

Some faulty presuppositions that can prevent solid interpretation of Luke 17.11-19.48

Overall: that these passages should be read on their own, rather than in parallel to their chiastic “partners” in the overall Journey to Jerusalem Chiasm

17.22-37: that the “days of the Human One” refer to “the *parousia*” (so-called “Second Coming”) rather than immediate, earthly events (Jesus’ death and resurrection; the Roman destruction of Jerusalem)

18.1-8: that Luke “covered over” or otherwise distorted the “real” parable in 18.2-5, rather than that Luke understood exactly what he was doing with his parable frame

18.15-17: that the key to the welcoming of children is their “innocence” rather than their vulnerability

18.18-30: that “treasure in heaven” refers to an afterlife reward, rather than the *source* of treasure

19.11-27: that the “nobleman” who seeks royal power is Jesus and thus, the one who hides the money is the “villian,” rather than seeing the nobleman as a representing the Rome-Jerusalem alliance that destroys resisters; also, that the one who hides represents “Jewish” stubbornness. Also: that this is a lesson in “capitalist” productivity.

19.28-40: that Jesus’ “reign” as “king” is “heavenly” and/or “spiritual” and is thus not a challenge to “earthly” kingdoms/empires, rather than a practical alternative to the “way” of empire (Rome + Jerusalem)