Chapter IV

The Hyponarrative: Secondary Story

The hyponarrative provides information about events that lie outside the primary action-line of the matrix narrative.

(Jahn N2.4.6)

The story of Jesus’ victory over Satan in the battle-field of temptation, his establishment of God’s Kingdom on earth, and his manifestation of the power for a righteous life in the Kingdom is set forth in the Matrix Narrative. The elect who are made powerless by Satan, are rescued and restored to God. In other words, the elect are no more under Satan’s custody. They are made free. The outcome of the cosmic war is that the elect are no longer captives of Satan. However, until the truth of God’s rule on earth, the Gospel, reaches them they do not realize that God is in control. They continue in their old ways. They are in a way blind to the mysteries of the Kingdom, still bound, still powerless. They may believe in Jesus, as God’s son, who revealed the Father; but they may not
recognize his power which enables them to live a victorious life thwarting Satan's attempts to crush them.

In such circumstances, Jesus' mission, in addition, is to make his people experience the power of the Kingdom. The implied author's point of view is to make them comprehend the mysteries of the Kingdom, so that their life on earth is a successful one against Satan's machinations. This is the concern of the Hyponarrative which is embedded in the Matrix Narrative. The Hyponarrative deals with the story of Jesus making his elect perceive the workings of the Kingdom in their lives and grow in it. Through various episodes, miracles, discourses, and parables connected by different narrative techniques, the implied author proceeds to achieve his objective of enlightening the implied reader, as to how the Kingdom of God is established, and sustained in the hearts of the elect, and how it withstands the attacks launched by the enemy from bastions in the kingdom of the world. This secondary story runs parallel to the primary story after the temptation narreme (4:1-13).

It is the commission narreme that begins the Hyponarrative. Empowered by his victory over Satan, Jesus returns to his hometown Nazareth (4:16). On a Sunday, he goes to the synagogue where he is invited to read from the Old Testament. Jesus opens the book of E-sai'as in
front of the congregation, and reads the following verses as a statement of his commission – which in a way is another version of the narrative goal of the Hyponarrative – the establishment of God’s rule in the hearts of the elect:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, [. . .] . (4:18, 19)

The recipients of the Gospel are “the broken hearted”, “the blind” and “the bruised” who are collectively called “the poor”. It is possible that the implied author intends the statement of commission to be taken figuratively. David Gooding says “There is no reason why the term [poor] should not mean among other things the financially poor; but it will certainly include poverty of other kinds” (81). To go no further than the next chapter, in 5:27-30, some of the first to benefit from the Gospel are the financially rich tax-collectors. Hence, it is evident that the term the poor does not refer to the financially poor. Having said that, one realizes the full import of the word poverty, in the sense intended by the implied author, as penury of the spirit.
As one follows the healing mission of Jesus, one observes that the beneficiaries are persons disabled by evil spirits. Demons are mentioned twenty-three times in Luke’s Gospel. The man with the spirit of an unclean devil (4:33), the leper (5:12), the man sick of palsy (5:18), the man with a withered hand (6:6), the man possessed by legion (8:30), the dumb man (11:4), the boy with epilepsy (9:38), the infirm-bent woman (13:11), the man with dropsy (14:2), and the blind-dumb man (11:14) – all these people, made powerless by Satan, are miraculously healed by Jesus. Although they are classified as “the poor”, it is more than likely that, the poverty in them is not one of basic necessities, but of power. They are made powerless by Satan and are deprived of a healthy spiritual/physical life, and hence the term the poor figuratively refers to those who are rendered spiritually powerless by Satan on account of their sin, and kept under bondage. The broken hearted, the captives, the blind, and the bruised are those who are helpless on their own. They are the powerless men and women, who are imprisoned by habits and desires that leave them incapable of choosing the right. They are unable to experience the blessings of the Kingdom. So then, it is clearly established, that by the forgiveness offered to them by Jesus, they get back their power to live as God’s people in his Kingdom. It must be noted that Jesus himself bridges healing and forgiveness in the following verses while he heals a paralytic:
Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. (5:23, 24)

Forgiveness of sin precedes freedom from its consequences. When the palsied man is forgiven, he regains power, the health of his body and spirit. The implied message of this episode is that the greatest divine favour is Jesus' act of writing off the elect's sins. Once the sins are forgiven, sublime health is restored to both body and spirit. The question "Whether is easier?" should really mean "Which is harder to obtain?" When the powerless-elect seek God's pardon for their disobedience, relief from bodily ailments automatically follows and, thus, they regain their power. This is the implied message communicated by the implied author to the implied reader.

Quite appropriately, poverty is viewed in the sense of powerlessness in Encyclopedia Americana:

Moneylessness, however, measured, is but a proxy for the characteristics of poverty [. . .]. The powerless are those who
lack the opportunities and choices open to the non-poor, whose lives seem to them to be governed by forces and persons outside their control – by people in position of authority, by perceived ‘evil forces’ or ‘hard luck’. (22:496)

Further Richard P. Bucher’s definition of faith as “admitting one’s powerlessness and having confidence that the Kingdom-power manifest in Jesus, God’s son, can do the impossible” (9), clearly points to the meaning of “poverty” as “powerlessness”.

The most notable thing about “the poor” in Luke’s Gospel is that they are the category of people chosen by God to experience the blessings of his Kingdom. The narrator indirectly makes it clear by quoting two incidents from the Old Testament:

But I tell you of a truth, many widows were in Israel in the days of E-li-ās, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was E-li-ās sent, save unto Sar-ep-ṭa, a city of Si-don, unto a woman that was a widow. And many lepers were in Israel in the time of El-i-se-us the prophet; and none of them was cleansed, saving Na-a-man the Syrian. (4:25-27)
It seems reasonable then to suppose that the term the poor in Luke’s Gospel refers to “the elect”. It is to them that Jesus preaches the Gospel. It is their broken hearts that are healed. They are the captives who are delivered. They are the blind who recover their sight. They are the bruised who are set at liberty; and they are the ones for whom the new era of God’s rule begins. They are the citizens of God’s Kingdom to which Jesus ushers them in. The poor in his discourse in the plain (6:20-22) again refers to “the elect”, who hunger (6:21), weep (6:21), and are hated and reproached (6:22). In short, the blessings of God’s rule belong to such as these. The elect are, therefore, those that are in need of divine concern and redemption.

Having narrated the story of Jesus’ commission for the elect, the narrator’s next concern is the story of the introductory mission of Jesus. It is interesting to note that thematic parallels are discernible in the narreme dealing with the introductory narreme in the Hyponarrative, and in the temptation narreme in the Matrix Narrative. The themes – Jesus’ trust in God’s power, his rejection of his earthly privileges and his faith in God’s care, evident in the temptation narreme – are found reflected in the same order in the introductory narreme. The series of miracles which accompany the introductory mission of Jesus demonstrate his mighty power on earth to
perform miracles. His first miracle is an exorcism (4:33-36). The major
opponents of Jesus are the forces of evil. Jesus has already met with Satan;
now he confronts Satan’s cohort. The next healing (4:38-39) is less
dramatic, but quite significant. Jesus encounters Peter’s mother-in-law at
Peter’s home, sick with high fever. He rebukes the illness, and the woman
is restored to life. Word spreads quickly and Jesus finds himself dealing
with people who come to him with all kinds of maladies, and healings
continue without interruption. Jesus’ authority flows constantly revealing
his power, and he receives authentication to his power through the work he
performs. Significantly, the absolute trust in God’s power, manifested in
Jesus while overcoming Satan’s first temptation in the Matrix Narrative, has
a semblance to the absolute trust the elect are called upon to have in Jesus’
power to set them free. The meaning of the healing miracles is that Jesus
will deal triumphantly with sin, if the elect come to him with trust in his
power.

The narrator then calls the reader’s attention to Jesus’ discourse on
renunciation (6:20-45). The elect’s trust in God’s power as manifested in
Jesus is not the sole proof of their realization of God’s Kingdom. The elect
are to trust God to the point of renouncing the world. In the new era of
God’s rule, the old religious rites like fasting and sitting in sackcloth and
ashes, the outward expressions of renunciation, do not have relevance and Jesus exhorts the elect, instead, to start living a new life of renunciation, not known to them till then. It is the rejection of the natural privileges they are entitled to in the world and to return good for evil. The discourse runs thus:

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. (6:27-31)

Such an attitude of selflessness is feasible only for those who are able to renounce the world.

So then, this point of view holds that the elect are also to realize that they are not of this mundane world. The implied author means that the elect are asked to be detached from the world leaving aside their privileges in the world and inherit spiritual blessings. The assumption is that all who hurt the elect in their lives do so for the elect's own good. Further, all the
privileges that the world offers are in no way equivalent to their election in God, and the blessings of the Kingdom. Their renunciation of the world marks them out as God’s elect. Surrendering their privileges in the world is the right thing for them to do, for they are not of the world, and they have to live a life emulating Jesus. They are to reject the world and lead a life characterized by mercy, forgiveness, and self-giving. What seems to be clear is that they being the children of God are not to enjoy the world as those in the kingdom of the world do. This exhortation of Jesus illustrates his second victory over Satan in the Matrix Narrative. Satan shows Jesus all the kingdoms in the world and promises him authority over all of them, if he will only worship him. Knowing that going Satan’s way is not the way to gain spiritual power but to lose it, Jesus renounces the world. The world has nothing for Jesus and renunciation of the world means abundant recompense for Jesus and so for his elect too.

The story of the introductory mission of Jesus comes to a close with a parable, driving home the point that the elect are supposed to obey the words of Jesus, and submit themselves to his care.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the
foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

(6:47-49)

The parable implies that for the elect to be taken care of by Jesus they need to obey him. To live in obedience is like building a house with a solid foundation. Such a house can withstand any deluge of life. Even when the surging waters beat against the house, it stands because it is well built. The picture which is projected here is the scene of the third temptation of Jesus in which he stands on the pinnacle of the temple unruffled by the fury of Satan.

Following the example of Jesus in the temptation narreme, the elect are called to trust in Jesus’ power, to renounce the world, and without venturing to act on their own submit themselves to Jesus’ care in utter dependence on him. Similar to the temptation narreme in which Jesus manifests obedience to God, the elect’s obedience to Jesus forms the central theme of the introductory narreme of Jesus’ mission. One may also observe
a narrative pattern of miracle—discourse—parable in this introductory
narreme of Jesus’ mission. Further, it is of interest to note that this
narrative pattern is a recurring feature in most of the narremes of the Gospel
narrative.

In the narreme that follows (7:1-10), faith is emphasised as the factor
which enables the elect to obey God. Obedience is delineated as the fruit of
faith. An army officer’s faith serves to illustrate this point. The officer has
a slave with a terminal illness. He sends a delegation to ask Jesus to heal
his slave. Jesus turns to go to the man’s house, when a second delegation
arrives with the message of the army officer, declaring his own
unworthiness to receive Jesus in his house. The officer acknowledges the
power of Jesus that transcends time and distance. He does not count Jesus’
physical presence at the sick man’s bed a need at all; to him one word from
Jesus will heal the sick person. With a reference to his own overwhelming
earthly power, the officer proclaims the potency of Jesus’ spiritual power
which holds sway over everything. Such a declaration of faith makes a
deep impression on Jesus, and he expresses his admiration of it in specific
terms: “I have not found so great faith, no, not in Israel” (7:9). What
impresses Jesus is the officer’s faith in his power. In a closing note, the
narrator affirms that the healing takes place, in the same way as the officer
has anticipated: "And they that were sent, returning to the house, found the servant whole that had been sick" (7:10). The power of Jesus and the presence of faith in the elect form a powerful combination.

Strangely enough, the supreme faith exhibited by the army officer is somewhat lacking in John, Jesus' forerunner. John sends emissaries to Jesus to ask him, "Art thou he that should come? or look we for another?" (7:19). John's question is significant because it signals that even Jesus' forerunner is struggling for his faith in Jesus. He wants confirmation if Jesus' mission is one of deliverance. The extraordinary averment of faith by the army officer - particularly in a moment of crisis bordering on despair - contrasts vividly with John's problems in identifying Jesus as the deliverer. The officer, whose faith is based on reports, seems to have a clearer notion than John, the forerunner of Jesus has as to the identity of Jesus. It could be that John, incarcerated for his admonition of King Herod, expects Jesus to come to his aid, and prove his real identity as one in whom God has vested all power. If it is so, it is quite obvious that the implied author indicates that even the best among the elect need reassurance from time to time. The story of doubt, however, has a positive proviso in the statement of Jesus, "wisdom is justified of all her children" (7:35), indicating that all the elect will come into faith in spite of their doubts.
The concept of faith illustrated by a miracle (healing of the army officer’s son) and explained by Jesus’ discourse (on John’s doubt) is further explicated by a parable. It is significant that the narrative pattern, miracle–discourse–parable, is once again followed in this faith narreme in the Gospel. Underlying the parable of the soils (8:4-15) is the idea of faith as the privilege of the elect, which answers the question – why so few people realize God’s rule, though it has been accorded a world wide relevance. The parable of the soils commends only the elect who hold to the Gospel with patience. That the focus is on the soils shows that the implied author is talking about the elect’s response to the Gospel. What Jesus extols here is the faith that enables one to obey the word of God patiently. In the parable the word faith is not employed. However, the implication is very clear; the receptive soil receives the seed and avails of its intrinsic felicity to bring forth yield a hundred fold. In a similar manner, the elect respond to the word with the gift of faith peculiar to them, and consequently bear fruit abundantly. It follows that faith in Jesus is the characteristic exclusively of the elect, and it is evident that the elect are enabled by faith to obey the word patiently and maintain an abiding bond with Jesus.

To prove the elect’s most intimate relationship with Jesus, the narrator of the Gospel describes an occasion in which the mother of Jesus
and his brothers remain in the periphery of the crowd that surround Jesus. In this family episode (8:19-21) the disciples inform him that his mother and brothers have come to see him. Jesus makes it clear that only those who hear his word and abide by it are his nearest kinsmen: “My mother and my brethren are those which hear the word of God, and do it” (8:21). It is the assembly of believers, the concord of the faithful, the elect, who constitute the spiritual family of Jesus. It follows that if one claims to have a living relationship with Jesus, then, the evidence for that relationship will be found not simply in his claiming to have it, but in his hearing and obeying the word of God. If it is assumed that only the elect have the spiritual wherewithal to obey God’s word, it is quite obvious that, the implied author speaks here of all the elect as one family. Interestingly, having introduced the concept of the elect family of Jesus to the implied reader, the implied author proceeds to show Jesus’ concern for the elect family in preparing his disciples to take care of the elect. One may observe in this family episode, the implied author providing a transitional device, thus facilitating the narrative flow of the text.

In the preparation narreme that follows, Jesus’ disciples are sent on a trial to spread the Gospel of God’s Kingdom across the nations of Israel. They are sent out with the same authority that Jesus has exercised,
including the power to heal and exorcise. While preaching the Gospel, the message of deliverance, to the elect, the disciples are authorized not only to spread the word, but also to suit the action to the word by providing physical as well as spiritual relief simultaneously. The disciples return from their mission and report to Jesus on all they have done. The verse runs: “[. . .] they departed, and went through the towns, preaching the gospel, and healing everywhere. [. . .]. And the apostles, when they were returned, told him all that they had done” (9:6, 10).

It may be assumed that the narrator does not consider their mission a successful one, as can be seen from the disciples’ report. The report of “all that they had done” does not seem to include the projected outcome of their work, which, presumably, is an indication of lack of power in their work. Further, from the fact that Jesus undertakes to prepare them immediately for the Gospel work, it is quite obvious that Jesus finds the disciples ill-equipped for the work. Furthermore, from the content of the preparation narreme centring around their correction, one could assess the weakness in their mission. The narrative integration observable here is an instance of such actional integration occurring throughout the narrative. The action that follows, inevitably accrues from what has preceded. The implied author’s explanation serves to integrate one narreme with the other, and present each event as a subsequence of the preceding one.
In keeping with the narrative pattern for each narreme in the Hyponarrative, the preparation narreme also has the pattern miracle-discourse-parable. The narreme (9:11-62) begins with the miracle of Jesus feeding five thousand men (9:11-17). A crowd follows him and his disciples. Jesus preaches the Gospel of the Kingdom. However, as the day is winding down and the sun is setting, the disciples begin to wonder where, and how, they might feed the crowd of five thousand men. They bring to Jesus' notice the fact that the multitude are hungry, and are marooned at a spot where food and lodgings are not available. What happens thereafter shows how inadequate their understanding is about the power of Jesus. Jesus has no intention of sending the people away. He surprises his disciples saying that it is their duty to provide them food. They take the inventory: five loaves and two fish. It is obvious that it is impossible to feed the five thousand with such sparse resources. Further, procuring sufficient provisions for this crowd would be a logistical nightmare. Nevertheless, Jesus directs that they be seated in rows of fifty. Then taking the five loaves and two fish, he invokes the blessings of God. God's response is instantaneous; heaven erupts into the world and transforms its meagre resources into more than enough to feed the multitude. Here, the implied author directs the implied reader to observe how Jesus makes the disciples understand the procedure of their mission. Jesus invokes
blessings from God who sent him, in full view of his disciples, indicating that in like manner they should also perform miracles, invoking the help of Jesus who sends them. The point is that his “name” is to be invoked for the blessings to follow. However, Jesus wants them to learn the method by themselves. He does not give them direct instructions, though, it is clear that, he is planning to pass the torch of the Gospel mission to them.

It is fairly clear that the disciples still have much to learn from Jesus. Jesus encounters a man whose son is in desperate straits. It is obvious that the boy is possessed by an evil spirit that causes convulsions and leaves him bruised. The man complains that he approached his disciples for healing but they could not oblige him. Probably the disciples did not use Jesus’ “name” in the exorcism. The complaint causes Jesus to rebuke the disciples for being “faithless” and “ perverse”. It is rather more likely that the disciples, at that point of time, are yet to have faith in his “name”. However, Jesus does not teach them the way forthwith. He issues a command for the devil to come out of the boy and the demon departs. The crowd is left to ponder Jesus’ power, which can overcome the powers of darkness.

With the awe-struck crowd as witness, Jesus impresses on his disciples that he, who is doing such powerful deeds, would eventually be
"delivered into the hands of men" (9:44). According to the narrator, the disciples do not understand the words of Jesus. The narrator’s report is an open statement: “But they understand not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying” (9:45).

When the narrator conveys the impression that the disciples do not understand the terrible import of Jesus’ words, he is merely underscoring the dichotomy between Jesus’ intention and man’s understanding of it. The implied author gives a new dimension to the animated argument among the disciples following this sudden announcement. The implied author hints that the disciples do respond to Jesus’ words by arguing among themselves who among them is the most important one, probably, to be the next leader. It is even possible to see Jesus taking the hint and correcting their mistake. Taking a child by his hand Jesus says: “Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great” (9:48). What he means is that the importance does not reside in the child itself or in the disciples themselves, but in the fact that they represent Jesus. Here the implied author succinctly notes how Jesus introduces his “name” as the source of power. What Jesus means is that the humblest servant
takes pride of place, not the conceited master. Even a child could be a more purposeful emissary of Jesus than grown up men who act only on presumption, not on an understanding of the word. The implied message of this unit of the preparation discourse is that Jesus is the only source of power, and the humblest among believers who act in the “name” of Jesus are those through whom that power reveals itself.

To set the record straight and show the disciples their place, the implied author narrates an incident involving a man, who does not belong to their team, casting away evil spirits in the “name” of Jesus. When the disciples question the propriety of some one who does not follow Jesus using his “name” to cast out devils, Jesus tells them that anyone who serves the divine purpose in the “name” of Jesus should be an honoured ally and not an outsider. Jesus’ reply, “Forbid him not: for he that is not against us is for us” (9:50) assuages their feelings and makes them approve of his work. What is implied here is that Gospel work is not a copyrighted monopoly, and that the work of the man in Jesus’ “name” is the right one and should be allowed to continue. The implied author conveys another vital message: this non-disciple has succeeded (in exorcising evil spirits) while the disciples have failed. While preparing his disciples for their mission, Jesus makes them understand that the one nearest to Jesus is the one, who is one
with him in thought, word, and deed, and acts in his name, not any one whose physical proximity to Jesus gives him a feeling of self importance. No wonder, the non-disciple’s mission seems to be well based and hence is endorsed by Jesus.

Next in sequence in the discourse unit of the preparation narremme, is an episode in which Jesus corrects his disciples when they fail to respond appropriately to their rejection by the Sa-mar-i-tans in 9:51-56. They ask Jesus if fiery judgement should be called down from heaven. Jesus rebukes them and teaches them how they should accept the world’s hostility without retaliation or desire for revenge. The practical import of the correction is that Jesus has surrendered himself wholly to the power of darkness and when he does not resist, his followers are also obliged not to resist these powers. Things that hurt them like shock and strain are meant to shape them for perfect discipleship. This discourse unit mirrors the discourse unit of the introduction narremme of Jesus’ ministry in Chapter 6. What is implied here is that Jesus in whom all power is vested has voluntarily chosen not to draw upon that power against the earthly forces of wickedness. But he prevails upon evil by enduring humiliation, rejection and animus, and in this way proves that only love conquers hate and good prevails over evil.
Further, in a series of three encounters in 9:57-62, Jesus teaches his disciples that discipleship is not a casual affair but a process of becoming like Jesus. The first exchange begins with a confident statement by a man that he will follow Jesus wherever he goes. It can be seen that making use of this episode the implied author makes it clear that following Jesus requires total renunciation of earthly comfort, especially, since Jesus does not even have a home. From Jesus’ words “Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head” (9:58), one might observe that Jesus is an alien, sojourning for a time in a foreign land. He is on a mission of reconciliation with his people who have alienated themselves from the divine scheme of things by abandoning virtue and choosing sin. The image of no place “to lay one’s head” is well taken because non-availability of a place to rest deprives one of any kind of relief from physical and mental fatigue. Throughout his life Jesus endures intense mental agony and spiritual fatigue. The world considers him an alien because his perception is sublime and totally different from earthly notions of right and wrong. It implies that rejection will be the norm and acceptance a mirage. Evidently Jesus is preparing his followers for a life like his.

In the second encounter, a perspective follower wishes to bury his father before joining the mission team of Jesus. The request seems
reasonable but, Jesus tells the man peremptorily, “Let the dead bury their
dead: but go thou and preach the kingdom of God” (9:60). The implied
author presupposes absolute concurrence from the implied reader and
makes clear the true intent of Jesus’ injunction. Preaching the Gospel of
the Kingdom of God is a more sacred duty than performing the last rites of
a dear departed. That this should have been said to a man in bereavement is
significant. When a person in such a condition is instructed on what his
priorities should be, it is an implied message to the entire elect community
to set right their priorities. Honouring the dead is not without merit.
However, the disciple’s first duty is to spread the Gospel to the elect
family. Those who are not totally committed to the cause, those with
divided loyalties are to check their priorities and get oriented towards
preaching the Gospel of God’s Kingdom.

A similar request surfaces in the third encounter. Here a man wants
to bid farewell to his family for the last time. Again Jesus issues what on
the surface seems a harsh warning: “No man, having put his hand to the
plough, and looking back, is fit for the kingdom of God” (9.62). When a
ploughman wants to plough a straight furrow, he keeps his eyes riveted on
the marker at the other end of the field. If he takes his eyes off the marker
and looks behind, the plough will cut irregular burrows all over the field.
The implication is that to put one's hand to the plough of service in God's rule is to voluntarily renounce the joys of family life.

The disciples who have been thus prepared for the Gospel mission, venture out and return triumphantly. The narrator reports, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (10:17). The disciples seem to be excited at the power they possess in Jesus' name. Such power is exciting for them to contemplate for on earth they might exercise the triumphant authority of Jesus' name. However, their mission of expanding God's Kingdom seems to have provoked Satan to counter it, and he intends thwarting their work and acts quickly. But Jesus acts more quickly in giving them security in the Kingdom of God during Satan's attacks. The disciples are encouraged to face Satan boldly as they are vested with power and authority over Satan. It is narrated as Jesus saying: "[. . .] I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (10:18, 19). The elect are to know that though they are subjected to Satan's attacks, they will not be really harmed. It is this divine security which makes writers like Annie Johnson Flint write thus:
Oh, set your sail to the heavenly gale,
And then, no matter what winds prevail,
No reef can wreck you, no calm delay;
No mist shall hinder, no storm shall stay;
Though far you wander and long you roam
Through salt sea sprays and o'er white sea foam
No wind that can blow but shall speed you Home.

(qtd. in Cowman 101)

It is significant that the preparation narreme does not end merely with the disciples' realization of their authority over Satan. Spiritual power should not breed spiritual pride. Jesus tells them that the submission of evil spirits to them is nothing compared to the fact that their names are registered among the elect in heaven. Here is a real cause for joy in Jesus' words: "Not withstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (10:20).

To the implied author the preparation narreme is meant for the believer-elect to learn the power in the "name" of Jesus and to know that they are special unto God, as belonging to the family of the elect. To underscore this point the narrator reports that Jesus intercedes with a note of praise to God for giving such understanding to "babes" rather than to the
wise and learned. The "babes" here are the elect who get wisdom and understanding from God. The implied author congratulates the elect on their extreme blessedness. It is to be noted hear that as the demons are subject to the disciples in Jesus' "name", the implied reader could infer God's rule getting established in the hearts of all the elect. The disciples have learnt to represent Jesus, using his "name". It is to be pointed out here that the narrative goal of the secondary story of the Gospel - the establishment of God's rule in the hearts of the elect - is achieved notionally.

By pointing out to his disciples how they are privileged to have the experience which was denied to the kings and prophets of the Old Testament. Jesus reminds the disciples of their commitment to the elect family spread across nations and, more specifically, among their neighbours, though they may be enemies. This forms the message of the parable that follows. The narrative need for the parable is enacted, when a lawyer asks Jesus: "Master, what shall I do to inherit eternal life?" (10:25). Jesus replies by narrating the parable of the Good Sa-mar'i-tan (10:30-35). A Jew, who is travelling from Jerusalem to Jericho, is attacked by thieves who strip him of his clothes, wound him and leave him half dead. The man who comes to his help is a Sa-mar'i-tan who belongs to a group, the Jews despise. The Sa-mar'i-tan considers the wounded Jew as belonging to his
family, in spite of their social animosities. Likewise, one’s bond as belonging to the elect family is to be stronger than other forms of social and cultural ties or differences. The implied author creates an awareness of the disciples’ obligation, in regard to the elect family.

However, the Martha-Mary episode which closely follows the parable of the Good Samaritan drives home the truth that discipleship in the Kingdom does not just mean service to the elect. One is also required to maintain a right relationship with Jesus. In the story of Martha and Mary (10:38-42), Mary sits at the feet of Jesus with no other distraction, and hears his word. Martha is clearly upset at Mary not extending a helping hand to her in preparing the meal for Jesus. From the standpoint of Mary emerges the example of an elect willing to spend time in prayer and fellowship with Jesus as his disciple. Admittedly, Jesus’ reply to Martha indicates just how appropriate it is for Mary to learn from him: “But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her” (10:42). What the implied author means is that an elect’s service to another elect, though an obligation, comes next to learning from Jesus. The stress is on “the needful [. . .] good part” which Mary has chosen to learn from Jesus. The striking common feature that can be observed in the preparation narrative is – hearing the word of Jesus. Five
thousand men heard his word at the beginning of the preparation narreme, and Mary hears it as the narreme comes to a close.

Once God's rule is apprehended by the elect, they recognize the fact that God delights in giving them the spiritual provisions they need to negotiate their way through life. This is exactly why the elect are asked to persist and maintain a rightful fellowship with Jesus. The disciples' request for instructions about prayer is a narrative lead to the prayer narreme. This prayer narreme in chapter 11 flouts the observed pattern of miracle-discourse-parable, and centres around the parable of the importunate friend (11:5-8). A man approaches his neighbour towards midnight for food to be served for his guest. The late arrival of the friend puts the householder in an embarrassing situation. He replies in the negative. But the friend keeps on knocking at the door, until his neighbour rises and gives him what he needs. The friend who makes someone respond positively to his request, has the real claim to be considered his friend. What the implied author conveys is that the elect who diligently persist in prayer by virtue of his being the elect, will most certainly be rewarded. An analogy relates the parable to God's benevolence towards the elect: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him
a scorpion?” (11:11-12). If human fathers can be relied upon to give their children good gifts, it would be an inevitable conclusion that God the perfect father would give the elect spiritual sustenance to grow in his Kingdom.

The deliverance narreme that follows has an important role in the narrative goal of establishing God’s Kingdom in the hearts of the elect. The narrative pattern miracle–discourse–parable is observed in this narreme. Jesus miraculously casts out the demon responsible for a man’s dumbness (11:14). The implied author chooses to illustrate the spiritual deliverance of an elect through this miracle. The condition of the dumb man is the true state of the prayerless, spiritually dumb, lost-elect. They do not even ask for deliverance, because their tongues have been tied by Satan, who has devices at his disposal for keeping them quiet and preventing any break-out or contact with God. The miracle is intended to indicate that the lost-elect must be helped by the believer-elect to discover their right to break their silence, and pray to God for their spiritual sustenance in the world.

The discourse unit of this narreme is based on Jesus’ reply to those who accuse him of his being in league with Be-el’ze-bub, the prince of demons. Jesus explains to them that no kingdom riven by civil war can survive. If the prince of demons lends power to Jesus to defeat his own
emissaries, his kingdom will break. On the contrary, his kingdom is still intact. The more powerful Kingdom of God has broken into the fortress of Be-el'ze-bub, to claim its people, the elect. This point is summarized by a parable (11:21, 22). A strong man occupies a house and suppresses the people inside. But when a stronger man overcomes him, the house comes under the control of the stronger man. However, if the inmates are ignorant of the new symbol of power, they continue to suffer suppression. The implication is that, if the elect do not experience God's Kingdom in their hearts, they are still controlled by Be-el'ze-bub. Hence, it becomes the responsibility of the disciples to create an awareness in the elect of their presence in God's spiritual Kingdom, and enable them to get spiritual sustenance through prayer. If such a prayer rapport between the elect and God is not established, Be-el'ze-bub continues to exercise his power over them. Significantly, an accusation against Jesus has led to this discourse on the deliverance of the elect. Throughout the Hyponarrative, it is observed that a narrative need is created by the implied author, for Jesus to justify himself and his mission, thereby fulfilling the purpose of enabling the implied reader understand the Gospel truth.

From this point onwards, in the Hyponarrative but for a few exceptions, the secondary story moves through parabolic discourses, each
narreme centres round a parable. Only four miracles are reported in the entire course of the rest of the narrative (13:11; 14:1; 17:11; 22:51). Perhaps the implied author considers miracles as henceforth superfluous, in getting across to his elect his intended message. Seeking a sign is evil according to Jesus (11:29). Probably the elect are not to look for signs or miracles, which are meant to strengthen the faith of the new entrants. The occasion for a discourse on storing up treasure only in heaven is created by a man’s complaint to Jesus regarding the division of his ancestral property. Creating such an occasion, a narrative need, as observed earlier, is an important narrative strategy woven throughout the narrative. The parabolic discourse calls the elect for a constant vigilance against greed, since life does not consist in the abundance of possessions. In the parable of the rich fool (12:16-21) that follows, a man who happens to have a bountiful harvest stores the produce, without the least concern for anyone else. God calls him senseless: “Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” (12:20). The rich man is in spiritual penury, he has no thought of what lies ahead, when death might occur. Obsessed with earthly riches, he is not conscious of his spiritual inadequacy. The essence of the narreme is that wealth becomes a constant cause of anxiety. Anxiety is denounced as absurd and pointless, and as an insidious threat to the disciple’s loyalty. The real cure for worry
is to put first things first, to seek God's Kingdom more than personal needs. Those who do so not only find that God provides for his elect, but also that the necessities of life are fewer and simpler than selfish greed supposes.

The next narrem is a series of warnings to the elect to be on the alert for an impending emergency – the second coming of Christ. They must not be taken unawares, like the householder who is asleep, when the thief breaks through the mud wall of his house (12:39). In spite of being alert they might go astray. So they must repent, retrace their steps and reconcile with God every now and then. Like the insolvent debtor who makes efforts to settle his case out of court, rather than face the utter ruin of being jailed for debt (12:58), the elect would do well to settle their account with God by admitting their spiritual bankruptcy, and casting themselves upon his mercy.

The parable of the faithful steward (13:42-48) presents the story of a master who entrusts the steward with his goods for proper use in his absence, for the good of his fellow servants. The implied message is that the rich elect are merely God's stewards. They are temporarily entrusted with earthly riches for them to use for the good of their fellowmen. The faithful stewards will be rewarded for their faithfulness, by being put in charge of larger spiritual responsibilities. It is also implied that the
believer-elect, who have grown up in the Kingdom of God are rich spiritually and thus are responsible for sharing the benefits of the Kingdom with those who are poor in spirit.

The narreme of God’s mercy towards the elect follows next. The fig tree in the parable (13:6-9) has not yielded fruit for three years consecutively. Like the gardener who wishes to be patient with the tree, hoping it might respond to special treatment, God in his mercy has been patient towards the elect, and that he being so, the elect should not deceive themselves into thinking that it is their righteousness that earns for them God’s favour. The preceding two tragic incidents about “the Galileans whose blood Pilate had mingled with their sacrifices” (13:1) and “those eighteen, upon whom the tower in Sil-lo-am fell and slew them” (13:4) also endorse the truth embodied in the parable. The victims of tragedy are not to be regarded as the very worst among sinners singled out for divine retribution. Rather, these incidents provide a salutary reminder that the elect of God are especially enabled to repent.

The truth about sabbath observance (observing a day of the week for rest and worship of God) occurs in the next narreme. The narreme not only adds vivid detail to be appended to the fig tree parable but also emphasizes the sanctity of the sabbath. In the episode which is parabolic in nature, a
crippled woman is healed, and Jesus is accused of breaking the law of sabbath by healing on the sabbath (13:11-17). Jesus replies that since priestly regulations allow a man to provide for his domestic animals on the sabbath, it is inconsistent to be more merciful to a beast than to a fellow human being. The narrator adds a new note to Jesus' answer; it is necessary that this woman be loosed from her bond on the sabbath. Jesus is acting in obedience to a necessity which takes precedence over all other obligations, including the sabbath law. The Kingdom of God has broken in upon the Kingdom of Satan, and the mission of liberating the victims of Satan's tyranny must not be impeded. To liberate the elect from the bonds of Satan and to make them beneficiaries of God's Kingdom is therefore to fulfil the purpose of the sabbath. It is to be noted that the crippled woman is referred to as "a daughter of Abraham" (13:16). God's people are called Abraham's "seed" in 1:55, and hence the crippled woman is an elect. Further, the interrogative confirmation: "[.] ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (13:16), seems to indicate that though there may be a delay for the elect in perceiving the power of the Kingdom, they will ultimately attain their objective.
Through the next narreme, the narrator warns the elect that they are not to entertain wrong notions regarding the Kingdom of God. The parabolic discourse explains the concept of the Kingdom as a present reality:

It [the Kingdom of God] is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it [...]. It is like leaven, which a woman took and hid in three measures of meal, till the whole was all leavened. (13:19, 21)

Juxtaposed to the seemingly boundless empire of evil ruled over by Satan, the impact of Jesus' mission – just a few souls won, a hitherto unheard of message and some acts of miracles might appear too modest to be of any real significance. Yet in them the Kingdom of God is present in germinal and dynamic form, which holds a guarantee of future results out of all proportion.

The next narreme which follows the miracle–discourse–parable pattern has its setting at a Pharisee's (a Jewish religious leader who believes in resurrection) dinner table. Here, the narrator seeks to explode the myth
of the hypocritical show of piety and self-righteousness among the Pharisees. The discourse forms part of the continuing debate between Jesus and the Pharisees. The narrator creates a dramatic compositional effect to draw the elect’s attention to the essential components of the narrreme. First there is a story about sabbath observance (14:1-6). The presence of the man with dropsy creates a tense situation which Jesus cannot ignore. So Jesus takes the initiative and asks the Pharisees and the Scribes (teachers of the Old Testament law) if it is lawful to heal him on the sabbath. They remain silent. Jesus then takes the man’s hand, heals him and sends him on his way. The reference to the “silence” of the Pharisees is meant to teach the elect that this is the last narrreme on sabbath observance. A more specifically intended meaning may be discerned in the narration of the “mirror” miracles on the sabbath and the repeated discussion on the right observance of sabbath. Though they grate on the patience of the implied reader, the implied author is trying to reinforce the dangers of hypocritical show of piety which has no place in the spiritual Kingdom of God.

The poignant parable that follows condemns the self-righteousness of the Pharisees (14:16-24). It is about a man who gives a great supper and invites many. But all those busy people he has invited have important personal work and do not turn up. Now the host extends his invitation to
the maimed, the lame, the blind, – the powerless – obviously, the elect. It is evident from the story that only the elect are called to be part of God's Kingdom. Citizenship in God's Kingdom, his banquet table, is only for the elect. By the fact that the poor, the maimed, and the lame respond to the invitation, the implied author makes the point that the elect are the true recipients of God's love and mercy. This parable is also a warning to those elect who are religiously proud. Those who think that their self-righteous behaviour and hypocritical piety may get them attention from God are missing the whole point. It is a call to beware of self-righteousness, and an exhortation to cultivate a humble spirit.

What closely follows in the story-line is a parabolic discourse on an elect's awareness of the elect family and his responsibility to it above all the obligations to his family. It is set in motion by the words of Jesus to the great multitudes that follow him:

If any man come to me, and hate not his father, and mother, and wife, and children, and brothrcn, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. (14:26-27)
If filial bonds come in the way of total acceptance of God, they have to be surrendered. This is the implied message the implied author seeks to convey. The stress is on the possibility of a conflict of interest arising from the elect's decision to follow Jesus. The cross symbol is used for the extreme torment and degradation which the elect are supposed to accept as the price of their calling. Two parables that follow show how they are enabled to make such a sacrifice. The twin parables of the tower-builder and the king going to war are not meant to deter the elect from following Jesus, but only to warn them that no elect can be swept into the Kingdom on a flood-tide of emotion; he must walk in with clear vision. The first parable (14:28-30) is that of a man who intends to build a tower. He sits down first to calculate the cost involved. What is implied is that the cost of citizenship in God's Kingdom has been carefully calculated and reckoned in advance by Jesus' victory over Satan in the battle-field of temptation. The second parable (14:31-33) pictures a king assessing his strength in preparation of war. He sits down and considers whether his ten thousand can beat his opponent's twenty thousand. If he finds out that he cannot win, he will send a delegation and negotiate peace. God has already assessed the strength of his elect in Jesus. Jesus desires his followers to be fully aligned with him. Giving up of everything means recognizing that God has claim on all areas of the lives of the elect. No one can know at the start of the
journey all that it involves, but an elect can enter the Kingdom with an understanding that God has already assessed his strength.

The next narrative consists of a series of three parables through which Jesus defends his involvement with the lost-elect. In all the three parables, the intense yearning of God for his elect finds expression. The parables of the lost sheep and the lost coin (15:4-10) belong together. The parables portray a man and a woman going to infinite trouble to recover their lost property. The sheep that strays from the fold loses its way, and gets entangled in a thorny bush from which the gentle shepherd extricates it. The implied author underscores the parallel between the sheep that strays from the fold, and those elect who abandon the safety of God's protection, and get inextricably caught in a web of evil woven by Satan. God himself goes in search of the lost soul to redeem it from the clutches of Satanic evil.

A coin is easily lost, but the careful housewife will not rest until she finds it, even though it means turning the house upside down. In each case the friends and neighbours come to join the celebrations for the recovery of that which is lost. God is not less jubilant when his search is successful, and the elect who are his friends share his jubilation, and wherever possible share his search as well.
The third parable (15:11-32) is by far the most detailed. There is a man who has two sons. Both are lost, one in a foreign country, and the other behind a barricade of self-righteousness. The younger son takes his share of property, leaves home, wastes everything, and lands up in a pigsty. Though the elder son never leaves home, he is equally alienated from his father. Both are selfish, though in totally different ways. The selfishness of the younger son is a reckless love of life. The selfishness of the elder son is less obvious, and less vulnerable. He asks for nothing, desires nothing, and enjoys nothing. He devotes himself dutifully to his father’s service, never disobeying a single command of his father. He appears to be the model of unselfishness; yet he himself is the centre of his every thought, so that he is incapable of entering sympathetically into his father’s joys and sorrows.

The younger son, realizes the folly of his ways, repents, and decides to seek forgiveness from his father. Conscious of his total unworthiness, he begs to be accepted as one of the servants. Likewise, the lost-elect, returning to the fold in penitence and humility, throw themselves on God’s mercy. The younger son knows too little of his father to think in terms of forgiveness and restoration. The innate munificence of his father’s welcome makes him realize what it means to be his father’s son. The elder
son, however, wants nothing to do with his wayward brother, even though he has returned. In a classic presentation of sibling tension, he demands justice and fairness, all the while protesting harshly at the injustice of it all: “Lo, these many years do I serve Thee [. . .]” (15:29). Working for his father has been an unrewarding servitude, and the obedience he is so proud of has been slavish and mercenary, never filial. He disowns his brother, calling him, “thy son” (15:30).

The father refuses to be forced into taking sides with the one against the other; and with all their shortcomings he loves them both. He responds without any rancour that the elder son already has access to what his father has. He administers the greatest of rebukes, pointing out that his dear son who has remained with him all along should have understood him well enough to share his joy more than his brother might. One should take note of the implied author’s narrative description of both the sons as the elect. The elder son, a believer-elect, believes himself to be among the elect; yet he lacks the essential requisites of charity, selflessness, and a forgiving spirit which impede him at every step; the younger one, the penitent prodigal, typifies the lost-elect, newly redeemed and restored. The lost-elect who was out of the house is now very much in, while the elder son, hitherto smug in the belief that he is the favoured one is lagging behind. The elder
son, even while living in close proximity with the father, fails to grow in spirit and to make use of the opportunity provided by intimacy and interaction. It is for this reason has Jesus declared that those who aspire to pre-eminence on the basis of fallacious notions of self importance are always relegated to utter insignificance. The elder son represents the elect who find it difficult to grow in God’s rule, and hence is one among the “first which shall be last” (13:30). He comes into faith very early but is very slow in growing in God’s rule, whereas the younger son has already grown through suffering.

Having underscored the positive attributes that lead to the realization of God’s Kingdom in the elect, the implied author proceeds to deal with the obstacles which the elect have to overcome in order to grow in the Kingdom. This purpose is achieved through the narrator recounting a series of parables. The first in the series is the parable of the steward who has been called to account for his stewardship (16:1-13). Faced with the threat of being fired, the steward strikes upon a plan of ingratiating himself to his master’s debtors by scaling down their obligations, and earning their support and goodwill. Jesus notes that the master commends “the unjust steward” (16:8) for his prudence. The implied author seems to drive home the point that to serve God is to give one’s resources to meet the needs of
those around him. Lack of prudence in stewardship is an obstacle, which the elect have to overcome, to grow in God’s Kingdom. Wealth, which is called “the mammon of unrighteousness” (16:9), can be redeemed from its normally sinister character only if it is used as a means of benefaction.

The parable of the rich man and Lazarus that follows (17:19-31) seems to hold out a warning. It is the story of a callous rich man, who indulges in luxurious pleasures, totally impervious to the needs of the poor beggar Lazarus, who lies at his gate. Their fortunes are reversed after life, and the rich man finds himself in torment in hell, while Lazarus is in heaven comforted by Abraham. Abraham’s refusal to send Lazarus back to earth, to give the rich man’s brothers a first hand knowledge of conditions after death, underlines the message of the implied author that there is no way of demonstrating spiritual truth to those whose minds are closed to the revelation of God. However, the elect are to understand from the story that a selfish enjoyment of wealth can be a major obstacle to enjoy the spiritual provisions of God’s Kingdom.

The book-keeping mentality, another major hurdle for the elect, forms the burden of the next parable of the master and the slave (17:7-10). It is the story of a servant who carries out the commands of the master, but expects to be commended for performing his duties. The elect are taught,
through this story, that obedience is not a matter of merit, but of duty. If the elect think that they can run up a credit balance with God, such an attitude will be a hindrance to their growth in the Kingdom.

Lack of humility, which is also an impediment to grow in God’s Kingdom, is explained in the next parable about two men who go to the temple to pray (18:9-14). One is a Pharisee and the other a tax-collector. The narrator points out that only the tax-collector prays. Prayer must be addressed to God, but the Pharisee prays “with himself” (18:11). He makes a catalogue of his own virtues in the first person. His own righteousness, religious achievement, spiritual pride, and his contempt for others who fail to reach his own standards are highlighted. The tax-collector, on the other hand, with all his faults and follies, has thought only for God. As his mind is on God, he perceives himself to be a sinner. It is said: “[…] this man [the tax-collector] went down to his house justified rather than the other” (18:14). The tax-collector’s prayer is answered because he faces the truth about himself, and in all humility casts himself on God’s compassion. Through this, the implied author illustrates how lack of humility in the elect may impede their growth in God’s Kingdom.

The story-line now moves on to the episode of the rich ruler (18:18-29), which reiterates the oft-repeated point that wealth is a hindrance to the
elect. A rich ruler approaches Jesus and expresses his eagerness to inherit eternal life. Jesus’ advice that he should renounce all his wealth, makes him sad, and Jesus comments:

How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God [. . .]. The things which are impossible with men are possible with God. (18:24,25,27)

The implied message here is that the elect are enabled by God to grow in the Kingdom, owing to the fact that they are the elect. However, Peter’s assertion that closely follows: “Lo, we have left all, and followed thee” (18:28), highlights his lack of knowledge that he is one among the elect, and hence obliged to lose the world in order that he might gain the Kingdom. Peter has failed to see that, as an elect he is not to claim rewards for his self-denial from this world. The narrator depicts him as very slow in his growth in the Kingdom of God like the elder son in the parable of the lost son. Peter’s denial of Jesus in 22:57 is again indicative of his slow progress in spiritual life.
The next narrative in the Hyponarrative contains two episodes suggesting the swift growth of the Kingdom in a blind man who is a believer-elect, and Zac-chae-us, the tax-collector, who is a lost-elect. The episode of the blind man (18:35-42) is narrated with dramatic effect. Jesus and his disciples join a large company of pilgrims on their way to Jerusalem. A blind man is sitting by the roadside begging. When he hears the crowd passing by, he makes enquiries and finds out that Jesus is passing by. Ignoring the rebukes of those around him, he cries out to Jesus “Son of David, have mercy on me” (18:38). Jesus stops and responds to him. The blind beggar calls Jesus “Son of David” and in this form of address proclaims his Kingship. It is given to a blind man to identify Jesus as what he really is, a King who holds sway in the hearts of the elect. Being an elect, the blind man knows the King; Jesus being the King knows the blind man, the citizen of the Kingdom, an elect. And Jesus gives him back his sight in appreciation of the inner vision, this blind man possesses, to comprehend the reality of things.

In a similar vein, an instantaneous conversion may be witnessed in the story of Zac-chae-us (19:1-10). Zac-chae-us is a chief tax-collector, a calling which carries with it popular detestation and social ostracism. As Jesus approaches his place, Zac-chae-us longs to see him, but his short
stature and the crowd prevent him from doing so. But he is resourceful enough to run ahead and climb a tree. Jesus honours the longing in Zacchaeus’s heart, looks up, and expresses his desire to tarry a while at Zacchaeus’s house. Zacchaeus is overwhelmed at Jesus’ overtures of acceptance and friendship. In a dramatic and comprehensive demonstration of gratitude, he breaks with the past, admits his fraudulent practices, and undertakes restitution: “Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold” (19:8). The point illustrated in the parables that money can be redeemed from its sinister character if used for benefaction, is carried out by Zacchaeus willingly and spontaneously, without any external compulsion. Jesus endorses the response fully: “This day is salvation come to this house, forsomuch as he also is a son of Abraham” (19:9). Here the implied author brings out the contrast between Peter, the one who is not aware of his election (18:28), and Zacchaeus, who knows the truth. In other words, Zacchaeus is a lost-elect, and as soon as he learns his obligations in God’s Kingdom, he manifests a sudden growth into a faithful steward, who distributes God’s property in the way the Kingdom demands. Further, this is also an episode of an elect meeting Jesus, and Jesus reaching out to an elect. Zacchaeus who seeks to see Jesus (19:3) is rewarded by Jesus’ own determination “to seek and to save that which was
lost” (19:10). The use of the word seeking in both cases is a sure proof, that the implied author wants to emphasize the fact, that the elect are also sought after by Jesus. This episode illustrates Jesus’ involvement with the elect, already discussed in the three parables of the lost sheep, the lost coin and the lost son in 15:4-32.

To achieve the narrative goal of enlightening the implied reader as to the character of the Kingdom, the implied author employs the extra-textual communication device for the disciples to know the truth, and equip themselves to face encounters, and clear doubts. The characters who communicate in the narreme are Jesus and his opponents. Nevertheless, at the level of the implied author and the implied reader, the extra-textual communication takes place between Jesus and his disciples. The Sadducees (The Jewish leaders who do not believe in resurrection) and the Pharisees try to trap Jesus by asking tricky questions (20:20-40), but to the implied reader, it is Jesus who instructs his disciples on certain truths regarding the Kingdom.

The story of Jesus’ last meal with his disciples (22:7-23) occupies a special place in the Hyponarrative, as it emphasizes “sacrifice”, the dominant aspect of the Matrix Narrative. The story goes like this:
And he took bread, and gave thanks, and brake it, and gave
unto them, saying, This is my body which is given for you:
this do in remembrance of me. Likewise also the cup after
supper, saying, This cup is the new testament in my blood,
which is shed for you. (22:19-20)

The bread symbolizes Jesus' sacrificial life on earth, and the reference to
blood foreshadows his sacrificial blood that is going to be spilt on the cross.
The implied author here expects the elect to live a similar kind of sacrificial
life, based on the narrative information provided by this last meal episode.
Focalization, rather than symbolism, is the vehicle of meaning here.
Though the bread and the wine symbolize Jesus’ body and his blood, his
words “this do in remembrance of me” (22:19) to the implied reader mean
the elect’s sacrifice of himself for the sake of the other elect.

Surprisingly, this episode directs the thoughts of the disciples to the
death of Jesus and the coming of God’s Kingdom, and they begin to discuss
“among them, which of them should be accounted the greatest” (22:24).
Rather than sacrifice or service, it is power which dominates their thinking.
Jesus scorches their vain ambition, by instructing them not to confuse
greatness with power, dignity with recognition, like those of the world do.
The disciples are to be different from the people of the world in the way
they exercise their roles. The only greatness which is acknowledged in God's Kingdom is humble service: "[ . . ] he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (22:26). God has entrusted the Kingdom to Jesus' keeping, that he might make it real to the elect through his life of service; Jesus in turn entrusts the Kingdom to his disciples, and through them to the elect.

As the narrator proceeds to recount Jesus' arrest, his trial, and his crucifixion, what stands out in poignant suggestive detail is the desertion, denial, and betrayal of their master by his own disciples. During his last meal with his disciples, Jesus remarks with anguish: "[ . . ] behold, the hand of him that betrayeth me is with me on the table" (22:21). When Judas betrays him with a kiss, Jesus' anguish is heart-rending: "Judas, betrayest thou the Son of man with a kiss?" (22:48). Peter, who has affirmed to Jesus "Lord, I am ready to go with thee, both into prison, and to death" (22:33), denies him vehemently at his trial saying "I know him not" (22:57). When Jesus prays in agony on the Mount of Olives, his disciples sleep without sharing in his agony in the least (22:45, 46). When Jesus is crucified, his friends stand "afar off" (23:49). Through these instances of extra-textual communication, a distinctive feature of Gospel narratology, the implied author seems to suggest to the elect, that they too will have to face
deception, and delusion. The story of the trial of Jesus (22:66-23:25) is narrated in full detail. Jesus faces a series of enquiries by Pontius Pilate, Herod, and once again by Pilate. It is paradoxical that Jesus is condemned though he is not found guilty. It is obvious that justice as such is not sentencing Jesus, but something more sinister. An unlawful world, whose wickedness can distort justice to suit its purposes, can inflict the cruelest punishment on the elect. The lesson that is passed on to the implied reader is that the elect are also expected to accept uncalled for, and undeserved sufferings, and accusations.

After the trial, Jesus is led on a procession to Calvary. Simon a Cy-re-ni-an is drafted to carry the cross (23:26). There is no hint that he is a follower of Jesus. The implied message is that Jesus’ going to the cross is not a private affair, but involves others. The elect family have the responsibility to carry each other’s burdens. The disciples who have kept themselves away are yet to learn this lesson. A parallel story is that of Joseph of Ar-i-ma-thae’a (23:50-53) who is certified by the narrator as "good" and "just" (23:50). He asks for the body of Jesus after the crucifixion, wraps it in linen, and places it in an unused sepulchre. His act vindicates the principle of shared responsibility, and mutuality of concern characterizing the elect.
The story of the resurrection of Jesus is narrated with significant dramatic effect (24:1-12). It is the first day of the week, and the break of dawn, suggestive of a new beginning. Certain women journey to the tomb with spices to anoint Jesus' body with. They find the stone already rolled away, and entering in they do not find the body of “the Lord Jesus” (24:3). The use of the title ‘Lord’ points to Jesus’ exaltation and vindication. The narrator reports that the women “were afraid, and bowed down their faces to the earth” (24:5). Two angels appear and admonish them:

Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. (24:5-7)

The implied accusation is that if the believer-elect do not have the faith, how will the lost-elect believe? When the women report the truth of Jesus’ resurrection to his disciples, faith is hard to find even among them.

The story of the encounter between two disciples and Jesus on the road to Em-ma-us (24:13-35) is recounted vividly and in great detail. The minds of the disciples are so obsessed with the events of the previous week,
that they fail to recognize Jesus. They ask him: “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?” (24:18). The narrative irony is that the reader knows the secret which the characters doubt. The disciples express their disappointment because they “trusted that it had been he which should have redeemed Israel” (24:21). They have nailed their hope on Jesus’ cross. They are baffled and perplexed. Jesus, however, patiently explains to them the things concerning himself. Their eyes are ultimately opened. The most significant part of this episode is their realization: “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? (24:32). The implied author’s intention is to emphasize this experience as one which is inevitable to the elect.

During his next appearance to his disciples, Jesus patiently explains to them how he had already predicted what has taken place (9:22, 14; 17:25; 18:31-33, 22:37). Jesus then commissions the disciples to engage in preaching to the elect across nations “repentance and remission of sins”, (24:47) which is the essence of the Kingdom of God.

breaks from the primary story after the temptation narreme, merges again with the primary story in the temple. The Hyponarrative begins with God’s commission to Jesus and ends with Jesus’ commission to the elect. In this sense, the Hyponarrative like the Matrix Narrative is circular in structure.

To sum up, the narrative purpose of the Hyponarrative – the elect’s acknowledgement of the reality of God’s Kingdom and their apprehension of the mysteries of it – is perceived to have been achieved through different narrative techniques. Each narreme is observed to gain its meaning through the causal links provided by the implied author, conjoining one narreme with the other. The elect’s obedience to God is attributed to their faith; they are entitled for faith on account of their “election” in Jesus. “Election” is thus seen as the key factor which facilitates the unlocking of the implied meaning in the Hyponarrative. The extra-textual communication taking place between the implied author and the implied reader is observed as another narrative device. Thematic parallels existing between the narremes of the Matrix Narrative and the Hyponarrative have been studied. The narrative pattern of miracle–discourse–parable, a recurring feature of most of the narremes, and the circular structure of the Hyponarrative similar to the Matrix Narrative structure have been identified. The leitmotifs which serve to project the salient features of the Kingdom in Luke’s Gospel narrative will be the scope of the next chapter.