samaritan villagers, saw that Jesus’ face was ***set toward Jerusalem***, they *‘cut Him off’* as their feud with the Jews was still historically bitter[[19]](#footnote-19) and so they would not help anyone travel to Jerusalem via Samaria – not even Jesus *at this stage*.[[20]](#footnote-20)

In earlier times, towards the end of the first century BC there had been a relaxation of bitterness after Herod married a Samaritan woman, perhaps trying to bridge the gap between Jews and Samaritans … however …

it gave the Samaritans[[21]](#footnote-21) access to the inner-court of the Jerusalem Temple and, after Herod’s death,[[22]](#footnote-22) hostility became more implacable because *Samaritans* were accused of throwing human bones into the Temple[[23]](#footnote-23) porches and all over the sanctuary in the middle of the night.[[24]](#footnote-24)

From then on, Samaritans were considered *‘from the cradle’* as impure in very high degree … causing the widespread of impurity.[[25]](#footnote-25) But not so with Jesus who, on His way to Jerusalem … met ten lepers – one a Samaritan whom he healed and the Samaritan thanked Him.[[26]](#footnote-26)

However, this surly[[27]](#footnote-27) attitude towards Jesus was too much for James and John and so these *‘sons of thunder’* as Jesus called them[[28]](#footnote-28) were not joking when they wanted to rain *‘thermal weapons upon them’*[[29]](#footnote-29) or the calling down *‘fire’* from heaven in the name of Jesus![[30]](#footnote-30)

These fiercely loyal cousins of Jesus were *black and white*, tightly controlled, not given to expressing *softer* emotions but were dominated by *‘sinful passions’* [[31]](#footnote-31) unable to please God with their *‘fleshly thinking’* writes Paul in his letters to the Romans[[32]](#footnote-32) and Colossians.[[33]](#footnote-33)

In those days and for hundreds of years beforehand, *thermal weapons*[[34]](#footnote-34)were used to burn and destroy enemy personnel, fortifications and equipment during the wars in the classical and medieval periods from the 8th century BC onwards – if it was a threat they made, it was a *real* threat they just might be able to carry out!

It is interesting that James and John[[35]](#footnote-35) were not only natural brothers they were perhaps true *brothers-in-arms*[[36]](#footnote-36)as soldiers and possibly in the use of the such lethal weapons of war.[[37]](#footnote-37)

Jesus ***rebuked*** them[[38]](#footnote-38) stating this was not the way His followers were to conduct themselves and they must avoid being oppositional to the Samaritans[[39]](#footnote-39) and so they went on to another village – perhaps a Jewish one.

As it so wisely states in Proverbs 15.1, *“A soft word turns away wrath, but a harsh word stirs up anger.”* Wise people learn from others; some learn only from their own experience; fools, it is suggested, find it difficult to learn at all.[[40]](#footnote-40)

As Jesus journeyed on towards Jerusalem about 22 hours walk away,[[41]](#footnote-41) Luke mentions that *one* *“would be disciple”* withdrew – ‘discipleship’ it appears would be too demanding for this man.

A second man was also attracted to discipleship but had a *ready-made* excuse for delay – his father had died and so after he buried his father, he would come back – but again, Jesus pointed out that discipleship would be too demanding for him as it has a *single-minded* clause to it.

A third man was also attracted to discipleship but when faced with the realities of personal risks and costs - he withdrew as well.

As each of these three potential ‘disciples’ *‘took their leave’*, it reminds us of the words of **Saint Marher** who said in 1225 in the days of King Henry III[[42]](#footnote-42) of England (1207-1272) ... *‘time and tide waits for no man’* [[43]](#footnote-43)and whilst this trip to Jerusalem was of unique importance to Jesus[[44]](#footnote-44) and the world – it was not so for everyone.

In Matthew 20, Jesus confirms that his cousins, James and John, would suffer and die for His sake and Acts 12 records the death of James circa. AD 44 – killed by Herod Agrippa who also arrested Peter and other christians.[[45]](#footnote-45)

From Luke’s *‘intensive study’* of the history[[46]](#footnote-46) of Jesus, we learn of Him in a personal way so that when His actual time came, Jesus knew well what he was facing up to. So, from the outset of His journey in Galilee when He ***set his face*** towards Jerusalem to do what no man had done before, the closer it came, the more the pressure began to reveal itself *‘in His face’*.

This was all according to the great ***plan***[[47]](#footnote-47) of God and the Greek word used here means ***prognosis*** [[48]](#footnote-48)– the *‘necessity of the death of Christ’* as the Saviour of the world.

Luke was a *humble and disciplined* writer and as such, he kept himself well into the background to let *all* the light fall on the important theme of his two-fold book[[49]](#footnote-49) known as Luke-Acts: the good-news that Jesus is both ***Lord and Saviour*** without doubt.

Also important to Luke was the early writings of Mark which Luke incorporated into his writings[[50]](#footnote-50) and rewritten in Luke’s more developed literary style: Luke also included much of the teachings[[51]](#footnote-51) of Jesus which is found in Matthew.

Jesus was determined to go to Jerusalem and face the cruelty of the Cross – **perhaps His face declared His determination** to do His Father’s will, after all, He was, and still is, *“the Mediator of Creation”*![[52]](#footnote-52)

A brilliant theologian Hans Conzelman, wrote a book called **The Theology of St. Luke**.

He clarifies two things regarding the coming of Jesus, He death and resurrection:

1. Jesus in accepting the Cross became the *‘centre of History’* we may easily say, ‘the centre of God’s plan for humanity’. God has a plan!

Accordingly, history runs it course in three phases:

1. The period of Israel, of the Law and the Prophets.

2. The period of Jesus, which gives a foretaste of future eternal salvation.

3. The period between the coming of Jesus and His second coming – the last age.

Accordingly, whatever Luke can write of the truth of Jesus he puts it into his story as part of his own self-effacing loyalty to his Lord – he refrains from irrelevant things that detract from the most important factor that Jesus ***set his face*** to go to Jerusalem – wholly dedicated to the plan of God.[[53]](#footnote-53)

In one way at least, this ***set*** look on the face of Jesus aroused some curiosity to say the least: Luke, a doctor of medicine with years of practice, perhaps he alone with his keen sense of noting the more sensitive things in peoples lives - but did Luke actually see Jesus – probably not.[[54]](#footnote-54)

So, did someone or a number of people tell Luke about that look on the face of Jesus was to *“a marked degree”.* In other words, noticeable enough to arouse interest or deepen concern.

Whatever that *‘set face’* looked like, it is now written in history and eternity alike – he ***set His face*** to go to Jerusalem and He allowed nothing to get in His way.

No photographs in those days and so it adds intrigue to the fact that someone or perhaps *many* saw the look on the face of Jesus to note it … obviously important enough for Luke to record it for us to know it deepest significance.

The expression *to be received up* - just this once in the entire gospel and, under these particular conditions, makes it most unusual. It is actually a noun *‘the days of his receiving up’* which emphasises the concept of the *‘welding’* of steel to steel – metaphorically.[[55]](#footnote-55)

Luke has in mind the consummation of Jesus’ work of universal salvation which in the crucifixion, resurrection and ascension is the sequence of events of the Cross:

much love and the great courage of love was needed according to the statement, Jesus *“****set his face*** *to go to Jerusalem”* for He knew very well what awaited Him there – it was God’s plan[[56]](#footnote-56) and His:[[57]](#footnote-57) the journey Jesus took was *‘his journey of suffering unto death to fulfil the divine plan of salvation.’*

So, when He set his face to Jerusalem it was in peace and mercy, healing the sick, the blind and the lame, having His last meal with his loyal disciples, submitting to the will of those contrary to Him, gave Himself to their misdirected sense of justice and turned their brutality into His forgiveness and loving-kindness.[[58]](#footnote-58)

And so, according to the eternal plan beforehand, in His victorious life over sin and death, He declared in His own words *‘the Son of Man came not to be served but to serve, and to give His life as a ransom for many.’*

He set his face to Jerusalem alright but as John the beloved apostle wrote at the end of his gospel, *“there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.”*

In the name of the Father, Son and Holy Spirit.

1. . Luke is the only one of the four gospel writers to present this story of Jesus ‘making a journey to Jerusalem’ as a plan. It starts in 9.51 *“he set his face to go to Jerusalem”* and concludes in 19.10, *“for the Son of man came to seek and to save the lost.”*. G B Caird, Saint Luke, Pelican Commentary, p139 suggests that Luke ‘attempted a framework’ to Jesus’ trip but wrote an artificial structure, full of topgraphical inconsistencies. Hans Conzelmann is more critical in his work, The Theology of Luke, Faber & Faber, 1960, p62 and writes, “We have to start from the fact that Luke develops the idea of a journey, for which there is little support in the material available to him.” However, did Luke have other sources including verbal confirmation? Leon Morris in his commentary on Luke, IVP, 1974, is accepting of Luke’s approach and on p177 writes that Jesus appears to be going by the shorter route through Samaria, but later we find Him passing through Jericho (19.1) which is on the longer route through Perea. In Luke 10.38, Jesus is at Bethany, the home of Martha and Mary - a couple of miles from Jerusalem … but in 17.11 He is ‘between Samaria and Galilee’” It is not a matter that has significant impact on the main story.

   Luke 19.1 cf Mark 10.46 adds in the ‘two’ Jerichos which is correct. There was a new and an old Jericho close-by as the story of blind Bartimaeus confirms. [↑](#footnote-ref-1)
2. . Jesus is said to have regularly travelled between Tiberius in Galilee to Jerusalem which was about 150-179 klms and approximately 2-3 days journey. [↑](#footnote-ref-2)
3. . According to Luke 10.51ff, Jesus had with him ‘seventy others’ and sent them on ahead of Him, two by two, into every town and place where he himself was about to come …”. [↑](#footnote-ref-3)
4. . From Psalm 23 and used by the Catholic and Lutheran churches as outreach. [↑](#footnote-ref-4)
5. . See Matthew 15.22, Mark 7.24-30, Luke 17.11-19 and John 3.22-36. Jesus was condemned by the Jewish authorities for ‘neglecting’ people of Israel for doing so. [↑](#footnote-ref-5)
6. . Either before Caiaphas in Matthew 26.57 and Mark 14.53; or before Annas or Priests and Scribes in Luke 22.61, John 18.24, Luke 22.63 or Theological Dictionary of the New Testament, Kittel, p105 but Volumne ? Source unavailable presently. [↑](#footnote-ref-6)
7. . Also known as ‘The Hound of Heaven’ in the magnificent [poem](https://en.wikipedia.org/wiki/Poem) written by English poet [Francis Thompson](https://en.wikipedia.org/wiki/Francis_Thompson) (1859–1907) which became the source of much of Thompson's posthumous reputation and highly praised by [G. K. Chesterton](https://en.wikipedia.org/wiki/G._K._Chesterton), and influenced [J. R. R. Tolkien](https://en.wikipedia.org/wiki/J._R._R._Tolkien), who presented a paper on Thompson in 1914. [↑](#footnote-ref-7)
8. . Morris, op.cit., p403. “The throne of grace lies open to everyone.” [↑](#footnote-ref-8)
9. . See footnotes: 1, 13, 19 and 40. Clyde Weber Votaw in 13 makes a salient point. [↑](#footnote-ref-9)
10. . The commissioning of the Twelve Apostles by Jesus from among his many disciples appears in all three Synoptic Gospels: Matthew 10:1–4, Mark 3:13–19 and Luke 6:12–16. [↑](#footnote-ref-10)
11. . The biblical stories do not say where or when Judas was born, and describe different versions of how he died. The stories say that Judas was a disciple of Jesus and that he betrayed his leader, agreeing to turn him over to a crowd led by the chief priests in exchange for money — 30 pieces of silver. According to the Gospel of Matthew Judas was treasurer – John 13.29. John speaks of him as a thief – 12.6, mainly, we may suppose, on the grounds that he ‘pilfered’ the money which was entrusted to him. [↑](#footnote-ref-11)
12. . The University of Chicago Press, Clyde Weber Votaw, 12/1905, writes, “For all practical purposes the chronology of Jesus’ public ministry is fully known and indisputable … we do not need to know the exact year of his entrance into public activity, or of his death, or the precise interval between these two events … this passion for precise dates is a modern interest … as it is, the gospels give us no exact dates for any of the events in the life of Christ.” The Chronology of Jesus’ Public Ministry, p425 [↑](#footnote-ref-12)
13. . See Luke 9.51, 53; 13.22, 33; 17.11; 18.31; 19.11. 28 and 9.57; 10.1, 38; 14.25 In Biblical times, a journey was quite often an ordeal as can be observed from Luke's coverage of Jesus' journey to Jerusalem over 13 chapters – from Luke 9:51 to 19:41. [↑](#footnote-ref-13)
14. . Op. cit., p177 [↑](#footnote-ref-14)
15. 15. Luke depends on other gospel narratives and information gathered from ‘eyewitnesses’ and ‘servants of the Lord’. [↑](#footnote-ref-15)
16. . As mentioned before, there were ‘two’ Jerichos which is correct. There was a new and an old Jericho close-by as the story of blind Bartimaeus confirms. [↑](#footnote-ref-16)
17. . Lazarus is an abbreviation of the name Eleazar which was the fourth most common male name among Palestinian Jews from 300BC - AD 200. John 11.1. [↑](#footnote-ref-17)
18. . There are those who keep it all together as one journey, some suggesting it was probably two separate journeys. Others think the ‘journey’ to be quite artificial and hold that Luke has inserted here a good deal of miscellaneous matter which did not belong anywhere else.” The question arises of what harm is there to the truth of the matter that Jesus left from part of Palestine to go to another part of it to be crucified – one long trip, two shorter trips or even a number of ‘sections’ to the overall journey that began and finished at a certain time and place as the fulfillment of God’s great plan. DW [↑](#footnote-ref-18)
19. . This bitterness was deep-seated before 150BC from a religious quarrel between Egyptian Jews and Samaritans over two sanctuaries at Jerusalem and Gerizim. It was ‘loaded with hatred’ according to Jeremias in his excellent book, Jerusalem in the Time of Jesus, SCM Press, London 1969 p353. [↑](#footnote-ref-19)
20. .Apparently they did not mind receiving Galileans as such …. Josephus tells us that Samaritans were not averse to ill-treating pilgrims going to Jerusalem, even to the extent of murder on occasions – it was the custom of the Galileans to pass through Samaria at festival time hence the Parable of the good Samaritan. [↑](#footnote-ref-20)
21. . During Herod’s reign the Samaritans seem to have had access to the inner court of the Temple at Jerusalem … lost this right some twelve years after Herod’s reign … Joachim Jeremiah, Jerusalem in the Time of Jesus. SCM, London, 1969, p353. [↑](#footnote-ref-21)
22. . Some scholars believe Herod died in March 4BC and others, AD6. Perhaps the earlier date is more likely. The Jewish historian Flavius Josephus recorded details of his death, telling of symptoms that included intense itching, intestinal pain, shortness of breath, convulsions, and gangrene of the genitalia. [↑](#footnote-ref-22)
23. . The long-standing feud between Jews and Samaritans had many causes, racial, political as well as religious … rival Temples of Jerusalem and Mount Gerizim … each claiming to be the one true sanctury of Deuteronomy 12. G B Caird, op.cit., p140. [↑](#footnote-ref-23)
24. . Jeremias, op.cit. [↑](#footnote-ref-24)
25. . Ibid, p355-358. [↑](#footnote-ref-25)
26. . Luke 17.11-19 [↑](#footnote-ref-26)
27. . Surly behavior is always frowned upon, but the word's origins are in the behavior of English nobility. Surly's roots are in *sirly*, as in sir, meaning arrogant, haughty, and superior — rude, snotty, sullen, mean and cranky can be added to the list. [↑](#footnote-ref-27)
28. . Boanerges is a surname given to James and John by Jesus. Its meaning can be ‘sons of thunder’ but also ‘sons of the tumult.’ See Mark 3.17 [↑](#footnote-ref-28)
29. . Early thermal weapons, which used heat or burning action to destroy or damage enemy personnel, fortifications or territories, were employed in warfare during the classical and medieval periods – approx: 8th century BC to the mid-16th century AD. [↑](#footnote-ref-29)
30. . In the face of the insult to their Master they felt they had only to call for the fire in Jesus’ name and it would be given. But this is more credit to their zeal and their devotion to Jesus than to their understanding the nature of Christian service. Leon Morris. Tyndale Commentary on Luke. IVP 1974, p179 [↑](#footnote-ref-30)
31. . Romans 7.5, 8.3 and 8.8 and Colossians 2.18. [↑](#footnote-ref-31)
32. . Paul’s letter to the Romans 8.5-6 [↑](#footnote-ref-32)
33. . To be on their guard and ‘put to death false teaching’. Colossians 4:2-6. [↑](#footnote-ref-33)
34. . Early thermal weapons, which used heat or burning action to destroy or damage enemy personnel, fortifications or territories, were employed in [warfare](https://en.wikipedia.org/wiki/Warfare) during the [classical](https://en.wikipedia.org/wiki/Classical_antiquity) and [medieval](https://en.wikipedia.org/wiki/Middle_Ages) periods (approximately the 8th century BC until the mid-16th century AD). [Incendiary devices](https://en.wikipedia.org/wiki/Incendiary_device) were frequently used as projectiles during warfare, particularly during [sieges](https://en.wikipedia.org/wiki/Siege): some substances were boiled or heated to inflict damage by [scalding](https://en.wikipedia.org/wiki/Scalding) or burning; other substances relied on their [chemical properties](https://en.wikipedia.org/wiki/Chemical_properties) to inflict burns or damage. These weapons or devices could be used by [individuals](https://en.wikipedia.org/wiki/Warrior), thrown by [siege engines](https://en.wikipedia.org/wiki/Siege_engine), or utilised as army [strategy](https://en.wikipedia.org/wiki/Military_strategy). Incendiary mixtures, such as the petroleum-based [Greek fire](https://en.wikipedia.org/wiki/Greek_fire), could be launched by throwing machines or administered through a [siphon](https://en.wikipedia.org/wiki/Siphon). Sulfur-and-oil-soaked materials were sometimes ignited and thrown at the enemy, or attached to spears, arrow and [bolts](https://en.wikipedia.org/wiki/Crossbow_bolt) and fired by hand or machine. The simplest and most common thermal projectiles were boiling water and hot sand, which could be poured over attacking personnel. Other [anti-personnel weapons](https://en.wikipedia.org/wiki/Anti-personnel_weapon) included the use of hot [pitch](https://en.wikipedia.org/wiki/Pitch_(resin)), oil, [resin](https://en.wikipedia.org/wiki/Resin), animal fat and other similar compounds. Smoke was used to confuse or drive off attackers. Substances such as [quicklime](https://en.wikipedia.org/wiki/Quicklime) and [sulfur](https://en.wikipedia.org/wiki/Sulfur) could be toxic and blinding. Fire and incendiary weapons were also used against enemy structures and territory, sometimes on a massive scale. Large tracts of land, towns and villages were frequently ignited as part of a [scorched earth](https://en.wikipedia.org/wiki/Scorched_earth) strategy. Some siege techniques—such as [mining](https://en.wikipedia.org/wiki/Mining_(military)) and boring—relied on combustibles and fire to complete the collapse of walls and structures. [↑](#footnote-ref-34)
35. . Usually identified by the name Salome, the mother of James and John may also have been a sister of Mary, the mother of Jesus, making them **first cousins of Jesus** and relatives of John the Baptist. Soon after his initial call, John witnessed many of the Lord's early miracles and teachings. [↑](#footnote-ref-35)
36. . The term *brothers in arms* originated as a means to show the unique bond between those who serve together and was coined c1480. [↑](#footnote-ref-36)
37. . Calling down fire ultimately originated from the Latin *arma*, which variously refers to troops, war, and the tools of war. [↑](#footnote-ref-37)
38. . This was not the only time Jesus ‘rebuked’ James and John – see Mark 10.35-45: and in another tradition, also rebuking their mother – see Matthew 20:20-28 when they asked Jesus to grant them seats on his right and left in his glory. Jesus’ simply asked if they could drink from the same cup he was? Nevertheless, He pointing out that the honour was not His to grant. The other apostles were annoyed with them. [↑](#footnote-ref-38)
39. . Samaritans originated from ancient [Israelites](https://en.wikipedia.org/wiki/Israelites) and claim descent from the northern [Israelite tribes](https://en.wikipedia.org/wiki/Twelve_Tribes_of_Israel) who were not [deported](https://en.wikipedia.org/wiki/Assyrian_captivity) by the [Neo-Assyrian Empire](https://en.wikipedia.org/wiki/Neo-Assyrian_Empire) after the destruction of the [Kingdom of Israel](https://en.wikipedia.org/wiki/Kingdom_of_Israel_(Samaria)). The Samaritans believe they are the true [religion of the ancient Israelites](https://en.wikipedia.org/wiki/Yahwism) hence their opposition to [Judaism](https://en.wikipedia.org/wiki/Judaism), the ethnic religion of the [Jewish people](https://en.wikipedia.org/wiki/Jews).Samaritans venerate [Mount Gerizim near Nablus](https://en.wikipedia.org/wiki/Mount_Gerizim) (biblical [Shechem](https://en.wikipedia.org/wiki/Shechem)), and not the [Temple Mount](https://en.wikipedia.org/wiki/Temple_Mount) in [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem), to be the holiest place on Earth. Declared by UNESCO at World Heritage Centre 11th October 2017. [↑](#footnote-ref-39)
40. . In the Hebrew of this proverb it means it, *“makes knowledge good.”* [↑](#footnote-ref-40)
41. . In biblical days it was said to be 104 kms in distance between the two places and was approximately therefore 22 hours walking in good weather conditions, however, as it turns out, Jesus took them on a much longer journey [↑](#footnote-ref-41)
42. . Henry III (1 October 1207 – 16 November 1272), also known as Henry of Winchester, was King. [↑](#footnote-ref-42)
43. . In those days, the word ‘tide’ did not mean anything to do with the ebb and flo of tidal waters but ‘taid’ as a ‘a portion of time’ such as a season referred to as eventide, noontide, springtide and so on. Originating with ‘taid’ it progressed from Old Norse, Old Saxon, Old English and Old High German to its modern meaning of tide today. [↑](#footnote-ref-43)
44. . Luke, The Cambridge Bible Commentary by E J Tinsley, Cambridge, 1965, p109. [↑](#footnote-ref-44)
45. . About that time Herod the King laid violent hands on some who belonged to the church. He killed James the brother of John with the sword, and when he saw that it pleased the Jews, he proceeded to arrest Peter also and others. [↑](#footnote-ref-45)
46. . Written in about the year AD60, Luke wrote both the gospel in his name and the book of the Acts of the Apostles. Much of Luke’s writings has been thoroughly researched and Mark allowed Luke to consult his manuscript while he was still busy writing the gospel. The New Bible Dictionary, IVP, Suffolk, 1962, pp756f. J.N.Geldenhuys, Dutch Reformed Church, South Africa writes, “From the prologue to Luke and the introductory words to Acts … it is clear that Luke wrote his two treatises in closest relationship to each other. We may even look upon the Gospel and Acts as one book written in two volumes.” [↑](#footnote-ref-46)
47. . The Greek for plan is which means Jesus’ death was according to the plan for the salvation of the world by making sufficient atonement for the sins of the world and by bringing the light of life into it. [↑](#footnote-ref-47)
48. . The Greek is– (prognosis) the most likely outcome of the plan. [↑](#footnote-ref-48)
49. . “Luke did not intend to write an ordinary historical treatise or a biography” writes Geldenhuys, “as a faithful companion of the great missionary apostle Paul, his religious faith was to him a matter of life or death. His gospel was accordingly not intended as a formal, historical treatise, and it was in no way the result of philosophical speculations or the impersonal product of … study … with piety, sincerity, and accuracy he made sure regarding all the essential facts concerning the gospel history … from beginning to end Luke focuses attention upon Him who came to ‘seek and to save that which was lost’. His gospel is a proclamation of jesus Christ as the Son of God who has power and authority to save sinners. Op.cit., p757. [↑](#footnote-ref-49)
50. . It has been rewritten in Luke’s more developed literary style and he had also included a lot of the teaching of Jesus which Matthew had written in his gospel. [↑](#footnote-ref-50)
51. . Paul spoke of his many writings as “according to my gospel” and this he means that his writings ‘must be about Jesus in a way which allows Jesus to speak for himself’. Little doubt Luke would agree for his writings too. [↑](#footnote-ref-51)
52. . Oscar Cullmann, The Christology of the New Testament, SCM, London, 1963, p3. (Translated from the German, J.C.B. Mohr Tubingen 1957, by Shirley C. Guthrie and Charles A. M. Hall). [↑](#footnote-ref-52)
53. . The most important modern discussion of Luke, is that of H. Conzelmann, who argues that Luke saw the ministry of Jesus as the ***mid-point of history*** – He being preceded by the history of Israel and then followed the period of the church. See New Bible Dictionary, Third Ed., IVP, Nottingham, England, 1996, p706. [↑](#footnote-ref-53)
54. . Luke is very likely to have given care to Paul in prison in Rome – Colossians 4.14 and Paul testifies that in his own imprisonment in Rome before his execution that *‘Luke alone is with me’* 2 Tim 4.11. Luke writes of Jesus’ concern for women (Luke 7.36-50); 8.1-3), for the Samaritans (Luke 9.51-56) and for the Gentiles (Luke 7.1-9); yet Luke respects the historical fact that Jesus’ ministry was almost exclusively to the Jews by confining himself to hints of the wider spread of the gospel in Acts (Luke 2.32, 13.28f, and 24.47). Luke also draws particular attention to to the concern of Jesus for outcasts; all the Gospels bear witness to this undoubted historical fact, but it is Luke who takes most delight in drawing attention to it – Luke 14.15-24 and 19.1-10. New Bible Dictionary, Third Edition, IVP, 1996, p703. [↑](#footnote-ref-54)
55. . It was not until the Iron Age that Egyptians first learned how to weld pieces of iron together. Archaeological evidence of early Egyptian welding dates back to 3000

    BC. In 1881, Russian inventor Nikolay Benardos introduced carbon arc welding, which was the first practical arc welding method of its time. But the process we recognize as welding today didn't arise until 1881. It started with Auguste de Méritens, who used arc heat to join lead plates together. His Russian student, Nikolai Benardos, then patented a method of electric arc welding with carbon rods. [↑](#footnote-ref-55)
56. . The Greek **** which means that Jesus’ death was according to **plan**, and in one instance it serves to sum up the whole message. The word gains its special significance when it denotes the plan of salvation, by being linked with the verbs  and  [↑](#footnote-ref-56)
57. . Luke alone records the fact that Jesus sent out of a large group of 70 people on missionary work in order to spread the message of salvation to the people. [↑](#footnote-ref-57)
58. . Chesed is a Hebrew word that means kindness or love between people, specifically of the devotional piety of people towards God as well as of love or mercy of God towards humanity. It is frequently used in Psalms in the latter sense, 1where it is traditionally translated "loving kindness" in English translations. [↑](#footnote-ref-58)