

# HE IS NOT HERE

*Jesus Through the Eyes of Luke*

**Zechariah 9.9-10**—Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt [young male horse], the foal of a donkey. I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim **peace** to the nations. His rule will extend from sea to sea and from the River to the ends of the earth

**Luke 19.28-31**— After Jesus had said this, he went on ahead, going up to Jerusalem. As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

## **Peace through the Violent Victory of Caesar Peace through the Nonviolent Justice with Jesus**

*The First Christmas*; Marcus J. Borg & John Dominic Crossan:

There are, in other words, two utterly divergent descriptions of God’s final solution to the existence of imperialism, one violent and the other nonviolent, one extermination in a Great Final Battle and the other conversion at a Great Final Feast. They are both there from one end of the Christian Bible to the other. Which one, do you think, is announced by those Christmas stories? When Luke’s angels announce “peace on earth” to those shepherds at Bethlehem, is it peace through victory or peace through justice? (p. 72).

Both come to us with divine credentials for the good of humanity. They are two alternative transcendental visions. Empire promises peace through violent force. Eschaton promises peace through nonviolent justice. Each requires programs and processes, strategies and tactics, wisdom and patience. If you consider that peace through victory has been a highly successful vision across recorded history, why would you abandon it now? But whether you think it has been successful or not, you should at least know there has always been present an alternative option— peace through justice. (p. 75).

The terrible truth is that our world has never established peace through victory. Victory establishes not peace, but lull. Thereafter, violence returns once again, and always worse than before. And it is that escalator violence that then endangers our world. (p. 166).

**Luke 19.41-44**—As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known on this day what would bring you **peace**—but now it is hidden from your eyes. The days will come on you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

“The Empire of God is in your midst.” Luke 17.21  
All Texts Quoted from the NIV Unless Otherwise Noted

**Jeremiah 7.3-11**—This is what the LORD Almighty, the God of Israel, says: Reform your ways and your actions, and I will let you live in this place. Do not trust in deceptive words and say, “This is the temple of the LORD, the temple of the LORD, the temple of the LORD!” If you really change your ways and your actions and deal with each other justly, if you do not oppress the foreigner, the fatherless or the widow and do not shed innocent blood in this place . . . then I will let you live in this place, in the land I gave your ancestors for ever and ever. But look, you are trusting in deceptive words that are worthless. Will you steal and murder, commit adultery and perjury . . . and then come and stand before me in this house, which bears my Name, and say, “We are safe”—safe to do all these detestable things? Has this house, which bears my Name, become a den of robbers to you? But I have been watching! declares the LORD.

**Acts 2.44-45**—All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need.

**Acts 4.33-34**—And God’s grace was so powerfully at work in them all that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales

**Luke 19.45-46**—When Jesus entered the temple courts, he began to drive out those who were selling. “It is written,” he said to them, “My house will be a house of prayer’; but you have made it ‘a den of robbers.’”

**Luke 19.47-48**—Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him. Yet they could not find any way to do it, because all the people hung on his words.

**Luke 20.19**—The teachers of the law and the chief priests looked for a way to arrest him immediately [after vineyard parable and the corner stone quotation], because they knew he had spoken this parable against them. But they were afraid of the people.

**Luke 23.44-45**—It was now about noon, and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two.

**Luke 24.1-6**—On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here; he has risen!

#### Matthew’s Ending Versus Luke’s Ending

Exclusivity	Inclusivity
Prejudice	Affirmation
Fear	Love
Individualism	Mutual Aid
Independence	Interdependence
Wealth	Voluntary Wealth Redistribution & Sharing
Oppression	Solidarity

