

**Chinese Martyrs Catholic Church  
Bible Sharing Program 2012-13  
Gospel of Luke #8: Christians / Discipleship (Part III)**

*NJBC = New Jerome Biblical Commentary  
CSB = Ignatius Catholic Study Bible  
SN = Special notes  
SK = Chin. Bible (中文思高聖經)  
JNaz= BXVI, Jesus of Nazareth  
RM = JP II, Redemptoris Mater  
CCC=Catechism of the Catholic Church*

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| <p><b>A</b></p> | <p><b><u>She ... pondered what sort of greeting this might be (Lk 1:9); Intro of Scripture</u></b></p> <p>“The words ‘Behold, I am the handmaid of the Lord’ express the fact that from the outset she accepted and understood her own motherhood as a total gift of self, a gift of her person to the service of the saving plans of the Most High...For it must be recognized that before anyone else it was God himself, the Eternal Father, who entrusted himself to the Virgin of Nazareth, giving her his own Son in the mystery of the Incarnation” (JP II, RM, 39)</p>   | <p>Lk 17:11-19:28</p>   |
| <p><b>B</b></p> | <p><b><u>Jesus Cleanses Ten Lepers and The Coming of the Kingdom</u></b></p> <ul style="list-style-type: none"> <li>• Elisha is the one who prefigures this healing miracle that reaffirms the position of the Gentiles, echoing the theme of salvation to the Gentiles.</li> <li>• Luke’s teaching about the coming of the Kingdom echoes Jesus’ Olivet Discourse in Mt 24, 25 and Mk 13.</li> <li>• This teaching cannot only point to the destruction of the world on the last day and Jesus’ second coming because it is written, “this generation will not pass away till all these things take place”.</li> <li>• One may interpret the Olivet Discourse as a foreshadowing of the destruction of Temple in Jerusalem in AD 70. The Temple represents the world and is seen as a microcosm of the universe according to Jewish culture, therefore, the imagery in this passage “the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken” represents the destruction of the Temple. The destruction of the Temple of the world as well as the universe also foreshadows the last day and Jesus’ second coming.</li> <li>• “The days are coming when you will desire to see one of the days of the Son of man, and you will not see it” – because the Christians have already left.</li> <li>• “Let him who is on the housetop, ... not come down ... let him who is in the field not turn back ... Remember Lot’s Wife” – one must leave Judea without turning back.</li> <li>• The destruction of the great whore of Babylon.</li> <li>• Why does Jesus call himself the “Son of Man”? This brings out his human nature; foreshadowed in OT as the one who is “seated on the cloud”, the eternal ruler.</li> </ul> | <p>Lk 17:12-37<br/>Lk 17:12-19, 2<br/>Kings 5:1-27 56:3-8, Eph 3:6, BSP 7-C2 (The two brothers)<br/>Lk 17:20-37</p> <p>Mt 24:34</p> <p>CSB Mt 24</p> <p>Lk 17:22 CSB,<br/>Mt 24:16, Ezk 9</p> <p>Lk 17:31-32</p> <p>Rev 17,18,<br/>S.Hahn,<br/><i>Lamb’s Supper</i>, II4-3<br/>Lk 17:22, 26, 30, CSB<br/>Rev 14:14-16</p> |

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| <p><b>C</b></p> | <p><b><u>Prayer, Blessing of the Children, and The Rich Young Man (The Rich Ruler)</u></b></p> <ul style="list-style-type: none"> <li>• Prayer must be persistent (the judge and the widow) and shows humility (the Pharisees and tax collector); relying on God’s compassion. Luke is not disputing the importance of good works but is cautioning against moralism.</li> <li>• “they were even bring infants to him ... Let the children come to me, and do not hinder them; for to such belongs the kingdom of God” – “Infants” = “brephos” (Gk) =&gt; Can only adults be baptized? Infants were allowed to be baptized in the early Church.</li> <li>• The rich young man – Jesus affirms the centrality of the Ten Commandments in leading one to eternal life. The Lord’s Prayer also follows its structure: the 3 “Thou-petitions” followed by 4 “we-petitions”. In other words, the spirit of prayer should be: pray for God’s kingdom first and after abandoning one’s self to God spiritually, one may pray for other needs. This follows the same structure as the stone tablets of the Ten Commandments.</li> </ul> | <p>Lk 18:1-27</p> <p>18:1-14<br/>JNax I, p.62</p> <p>Lk 18:15, CSB<br/>Acts 2:38-39,<br/>16:15, 1Cor<br/>1:16</p> <p>Lk 18:18-27,<br/>Mk 12:28-<br/>34,Rom 13:8-<br/>10, 1Cor<br/>7:19 ,<br/>CCC2068,<br/>JNaz I, p.134</p> |
| <p><b>D</b></p> | <p><b><u>Jesus and Zacchaeus and the Parable of the Ten Pounds</u></b></p> <ul style="list-style-type: none"> <li>• Zacchaeus has made a genuine effort to see Jesus but Jesus has already found him first =&gt; one cannot find God with one’s own effort but must recognize that God has first found him/her, leading him/her to the truth. Therefore, one must not be proud but give thanks constantly.</li> <li>• “The Parable of the Ten Pounds” = “Talents” in Mt 25:14-30. “A nobleman went into a far country to receive kingly power and then return ...” reveals that Jesus must leave the world for a while before returning to judge it.</li> </ul>   | <p>Lk 19:1-28</p> <p>Lk 19:1-10, CSB</p>  |