

## Sequence of Luke 13.6-35: focus on Israelites, the role of Jerusalem

**13.6-9: fig tree parable: give Jerusalem one more chance (cf. Judges 9.9-10; Hosea 9.10; Micah 7.1)**

***AND/OR THIS STORY COULD ALSO BE SEEN AS THE SYMBOLIC INTRODUCTION:***

13.10-17: bent woman released: Israel/Jerusalem symbolized released from "captivity" to empire

13.18-21: mustard tree/yeast parables: the seemingly insignificant elements can change the entire picture!

13.22-30: narrow door: no claims to "enter" without Jesus knowing where one is "from."

13.31-32: Pharisees and Herod the fox: the Jerusalem establishment will not stop the work of Jesus!

13.33-35: Lament over Jerusalem: "house" abandoned

## Sequence of Luke 14.1-35: focus on elite Romans, the role of social status

**14.1-6: a man with dropsy and a leading Pharisee sabbath meal: elite "greed" and self-importance symbolically healed**

14.7-11: seats at a wedding banquet: Jesus' satirizes the competition for status

14.12-15: lunch/dinner invitations: rejecting the "balanced reciprocity" that holds elite society together

14.16-24: the great supper and lame excuses: the consequences for the elite if they reject peer solidarity and stand in solidarity with the marginalized and outcasts

14.25-27: hating family, carrying the cross: rejecting any allegiance that might interfere with discipleship

14.28-33: Tower/battle planning: the elite know how to make economic and battle plans, and thus should know to make plans for discipleship as well.

14.34-35: salt: disciples provide fertility!