Reading Luke 12:35-48 as part of the travel narrative

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ABSTRACT
This paper stresses the importance of reading any text within its immediate and larger context. The significance of the repetition and recurrence of certain themes within Luke 12:35-48, as well as within the wider context of the syntactic unit of Luke 11:14-13:9 and, even beyond, within the travel narrative (Lk 9:51-19:28/44) and in the remainder of Luke's Gospel and Acts, is investigated and illustrated. The repetition of specific themes is shown to have added to their significance. The technique enriches the story, strengthens the unity of the narrative and persuades the reader through its forcefulness.

1 A UNIQUE LUCAN SECTION
Luke 12:35-48 falls within the central section of Luke's Gospel, also known as the travel narrative, running from 9:51 to 19:28/44, and mostly contains instructional material not found in the other synoptic gospels. Although Luke usually leans heavily on Marcan material and order, he suddenly deviates from this particular material and switches over to his own and Q material in a uniquely Lucan fashion.

It is our aim to read Luke 12:35-48, not only as part of the travel narrative, but also within the framework of the more directly related literary unit running from 11:14-13:9. It is therefore important to get a picture of both these larger units and to see how they might affect our reading/understanding of one of the passages they contain.

2 WHAT'S IN A NAME?
Although scholars have long been aware of the difficulty of defining the theological significance of the travel narrative (cf Blinzler 1953:20f), many have written on the travel narrative itself. The problem of defining this section is, however, evident from the large number of names given to it.

A debate as to the most acceptable name would be unprofitable and therefore we shall stick to the designation "travel narrative" (Schleiermacher 1817) which established itself as a terminus technicus among scholars. Reading Luke 9:51-19:28/44 we realise why this title was chosen. References to a journey occur frequently enough but even a superficial analysis of the material shows that it is not geographically correct or truly chronological. It is clear that we have a tension between form and content: many journey motifs but no real travel narrative! We shall briefly indicate a few salient points.
3 THE PURPOSE OF THE TRAVEL NARRATIVE
The travel motif, which was to have bonded the whole together, was probably derived from Mark 10:1,32-33 but in the course of the narrative Luke went his own way in presenting his material according to his purpose. Many scholars have therefore endeavoured to explain the purpose behind the arrangement of passages in Luke’s central section.
McCown (1938) was the first to break away from a chronological approach and suggested that Luke was concerned, rather, with a logical order. Most scholars have since followed McCown’s lead by questioning the purpose of the travel narrative and trying to answer this question from a specific perspective, such as:
- Conzelmann: theological perspective - stressing the connection between the journey and Jesus’ suffering.
- Reicke: teaching perspective - stressing the instruction of the apostles and discussion with opponents.
- Lohse: missionary perspective - the Samaritans symbolising the gentile nations.
- Robinson: discipleship perspective - stressing discipleship as part of the legitimation of witness.

All these views present some form of theological perspective, differing only in their approach. I think that the approach of Conzelmann and Reicke presents a fairly good perspective on what Luke had in mind when he constructed the travel narrative. I would, however, prefer to define Luke’s purpose as the presentation of Jesus’ teaching on what good discipleship really means. He uses the journey to Jerusalem, where Jesus was to die and triumph over death, to stress the urgency of a decision (for his readers).

4 THE STRUCTURE OF THE TRAVEL NARRATIVE
Fitzmyer referred to the travel narrative as “a literary compilation of sayings of Jesus” and added that
the connection between these varied elements is often very loose, and it is impossible to detect a structure in this account or any genetic or logical development (1981:825).

Many scholars do not seem to agree with him, and many of them have tried to prove that there is some kind of structure in this central section of Luke’s Gospel. Ellis (1966) divided the travel narrative into six main sections and each of these sections again into six subdivisions, which seems very artificial and unconvincing. Schweizer (1982) is less artificial in his topical outline but even his attempt is a little too general to satisfy.

Some scholars have gone much further and have discovered elaborate structures in the travel narrative. We cannot enter into any discussion of these and merely point out the most important representatives.
1 Evans has suggested that there is a parallel between Luke 9:51-18:14 and certain passages from Deuteronomy (1955:42-50). Many of these are, however, not really parallels (cf Blomberg 1982:354ff).

2 A Deuteronomic model has also been used by Goulder (1964:195-202) who claims that Luke followed the Jewish cycle of lectionary readings when he wrote his Gospel. However, the parallels he lists are often so general as to allow for equally plausible parallels to be drawn elsewhere.

3 A chiastic structure has been proposed by Talbert (1974) and Bailey (1976) and even by Goulder (1964), before he became interested in his lectionary hypothesis. Recently Blomberg (1982) tried to prove that Luke made use of a chiastic parable source in composing the travel narrative. The same kind of criticism applies to this attempt as to the one mentioned in b (cf Du Plessis [1989] for a more thorough discussion of the criticism).

I propose to offer a different approach to the phenomenon of parallels in the travel narrative and shall also attempt to show how this affects the reading of Luke 12:35-48 within the larger syntactic unit (Lk 11:14-13:9) and within the travel narrative as a whole.

5 COMPOSITION AND DEMARCATION OF THE TRAVEL NARRATIVE

It is my intention to explain how one could read Luke 12:35-48 as part of the travel narrative and therefore it is important to determine how the travel narrative was composed and demarcated. This also applies to the demarcation of the section in which Luke 12:35-48 appears.

My own research has convinced me that the most important means of indicating the beginning of a new paragraph in the travel narrative are the following:

1 Change of location.
2 Change of audience.
3 The use of typical Lucan characteristics such as the καὶ ἐγένετο construction and the imperfectum periphrasticum.
4 The repetition of certain keywords and transitional words.
5 The use of summarising remarks at the beginning or end of a section.

These are the criteria I used for demarcating the whole of the travel narrative as well as the passage under discussion. In this regard I would like to refer to the excellent work by Sellin (1978:110-135) in which he gave an elaborate analysis of the composition of the travel narrative, making use of the method and most of the criteria I mentioned above. My analysis of the travel narrative as well as the smaller unit under discussion is therefore based, not on an arbitrary or the traditional way of demarcating the travel narrative, but on what I consider a scientifically founded method.
5.1 The demarcation of the travel narrative as a whole
Although there is general agreement that the travel narrative commences at 9:51 (with Conzelmann 1969:63 and Bartsch 1963:92 being the exceptions), its ending is less conclusive such as 18:14; 18:30; 19:10; 19:27/28; 19:40/41/44; 19:48 (cf my discussion of these in Du Plessis [1989]). Luke 19:27/28 or 19:44 seems to offer the strongest position. It is very much a matter of whether the entry into Jerusalem is considered to be part of the travel narrative or not. I have opted for 19:28, since it comes out strongest when the formal criteria for the Lucan composition are applied. The four episodes in 19:29-48 are really transitional with regard to the Jerusalem ministry (cf also Fitzmyer 1985:1242). A strong argument for ending the travel narrative at 19:28 lies in the phrase καὶ εἶπον τεῦτα as a summary of the preceding pericope but also of the whole travel narrative. Chapter 19:29 can formally be considered the beginning of a new section: καὶ ἐγένετο ὁ ἡμέρας has the same function as the well-known Lucan introductory phrase ἐγένετο δὲ ἐν τῷ + the infinitive. In 19:29 we have, indeed, a new situation (cf Sellin 1978:105). A last supporting argument we would like to offer for 19:29 as the beginning of a new section is the correspondence between the mentioning of Jesus sending envoys ahead of him, in 9:52 (the beginning of the travel narrative), and 19:29 (the beginning of the Jerusalem ministry). In this way the author gives his readers an indication that Jesus sends out disciples to prepare the way for him at the beginning of each subdivision.

5.2 The context and demarcation of Luke 12:35-48
In view of the above criteria we agree with Sellin (1978:107ff) that the whole of Luke 11:14-13:9 forms a single subdivision, one of the longest within the travel narrative. Chapters 11:14 and 13:10 syntactically indicate a new beginning and a change of situation. The pericopes within this section form a coherent unit because there are no changes in locality or time. Luke 11:14-13:9 thus constitutes one of the larger subdivisions of the travel narrative. The introductory phrases with which the various pericopes within this section start, mostly refer to the same situation as that of the previous one. Subdivisions within 11:14-13:9 are usually introduced by phrases which indicate no change in the context (with regard to place and time). For example: 11:27; 11:37; 12:1; 12:22; 12:54; 13:1. In all of these we have a changes of audience, but the context remains the same.

The passage under discussion is thus an integral part of the larger section of 11:14-13:9 and within this larger section it is part of the unit 12:22-53. From the point of view of the contents, the larger section could be superscribed with something like Instruction and conflict, and the smaller units could be described as dealing with:
1 The power of Jesus questioned (11:14-26).
2 Obedience to the Word of God (11:27-36).
3 Jesus' criticism of the Pharisees and the scribes (11:37-54).
4 Confession and persecution (12:1-12).
5 Possessions and true (real) life (12:13-21).
6 Priorities in the kingdom (12:22-53) (consisting of three pericopes including the pericope under discussion).
7 A call for the right decisions (12:54-59).
8 The necessity for conversion (13:1-9).

This whole section (11:14-13:9) does not reveal a thematic unity. It rather gives the impression of a loose collection of Jesus' sayings and parables. This is due to the episodic style of Luke's writing: some episodes are linked and combined in such a way that they fit into the progression of the story towards its end, while others stand on their own to form an isolated unit. Luke's gospel is more fragmented than Acts, probably because the gospel is part of the synoptic tradition where the author uses different sources. In the travel narrative, however, we have a mixture of the two, because loose episodes are bound together by travel motifs, which technique brings about a stronger progressive sequence. The repetition of certain themes and phrases, however, also plays a very significant role in linking passages together and supporting the progress of the story. It accentuates specific issues and enriches the story by means of the variation on the same theme. As Tannehill rightly remarks:

*Linear plot development is overlaid with patterns of recurrence which enrich the context in which individual events can be viewed, helping to give them imaginative resonance* (1984:217).

The section 11:14-13:9 contains various confrontations between Jesus and his opponents, as well as instructions to his disciples and other bystanders. Although Jesus is on his way to Jerusalem, he does not seem to be making geographic progress. His audience changes from time to time but everything seems to happen in one place and on the same day. Jesus, however, remains in the centre of the stage and different people join him. The story becomes static with the focus on the central figure but, because of the different co-actors, the author gets the opportunity to repeat certain important themes for the sake of emphasis. As Tannehill has put it:

*The repeated return to these topics... involves both clarification and reinforcement. The narrator prefers returning to major topics of teaching repeatedly, rather than grouping related teaching in a single discourse, thus reinforcing through recurrence and suggesting that Jesus was repeatedly engaged in this type of teaching* (Tannehill 1986:243).

The impression is created that Jesus was busy not only with transient matters but also with matters of lasting duration.

Let us now pay attention to this issue of the repetition of certain important themes and phrases, which is the main thrust of this paper.

6 THE SIGNIFICANCE OF REPETITION

We have already indicated that attempts to prove a parallel (chiastic) structure in the travel narrative have run into difficulties. All we can deduce with safety is the fact that Luke repeated certain themes and concepts.
Many of these themes are repeated because they serve the purpose of Luke’s writing, namely to underline the design of God. The divine plan is that salvation be offered to mankind. It also becomes clear that the author wants to show how God used Jesus as his agent for this grand scheme (cf Petersen 1978:83). Other human beings - the disciples and would-be disciples - were also called, prepared and used for this purpose (cf Richard 1983:9). There are a number of key concepts that mirror aspects of God’s design in Luke-Acts, giving us proof of Luke’s intention (cf Du Plooy 1986:28ff). This purpose of God is the unifying power that binds the narrative together as a coherent unit. The plot of Luke-Acts should therefore be defined within the framework of Luke’s purpose of revealing God’s grand design.

When we refer to the repetition of certain themes, we mean that the accounts of certain events or matters may refer backwards to things that happened in the past or forward to things that will be mentioned later on in the narrative, without the author needing to point out this repetition. It will in any case be clear to the attentive and careful reader. Trompf (1979:177) has pointed out that:

> Luke made known his ideas of recurrence through allusion, and particularly through the special organization of his material.

Luke’s two writings are full of this kind of repetition - for example, the repetition of the journeys to Jerusalem of Jesus and Paul. Trompf, however goes too far when he explains this recurrence as

> the virtual reenactment of special happenings or the repetition of an earlier stage of history in a later one... (1979:129).

This tends towards a deterministic view of history, which is not present in Luke. Tannehill aptly shows that Luke’s story about Israel in Luke-Acts begins full of promises to Israel (in the birth narratives) but ends tragically because the Jews have not accepted God’s offer (1985:69-85). The author’s apparent fixation on the Jews’ rejection of Jesus and Jesus’ witnesses is not an indication of anti-Semitism (against Sanders 1981:667) but rather a reflection of Luke’s presentation of the story of Israel as a tragic story (cf Tannehill 1985:81). We cannot agree with Trompf’s notion that "the reenactment notions of Luke however, are oriented far more toward the past than toward the future" (Trompf 1979:177). It is true that Luke often refers back to events which have already taken place, but then the focus is not so much on the fact that it happened in the past but rather on its being part of the ongoing plan of God. Similarly we are frequently faced with events which refer symbolically or by implication forward to something which still has to come.

The idea of recurrence has in recent years been categorised as "redundancy" by scholars. It is regarded as an essential aspect of effective communication. Susan Suleiman’s (1980:126-132) classification of types of redundancy in Luke-Acts has been taken up by Tannehill (1984:238-240), who has categorised eight functions of repetition in Acts, which could be applied to the travel narrative as well. I enumerate five of these functions:
* To combat the tendency to forget.
* For the sake of emphasis.
* To persuade.
* To revise expectations.
* To preserve a sense of unity of purpose and action in spite of significant developments.

The repetitive patterns in the travel narrative help the reader to get proper perspective on God’s design as revealed in his agent Jesus (and his disciples) on his way to Jerusalem, the city of his destiny. Luke included this long journey between the initial ministry in Galilee and the final rejection of Jesus to give his readers a better perspective on God’s plan. It therefore makes good sense that the travel narrative contains mostly instruction, confrontation, challenges and calls to decision. This happens against the backdrop of Jesus’ impending death and triumph. The irony in this death/resurrection dichotomy is repeatedly emphasised during the journey, such as in Luke 13:31-33, where the Pharisees warn Jesus to leave the region because Herod is seeking to kill him. Jesus’ reply is to point out that he must go because “it cannot be that a prophet should perish away from Jerusalem” (v 33). Thus, Jesus seems to give in to their request to leave, not to save his life (as they think) but to lose it.

Within this framework Jesus is presented as instructing his disciples on good discipleship, which inevitably leads to confrontation and conflict. The travel narrative thus functions as a stage or setting for Jesus’ instruction on what true discipleship entails.

7 LUKE 12:35-48 WITHIN THE CONTEXT OF THE TRAVEL NARRATIVE

Let us now look at Luke 12:35-48 as part of the travel narrative. We have argued that Luke uses the travel narrative to provide his readers with a better insight into Jesus’ role as the agent of God fulfilling the grand design of God. Between the account of Jesus’ initial ministry in Galilee and his final rejection, Luke includes a long journey during which he gives his readers a better perspective on God’s plan. Within this framework Jesus is presented as instructing his disciples on good discipleship, leading to confrontation and conflict. Obedience and disobedience are presented from the ideological point of view of the author/narrator who identifies himself with the main character, Jesus, the agent of God’s design (cf Du Plessis 1989).

7.1 Contextual approach

For the purpose of this paper we shall consider 12:35-48 as the focal point within the larger unit of 11:14-13:9 which we have already indicated as being one long discourse by Jesus. In this larger unit (11:14-13:9) Jesus’ audience changes from opponents to disciples, and then again to the crowd of bystanders. In this process he deals with a number of loosely connected topics.
If we narrow the circle even more and concentrate on 12:1-13:9, we shall have a more manageable unit without significantly affecting our argument. The introductory phrase ἐν οὖς in 12:1 shows that it links up with the previous section of the larger unit running from 11:14 and specifically with the previous pericope, where Jesus criticises the Pharisees. We must remember that 12:1-12 should be read in the light of the conflict with the Pharisees in 11:37-54. The audience and the topics under discussion in 12:1-13:9 can be tabulated as follows:

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<tr>
<th>Audience</th>
<th>Topics</th>
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<tr>
<td>12:1-12</td>
<td>Disciples</td>
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<td></td>
<td>Confession and persecution</td>
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<td>12:13-21</td>
<td>Someone from the crowd</td>
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<td>Possessions</td>
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<tr>
<td>12:22-53</td>
<td>Disciples</td>
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<td></td>
<td>1 Possessions</td>
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<td></td>
<td>2 Watchfulness (12:35-48)</td>
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<td></td>
<td>3 Judgment</td>
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<td>12:54-13:9</td>
<td>Crowd</td>
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<td>Need for decision</td>
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<td>and conversion</td>
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If we take a closer look at these four units we find that they have many things in common, many themes which are repeated. We intend to point out that many of the themes common to the units occur elsewhere in the travel narrative and in the gospel as a whole. We therefore want to interpret the passage under discussion by looking not only at the immediate context but also at the wider context of the travel narrative and even beyond that. The role and function of repetition will play an important part in our understanding of 12:35-48.

### 7.2 Luke 12:1-12 (Persecution and confession)

The theme running through this pericope is Jesus' instruction and exhortation of his disciples in spite of the persecution which will follow their confession of Jesus. Luke uses this to describe how Jesus prepares his followers for possible persecution in the future, and to add to the tension surrounding Jesus' journey to Jerusalem to die. Much of the contents of this pericope is repeated later in the gospel, during Jesus' last days in Jerusalem (cf 21:5ff). This exhortation thus anticipates what is to follow.

The pericope begins with a remark about the "many thousands" who flock to Jesus to listen to him, but the disciples are the first to be addressed. Jesus' audience is the disciples, but the crowd seems to be present and this fact must not be lost sight of. Jesus' criticism of the religious leaders and their attacks on himself (11:53-54) become one of the reasons for the present pericope, namely Jesus' instruction to his disciples regarding persecution and suffering. He starts off by warning them against the hypocrisy of the Pharisees whom he has exposed in 11:39-41,44 and now this attack is applied to the disciples. His conflict with the Pharisees, scribes and some members of the
crowd in the previous pericope also comes to the fore in 12:4-12 and is used as a warning of what to expect in the future. Jesus warns his disciples not to fear those who will harm the body (12:4). The characterising of Jesus’ opponents as very negative adds to the development of the plot of the story - the ultimate rejection of Jesus by the religious leaders of the nation.

The theme of confession and persecution which runs through this episode harks back to earlier examples in the gospel. In 9:23-27 Jesus has already warned that those who follow him will suffer. Later in the story he will return to this theme (cf Lk 21). This episode thus has a strong eschatological strain.

Repetition and variation of the same theme win the reader’s sympathy for the narrator’s ideological point of view, namely that Jesus came as the Son of man to do God’s will. Anyone who confesses this Jesus, need not fear because God cares for those who have faith in his Son. Those who confess Jesus become supporters of God’s cause and he will therefore care for them when in need.

Luke 12:11-12 is also of great significance. The disciples are told that the Holy Spirit will sustain them when they have to appear before the authorities. A similar promise is made in 21:12-15 and both these passages are fulfilled in Acts 7:55 where Stephen is “full of the Holy Spirit” when on trial. The repetition of key notions goes beyond the travel narrative because the author makes use of this technique throughout his writing. Tannehill remarks in this regard:

The narrator is concerned with showing the fulfillment of Jesus’ promises in the life of his witnesses and repeats key words and phrases in order to indicate the connection between promise and fulfillment (1986:246).

7.3 Luke 12:13-21 (Possessions)
In this pericope Jesus is interrupted by someone from the crowd. This change of audience also ushers in a change of topic. The pericope (Lk 12:13-21) deals with possessions and true life. An individual request is dealt with by Jesus and gives him the opportunity to address the crowd on the dangers of greed and the relativity of possessions.

7.4 Luke 12:22-34 (Possessions)
Here Jesus continues in the same vein as in 12:13-21, when he addresses his disciples on the same topic, as applicable to their condition. In 12:22-32 Jesus shows himself very aware of the conditions of his followers who have left everything to become his disciples. It reflects what was said in 9:3 and 10:4 that they should go out without provisions to spread the good news of Jesus.

It echoes the incident in the Samaritan village where the people denied Jesus and his disciples hospitality. The warning to the crowd about the rich farmer’s futile attempt to provide for his future (12:16-21) is followed by Jesus’ command to his disciples to give away their possessions as a sign that they trust in God’s providence (12:33-34). Jesus’ warning to the crowd (12:13-21)
is meant for the disciples as well, as can be seen in 12:22-34. The warning and
the command in these two pericopes, directed to different audiences, are not
isolated but basically repetitions of the same theme, functioning as a means
of emphasis and persuasion (cf the functions of repetition discussed above),
thus enriching the theme. In 12:1-34 the narrator switches his audience from
the disciples to the crowd, and then back to the disciples, but his readers are
continuously reminded of the theme which runs through everything: do not
put your trust in worldly things but in God who will provide.

The theme of the proper use of possessions is one that is emphasised
throughout the third gospel, but especially in the travel narrative. Apart from
12:13-21 and 12:22-34 it is also present in 16:1-31 (the parable of the dishonest
manager and that of the rich man and Lazarus, as well as the remark
about the greed of the Pharisees) and 18:18-30 (the rich young man). One
cannot help but notice the correspondence between the sharing of possess-
ions in these passages and the emphasis on the same attitude in the early
church (Ac 2:44; cf Lk 12:33, 18:22 and 14:33).

7.5 Luke 12:35-48 (Watchfulness)
At 12:35, without any formal introduction, the Lucan Jesus again changes the
topic, although he is still addressing the same audience (the disciples). "Let
your loins be girded and your lamps burning." This change of topic occurs on-
ly in Luke because the parallel in Matthew (25:14-30) appears in a different
context. Luke purposely links the passage with the previous one. This is
understandable because elsewhere Luke gives an account of the demand to
the disciples to divest themselves of earthly possessions and cares, and be
ready for the coming of the Son of man (cf Lk 21:34 and 17:26-30). It would
also remind the reader of the warning in 8:14 that the word may be "choked
by the cares and riches and pleasures of life". The demand not to be bur-
dened by the cares of this world (12:22-34) is thus related to the demand to
have their "loins girded" in preparation for the return of the master/Son of
man (12:35ff).

This pericope must be understood as part of Jesus' instruction to his dis-
ciples on the way to Jerusalem with all its implications. Jesus switches the
topic of his discourse to help his disciples understand the significance of his
return. Viewed from a tradition-critical and a redaction-critical point of view,
the statements in this pericope have a strong post-Easter perspective. In this
regard, we agree with Tannehill (1986:249) that the eschatological instruction
presented in this passage is not concerned with signs of the end but concen-
trates on the meaning of the Lord's return for his servants who have been
charged with responsibilities. We are dealing with a situation in which the dis-
ciples are waiting for the return of their absent master and one in which
some of them have been given a position of leadership and pastoral responsi-
bility (cf Talbert 1982:143). The disciples are warned to be watchful because
the time of the return of the Lord is unknown.
This type of exhortation is repeated in the last parable of the travel narrative (19:12-27). It also deals with servants with responsibility for which they have to give account on their master's return. It is interesting, however, that the parable in 19:12-27, being the last one before Jesus' entry into Jerusalem, should deviate from its Matthean parallel (Mt 25:14-30) in the way it includes and accentuates the role of the "subjects" who opposed the king and in the end were severely punished because they were his "enemies" (19:27). It shows the development in the plot in the travel narrative: while 12:35-48 concentrates on the leaders among the disciples, 19:12-27 brings the opponents and their hostility into the foreground. Here is proof of how the story and the plot movement are brought forward by elements within the story which do not directly mention movement in time or place. Luke 19:12-27 has the function of urging the reader to decide: the choice between being a watchful servant or an enemy rejecting the coming king becomes even more urgent than in 12:35-48.

Returning to 12:35-48 we notice the remarkable reward promised to those servants who are ready when the master returns - he will serve them. The roles will be switched for those who are faithful. Instead of them serving him, he will be serving them. This switching of the roles will be repeated on a later occasion in the story (22:27), where Jesus, shortly before his death, teaches his disciples to serve one another. The inclusion of this element at this stage of the travel journey prepares the readers for what lies ahead when Jesus arrives in Jerusalem.

The sitting down to a banquet is also a sign of the eschatological fulfillment which is so often in Luke's Gospel associated with a festive occasion (cf 13:28-29; 14:15-24; 15:22-32; 22:16,18,30).

There are three major sections of eschatological teaching in Luke (12:22-53; 17:2-30; 21:34-36). The warnings in 12:35-48 about the "sudden" appearance of "that day" and the need to "keep awake" are repeated in 21:34-36. This exhortation during Jesus' last days of ministry in Jerusalem can be brief because its key themes have already been developed in the earlier sections of the gospel. In 17:22-37 the unexpected coming of the Son of man is emphasised, including warnings against attachment to worldly things, thus combining ideas found in 12:22-34, 35-48, 51-53 (cf Tannehill 1986:251).

Retrospective and prospective repetition, in the travel narrative and beyond, also play a role within this passage. The various parables become understandable because the reader can refer back to what has already happened. In the second parable (v 39) the theme of the first (vv 36-38) is confirmed, but it is also used to prepare the reader for the third (vv 42-46). Iser's idea of a "wandering viewpoint" is perhaps just another way of looking at the retrospective or prospective reference of certain themes and concepts. The author/narrator builds on the memory of what has already happened, and expectations of what will still happen later on in the story are created.
Peter's question in 12:41 is an example of this forward and backward reference. The question is: to whom do the ἡμᾶς and the πάντας refer? The reader can find his own answer in what he has read so far: From 12:22 he would know that Jesus is addressing the disciples. He will also remember that the disciples have been addressed in 12:1 and earlier in 10:2 and 11:1-2. He will, however, know that Jesus has also addressed the Pharisees, the scribes and the crowd (10:25,29-30; 11:29,39). The reader will remember how these various groups are characterised and thus he will know what value to attach to the "us" and the "all". Peter's name is used here symbolically for the disciples as a group. Seeing that the previous two parables were introduced without any indication of a change of audience, the reader can accept that they were meant for the disciples. Peter's doubt as to for whom these parables were meant is probably used by the author to "open up" the whole issue of watchfulness and responsibility. The reader is compelled to reconsider whom Jesus had in mind, and this is facilitated by what he has experienced in the travel narrative, and indeed in the whole of the gospel, with regard to Jesus' preaching. Further confirmation as to whom Jesus meant is given in the third parable. Luke uses the word οἰκονόμος, which is different from the parallel in Matthew 24:45-51 which refers to one of the slaves. We can gather that Luke purposely accentuates the leaders of the disciples. This attitude of Jesus towards the church leaders is repeated in his last speech before his death (Lk 22:24-38). The use of οἰκονόμος helps the reader retrospectively to understand the meaning of οἱ κοινοτήτες (v 39) in the previous parable.

It is not only the religious leaders of the Jews who oppose Jesus, but also his own followers and their leaders. This is stressed in 12:47-48a where it becomes clear that knowledge about Jesus determines the responsibility of those who have this knowledge. The reader is thus made aware that he no longer belongs to the "outsiders" (cf 8:10 and 12:41) but to those with "inside information". To which Moore makes the thought-provoking remark: "The knowledge which the text offers the reader is not to be accepted lightly" (Moore 1986:200-201).

As part of the travel narrative this pericope must also be understood within the relevant ideological perspective. In the travel narrative the contrast between Jesus and the religious leaders mainly determines the plot. James Ressegue (1982:41-47) has shown that the point of view in the travel narrative is determined by the two opposing approaches: to follow God's way of thinking and doing, or to oppose it. The author/narrator presents Jesus as the one who follows God's way and the religious leaders are mostly presented as opposing God's way. The story is presented from Jesus' perspective with which the author/narrator identifies.

7.6 Luke 12:49-53 (Judgment) 
In the last part of this very long discourse with his disciples (12:49-53) Jesus again changes the topic. His use of expressions such as "I wish", "I am distres-
sed" and words such as "fire" and "baptism" adds to the feeling of tension and gives a renewed sense of movement to the story. The episode begins with a reference to the coming of Jesus ( karşı) which immediately reminds the reader of the references to the coming of the master (κύριος), a thief, or the Son of man in the previous episode (12:36-40, 43, 45-46). In this way the different parts of the discourse in vv 22-53 are linked, contributing to the unity of this discourse and the story as a whole. The use of "fire" and even "baptism" probably refer to judgment, although not necessarily to the final judgment. An example of this judgment is the division which runs right through families, and forms part of the crisis which the coming of Jesus brings about (12:51-53). Through the use of δικαιοσύνη in v 51 the disciples are presented as thinking that Jesus has come to bring peace on earth. This misunderstanding is in keeping with the way the disciples have been characterised before as people who do not understand that Jesus has to suffer and be rejected (cf 9: 44-45). It is, however, significant that Luke starts his gospel with a similar expectation in the birth narrative (1:79 and 2:14). Jesus puts the matter in perspective when he takes up another birth narrative theme, namely that of Simeon (2:34-35), prophesying the division which Jesus would cause. At his entry into Jerusalem we only hear of "peace in heaven" (19:38) - not on earth - and Jesus weeps over the city which will find no peace (19:42).

7.7 Luke 12:54-13:9 (Need for decision and conversion)
The last part of the unit which runs from 11:14 to 13:9 consists of four smaller pericopes in which Jesus again addresses the crowd, calling for the right decision and conversion. In the first pericope (12:54-56) Jesus rebukes the crowd for knowing well how to read the signs of the weather, but not how to judge the signs of "this time" (τάν καιρόν δὲ τούτων) (v 56). The recognition of "this time" probably refers to the need for a timely decision which will be decided when Jesus arrives in Jerusalem. In the second pericope he then calls his listeners to reconcile themselves with their adversaries before they are to appear before the judge. The use of the phrase "on the road" to court (v 58) could have extra force and significance within the set-up of the travel narrative. This second pericope stresses the little time available before the final destiny is reached. The last two pericopes (13:1-9) consist of a story which stresses the importance of conversion (vv 1-5), and a parable in which Jesus insists that they come to a decision before it is too late. The warning in this section should be read in the light of the previous pericope (12:57-59). Jesus seems to urge the crowd to be converted while there is still time - this might be their last opportunity because he is on his way to Jerusalem where everything will come to a final conclusion.

In the last part of this long discourse Jesus' journey to Jerusalem is never mentioned but it is always present in the background, giving urgency to the story and the plot of the narrative. The meaning of Jesus' journey to Jerusa-
lem lends a profound significance to the call to recognise the signs of the
time and act accordingly.

8 CONCLUSION
Although the section of Luke 11:14-13:9 within which the passage under dis-
cussion occurs, consists of only loosely connected passages, our study has
proved that there is more to them than meets the eye. The audience has
changed from time to time but, in the section to which we have given closer
scrutiny (12:1-13:9), about three-quarters of the contents is directed at the
disciples - and in the remaining sections it seems to be present in the back-
ground at least. The repetition of the same theme to different audiences also
gives the impression that the author/narrator intended Jesus' instruction or
warnings for the "silent and invisible audience" as well. The so-called "implied
reader" could be considered as the device used to bind the various pericopes
together.

The six themes we mentioned as titles for the various units in the section
12:1-13:9 all seem to be connected:
1 The first one, dealing with confession and persecution (12:1-12), has a
strong eschatological strain stressing trust in God.
2 The second one, dealing with possessions and real life (12:13-21), warns
against the danger of putting your trust in worldly things and not in
God.
3 3.1 The first part of the third unit (12:22-34) has the same theme as the
previous one but this time as a positive promise to those who put their
trust in God.
3.2 The second part of the third unit (12:35-48) continues this theme
with the accent on watchfulness, which is only possible for those who are
not burdened by the cares of this world. This part of the third unit is the
passage under discussion, revealing a strong eschatological strain.
3.3 It is followed by the third part of the third unit dealing with judg-
ment and stressing the consequences of the coming of Jesus.
4 The last unit consisting of four pericopes also has an eschatological flavour
with Jesus urging the people to come to a decision before it is too late.
Against the background of Jesus, who is under way to Jerusalem to suffer
and die, the urgency of taking a stand for Jesus is underlined. Life is put into
perspective: persecution for his sake, the relativity of earthly possessions, re-
sponsibility for fellow believers, priorities. Most of these themes are repeated
again later or have already been mentioned. Repetition thus adds to their sig-
nificance and the story is enriched by the variety of ways in which certain
themes occur; the unity of the narrative is strengthened, and the reader is per-
suaded by the forcefulness in which certain themes have been repeated.
WORKS CONSULTED


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