

Thematic “map” through Luke 12.1-13.5 [and links with Luke 11]

CONNECTION WITH LUKE 11.33-36:

Once one hears/sees what God wants via prayer, total commitment is required

12.1-3:

authentic prayer [theme of Luke 11] provides “apocalyptic eyes” through which one can see both Rome’s/Satan’s (mis)rule “on earth” and God’s rule “in heaven/sky”. If acted upon, this generates conflict with Empire and its supporters.

12.4-12:

Thus, one fears the one who “has authority to cast into *gehenna*,” i.e., to dishonor one’s dead body and thus one’s whole life. But God has your back and there is nothing to be afraid of, so long as one is willing to “confess” one’s allegiance to “the Human One” over Empire. (cf. 11.43, 47-51)

12.13-21:

Justice, a central component of discipleship (11.42), requires massive redistribution as gift to those in need of the wealth that God provides (via creation). It is not a matter of “charity” or “philanthropy,” which maintain wealth/status, but of being “rich toward God” by “enriching” the poor so they can thrive on the “level place” (6.17)

12.22-34:

Rejecting the “benefits of Empire” will shatter the false security that accompanies imperial allegiance. But again, the Creator provides, so there is no need for anxiety over one’s daily provisions if one’s allegiance is to God’s reign (as 11.3).

12.35-40:

Disciples must always be “awake” and ready to serve the Human One. (cf. 11.34)

12.41-48:

In Roman master/slave relationships, slaves do their masters’ will for fear of physical punishment and abuse. But Jesus’ “lordship” does not threaten or use violence to achieve service like Roman “lords.” Thus, one is called to serve out of trust in the Human One, rather than because of threats of violence.

12.49-53:

One’s allegiance to Jesus’ and the Gospel will “divide” families, revealing who sides with Empire/Satan and who with Jesus/God. (cf. 11.17-18, 30-32)

12.54-59:

Just as engaging Roman courts/justice can lead one to debtors’ prison if people don’t “give your best work to set yourself free,” so those who would become disciples must understand “how to discern the *kairos*,” i.e, how to act in the midst of Roman rule as if God fully ruled *now*.

13.1-5

Repentance—i.e., turning from allegiance to Empire to allegiance to God—is required to prevent being caught up in the cycle of violence.