



“What We Have Seen”

Luke 10:22-24

“Jesus Sends Out The Seventy-Two” by James Tissot

In October 2021 this particular series “The Call” Luke 10:1-24 was laid on my heart. It was a challenge to fulfill the mission of Christ in the world. Part of this is seeing the need in the world around us. Another part is being willing to serve where Christ has called us. While a 3rd part is understanding what is really important in the mission. Finally, I want us to look at the glory we have been given in Jesus Christ.

“What We Have Seen”

Luke 10:22-24

Jesus Teaching By The Sea of Galilee by James Tissot [1896]

The intellectual class beginning in the late 1600s challenged the traditional Christian view of Jesus. In Luke 10, Jesus rejoices in the Holy Spirit and celebrates that God has not revealed the hidden truths of the gospel to the culturally “wise” but to “little children”. It is a direct insult to the intellectual and political elite of his time.



JESUS TEACHING ON THE SEA SHORE

“What We Have Seen”

Luke 10:22-24

Jesus Teaching By The Sea of Galilee by James Tissot [1896]

Elitism breeds arrogance and self-sufficiency in any age. The use of the term “little children” by Jesus highlights the need for humility. Jesus’ emphasis the need for faith in him as he tells his disciples that he has been granted all authority.



JESUS TEACHING ON THE SEA SHORE

Luke 10:22-24 [ESV]

21 In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have **hidden these things from the wise and understanding and revealed them to little children**; yes, Father, for such was your gracious will.

22 **All things have been handed over to me by my Father**, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

23 Then turning to the disciples he said **privately**, "**Blessed are the eyes that see what you see!** 24 **For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.**"

“What We Have Seen” Luke 10:22-24

In Luke 10, following this discussion with the disciples that had returned Jesus is approached by a lawyer who attempts to test Jesus. The question focuses on the definition of words. Modern elitism is focused on the definition of words.



*The Scribe Tempting Jesus
by James Tissot [1896]*

Luke 10:25-29 [ESV]

25 And behold, a **lawyer** stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

26 He said to him, "What is written in the Law? How do you read it?"

27 And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."

28 And he said to him, "You have answered correctly; do this, and you will live."

29 But he, desiring to justify himself, said to Jesus, "**And who is my neighbor?**"

30 Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. 31 Now by chance a **priest** was going down that road, and when he saw him he passed by on the other side. 32 So likewise a **Levite**, when he came to the place and saw him, passed by on the other side. 33 But a **Samaritan**, as he journeyed, came to where he was, and when he saw him, he had compassion.

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Modern Elitism is also about the definition of words. Or more precisely the redefinition of words. This lawyer wished to muddy the waters by trying to introduce ambiguity into the meaning of the word “neighbor”. In elitism complexity is intentionally introduced to confuse the issue.

Definition Elitism [Websters Online Dictionary]

the advocacy or existence of an elite as a dominating element in a system or society:

"local government in the nineteenth century was the very essence of elitism"

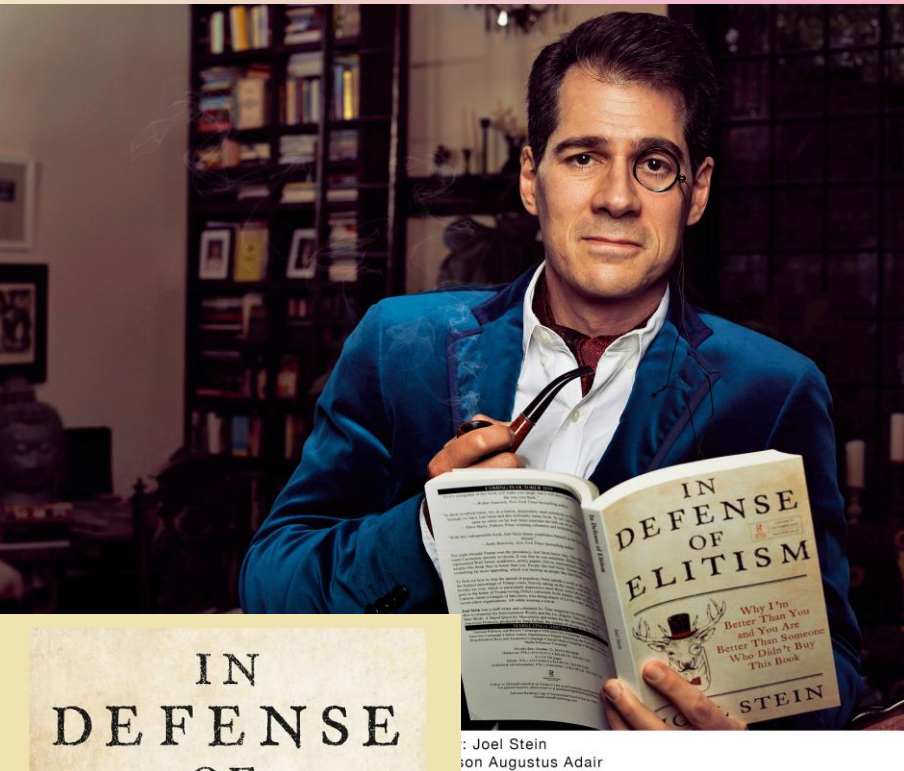
- the attitude or behavior of a person or group who regard themselves as belonging to an elite:

"I've been accused of elitism and snobbery because of my views on grammar and spelling"

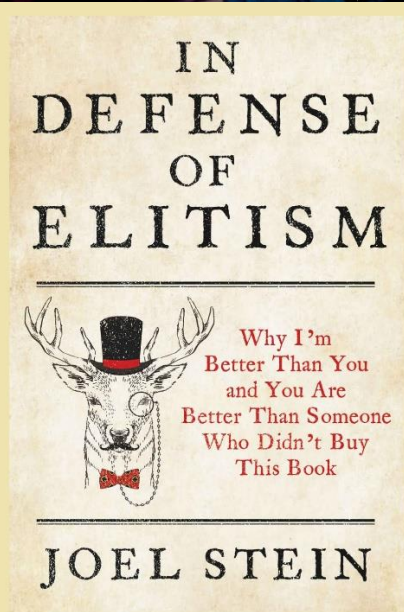
synonyms:

affectation · pretentiousness · condescension · affectedness · pretension · snobbishness · arrogance · pride · haughtiness · airs · airs and graces · disdain · disdainfulness · superciliousness · exclusiveness

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Joel Stein
son Augustus Adair



Time humor
columnist Joel
Stein with his
book: *In
Defense of
Elitism*

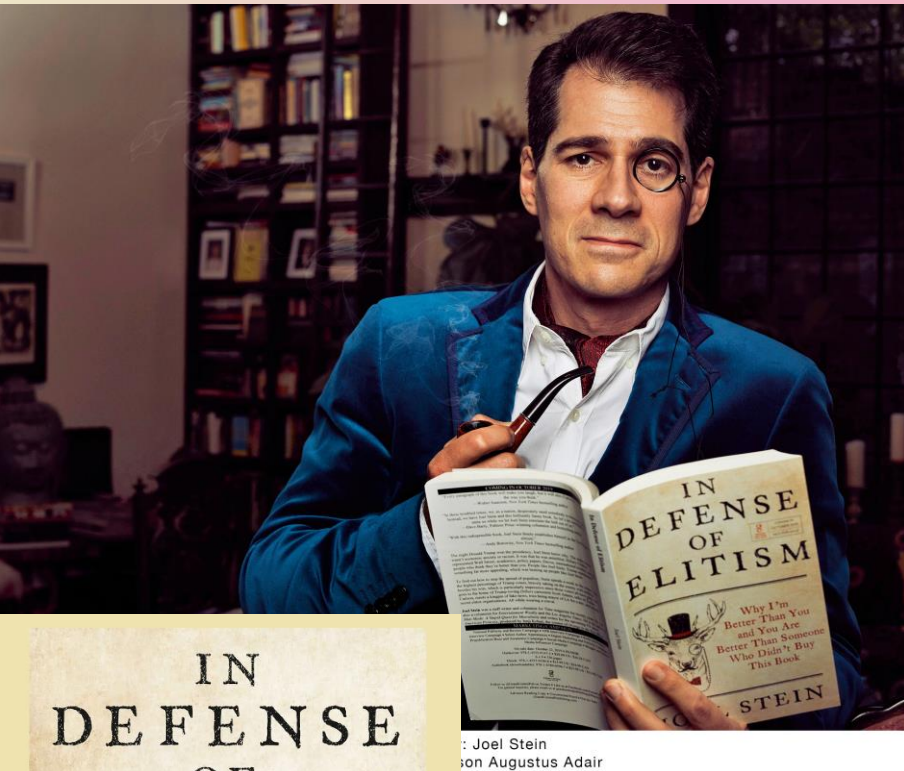
Joel Stein is a masterful and self-deprecating author who in 2019 published the book: *“In Defense of Elitism - Why I’m Better Than You and You Are Better Than Someone Who Didn’t Buy This Book”*.

This book was inspired by the 2016 defeat of Hillary Clinton. On the face it seems a satirical look at elitism, but in reality it is a defense of elitism. Stein plays fast and loose with the definition of elitism, intentionally trying to muddy the waters.

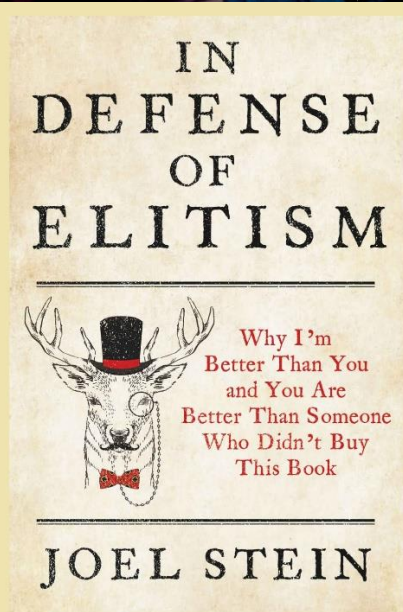
Sometimes he means merely “expertise” other times he means social class or intellectual superiority

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Joel Stein
son Augustus Adair



Time humor
columnist Joel
Stein with his
book: *In
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Sometimes he means merely “expertise” other times he means “social class” or “intellectual class” or even “ruling class”. While he attempts to understand and feign, at times, empathy with the Populus movement in the Midwest, he ultimately expresses the need for a “elite” to run the country. Especially an elite educated in Ivy League institutions. His book follows closely but ham handedly a 1994 book of the same name published by the Time writer Wm. A. Henry III. Wm. Henry was more precise in his definitions.

1 Corinthians 3:18-19 [ESV]

18 Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise.

19 For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness,"

“What We Have Seen” Luke 10:22-24



Josephus [Ad 37-100] around the year 90 published his “Antiquities of the Jews”. Josephus was one of the “elites” of his day. He was a personal friend of the Emperors Vespasian, Tiberius and Domitian. He was a Pharisee, Lawyer, Politician, Scholar, Jewish Priest and Celebrity.

He is roundly condemned by modern Jewish leaders as a Roman collaborator. He was in command of the Galilee during the early phase of the Jewish War of 66-70. He was captured in 68 by the Romans and switched sides.

Josephus [Ad 37-100]. This Roman bust from the 1st Century is believed to be a contemporary likeness of the Jewish historian.

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He served as an advisor, interpreter and historian for General Vespasian and later his son Tiberius.

One of the great arguments of historical research is the authenticity of his statements about Jesus, John the Baptist and James the Brother of Jesus. These are the earliest statements about these men outside the New Testament. These statements prove beyond doubt the historicity of Jesus, John the Baptist and James the Just.

The passage concerning Jesus is called the “Testimonium Flavium”.

Josephus [Ad 37-100]. This Roman bust from the 1st Century is believed to be a contemporary likeness of the Jewish historian.

Testimonium Flavianum [Flavius Josephus c. AD 90]

About this time there lived Jesus, a wise man, **if indeed one ought to call him a man**. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. **He was the Messiah**. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. **He appeared to them spending a third day restored to life**, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.

- *Jewish Antiquities*, 18.3.3 §63

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With the rise of Agnosticism and Atheism in the early 1700s the works of Josephus in these 3 accounts came under suspicion. The argument was that Christian scribes had inserted these 3 accounts into Josephus' works.

However, scholarship in the late 1800's verified the basic authenticity of the passages, with the exception of 3 phrases in this account. After the late 1800s no one seriously questioned the historicity of Jesus or John the Baptist.

Josephus [Ad 37-100]. This Roman bust from the 1st Century is believed to be a contemporary likeness of the Jewish historian.

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They did question Jesus’ divinity and the resurrection, but not his life and death.

In the 1990s computer diagnostic tools revealed that the 3 phrases in question might well be original to Josephus because they share correspondence with the Gospel of Luke. In fact, it appears that Josephus, while not a Christian drew information for his statement about Jesus and the Christian movement from Christian sources.

No early Christian writer believed Josephus was a Christian, but quoted him.

Josephus [Ad 37-100]. This Roman bust from the 1st Century is believed to be a contemporary likeness of the Jewish historian.

Luke 11:39-49 *48-49 [ESV]

39 And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness. 40 **You fools!** Did not he who made the outside make the inside also? 41 But give as alms those things that are within, and behold, everything is clean for you. 42 "But **woe to you Pharisees!** For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others. 43 **Woe to you Pharisees!** For you love the best seat in the synagogues and greetings in the marketplaces. 44 **Woe to you!** For you are like unmarked graves, and people walk over them without knowing it."

45 One of the lawyers answered him, "Teacher, in saying these things you insult us also."

46 And he said, "**Woe to you lawyers** also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. 47 **Woe to you!** For you build the tombs of the prophets whom your fathers killed. 48 So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs. 49 Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,'...

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Just a few days after the events in Luke 10, Jesus clearly tells the Pharisees, and Scribes in Luke 11 that the Pharisees are guilty of hypocrisy while the scribes/lawyers add to this arrogance and oppression. In their elitism proclaim their superiority to their ancestors, but are guilty of even greater oppression.



The Scribe Tempting Jesus
by James Tissot [1896]

Luke 7:28-35 [ESV]

28 "I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he."

29 (When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John,
30 but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.) 31 **"To what then shall I compare the people of this generation, and what are they like?** 32 They are like children sitting in the marketplace and calling to one another, "'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.' 33 For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon.' 34 The Son of Man has come eating and drinking, and you say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!' 35 **Yet wisdom is justified by all her children."**

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Earlier in Luke Jesus challenged the elites of that age with their willingness to surrender to the culture and its desires. Josephus was such a man. He surrendered to the Romans and the Roman culture. He valued his relationship with elites more than truth.

John 5:22-24 [ESV]

22 The Father judges no one, but has given all judgment to the Son, 23 that all may honor the Son, just as they honor the Father.

Whoever does not honor the Son does not honor the Father who sent him.

24 Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

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In 1995, G. J. Goldberg, Ph.D. did a computer analysis of ancient texts in their original languages comparing their vocabulary, grammar and structure. He found out that the closest parallel in ancient literature to the Testimonium Flavium is Luke 24:19-21.

*Jesus Lord of Creation
by James Tissot [1896]*

Luke 24:19-21 [ESV] *[Account: On the Road To Emmaus – this is the closest match by computer analysis of vocabulary and structure to the “Testamonium Flavium” - based on the work of G. J. Goldberg, Ph.D. published 1995]*

19 And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and rulers delivered him up to be condemned to death, and crucified him.

21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.

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What this research indicated was that either Josephus was dependent on a common source with Luke. Or Luke or the gospel was a source for Josephus' account. In other words, Josephus was knowledgeable of the Christian faith but rejected it.

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by James Tissot [1896]*

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Josephus' accounts of John the Baptist as apolitical and social leader overshadows his account of Jesus as does his account of James “the brother of Jesus” [called “the Just”] as a great ethical leader. For Josephus these men fit more comfortably with his understanding of elites.

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We are blessed to have seen the full revelation of God’s grace in Jesus Christ. Josephus did not see Jesus or the apostles as people that changed the world. John the Baptist and James the Just had changed the world because they were social influencers. But for Josephus, Jesus was just a side-show. He did not realize that John and James accomplished what they did because of their relationship to Jesus. Elitism still considers Jesus as a side-show.