

## Links between chiastic “partners” in Luke 17.11-19.48

<p><b>Satan’s kingdom vs. God’s kingdom; Human One</b> will be a “<b>sign</b>” like <b>Jonah</b> was (11.17-20, 30)</p>	<p><b>Satan’s kingdom vs. God’s kingdom:</b> The “<b>days of the Human One</b>” will be like “<b>the days of Noah</b>” or “<b>the days of Lot</b>” (17.26-30)</p>
<p>A story about a <b>neighbor reluctant to provide except for the “shamelessness” (anaideia) of the one asking (11.8)</b>, as an illustration of <b>what God is NOT like when “asked”</b> (11.9-10)</p>	<p>A story about a <b>judge reluctant to provide except for the widow’s threat to “hit under [his] eye” (hupōpiaze) (18.5)</b> as an illustration of <b>what God is NOT like when “asked”</b> (18.7-8)</p>
<p>Just then a <b>lawyer</b> stood up to test Jesus. “<b>Teacher,</b>” he said, “<b>what must I do to inherit eternal life?</b>” (10.25)</p>	<p>A certain <b>ruler</b> asked him, “<b>Good Teacher, what must I do to inherit eternal life?</b>” (18.18)</p>
<p><b>Invitation to discipleship;</b> sending of 70 to <b>share the Good News where they are welcomed</b> (9.56-10.11)</p>	<p>A <b>blind person follows Jesus</b> (18.43) and a <b>tax collector welcomes Jesus</b> (19.6)</p>
<p><b>Jesus sets out for Jerusalem; Samaritans refuse to welcome him</b> (9.51-53)</p>	<p>Jesus tells a <b>story warning that Jerusalem will not welcome him and his disciples.</b> (19.11-27)</p> <p><b>Jesus approaches Jerusalem,</b> and weeps over its failure to know the things that make for peace (19.41-42)</p>