Chapter III

The Matrix Narrative: Primary Story

A story focuses on the transformations of a character’s values, interpersonal relationships, and code of behaviour as he faces conflict while pursuing his objective.

(Michaels par. 7)

The point of view of God, the implied author, as that which enlightens the elect, the implied reader, as to the mystery of the story of Jesus, has been identified and justified. Apart from the easily identifiable story-line that is a feature of the Gospel narrative, the more illuminating, inferential, and concordance part of it, discernible only to the implied reader, is the concern of the narrative critic.

Traditionally, the essence of the narrative concerns itself with the level of action on which the characters communicate in the story. This perspective, restricted to the action level, dates back to Aristotle who in making a distinction between drama and narrative, was inclined to define
the narrative in dramatic terms. Aristotle himself was philosophically disposed to favour drama over narrative. In *The Poetics* he stated that the rules and conventions of the narrative were essentially those of drama, and its success depended on its dramatic qualities (Else 609). Following Aristotle, critics for quite a long period in literary history, have been forced to look for features of drama in narratives. Aligning himself with critics of drama, Ryken observes that narratives are always built out of setting, characters and plot (action). This means that reading a narrative involves paying attention to the interaction of these three elements (35).

Narrative theorists have taken as axiomatic the distinction between, what Chatman calls, the content or chain of events within the diegetic world of the narrative, and the means by which the content is communicated. Chatman refers to these narrative aspects as story and discourse. He makes it clear that the function of discourse is to emphasize or de-emphasize certain story events, to interpret some and to leave others to inference, to show or to tell, to comment or to remain silent, or to focus on this or that aspect of any event or character (Michaels par.2). Evidently, story is the content of the narrative expression, while discourse is the form of that expression. To Thomas M.Leitch, "no story exists outside or independent of a narrative discourse" (17). Significantly, a set of narrative critics find this
aspect of the narrative presentation worth focusing on. As Meir Sternberg, a narrative theorist, has pointed out, it is the narrative presentation of the story which any reader first encounters (11). The implication is that the story as an inherent part of the narrative, emerges after the narrative act. In this context Henry McDonald holds, "the only access to 'the tale itself' is through the act of its being told (or retold); by that act, the story is inevitably rearranged, deformed, and made into a single version that possesses its own singularity – and which may then be retold again" (2).

In the narrative-critical approach, as the narrative theorists have pointed out, the primary object of interpretation is the narrative act of telling the story. That is to say, in so far as interpretation produces "meaning", it produces that which is radically commensurate with the interpretation of the narrative act. In keeping with these assertions, it may be assumed that in narrative criticism the narrative act is the first level of mediation shared by the implied author and the implied reader. It is the co-operative venture involving both the implied author and the implied reader. The story is the product of the interaction of the implied author and the implied reader with the narrative. And it is on this level of narrative mediation that the story is constructed.
Further, it is characteristic of the narrative-critical approach that the implied author and the implied reader are indispensable to the understanding of the text. The fact is that throughout the narrative act it is the implied author who acts as the “focalizer”, in directing the implied reader towards an understanding of the narrative. As Jahn observes, “a focalizer is the agent whose point of view orients the narrative text” (N 3.5). The main question in narrative criticism is how the implied author guides the implied reader in understanding the story (Powell 29). At this point, it is significant to make a note of Donald Larson’s remark about the implied author as “a silent source of information” (3). The information the implied author supplies to the implied reader is obviously deduced from the narrative act only.

As the narrative critic interacts with the narrative act, an implied story emanates from the point of view of the implied author, which is narrated by the narrator to the narratee. So, the introductory model for narrative-critical approach given in chapter two as:

Author ←→ Narrative ←→ Reader

↑

Critic
may possibly be revised and expanded as follows:

The salient feature of this model is that the implied author and the implied reader are posited as interacting with the narrative act within the narrative and come out with the story for the narrator to be recounted to the narratee.

The narrative act in Luke’s Gospel performs two main functions. Firstly, it tells the story of its central character Jesus. In Luke’s Gospel narrative the main story-line is about the life of Jesus, in the light of the sacrifices he makes. Secondly, the narrative act is also responsible for the secondary story-line of Jesus’ actions – his mission of establishing God’s Kingdom in the hearts of his people. One may observe two parallel narratives in Luke’s Gospel, one recounting the primary story of the events that happen in the life of Jesus, and the other narrating the secondary story
of Jesus’ active involvement among the elect, creating in them the awareness of the reality of the spiritual Kingdom. The primary story-line of the life of Jesus runs across the whole narrative, while the secondary story-line begins from that part of the narrative that deals with the Gospel mission of Jesus. One may discern the narrative dealing with the secondary story lying “embedded” in the “frame” narrative of the primary story. Jahn calls the “embedded narrative” set within the “frame narrative” the Hyponarrative. A Matrix Narrative is the “frame narrative” containing the Hyponarrative. The term matrix derives from the Latin word mater ‘mother’ and refers to “something within which something else originates” (N 2.3).

Significantly, these independent action spaces in stories occurring simultaneously in two or more unrelated arenas are called “narrative spaces” by David Konstan. Konstan states that the novels of Xenophon and Chariton, the Greek novelists, make particular use of this narrative technique (par.1). It is pertinent to note that the implied author seems to have adopted the Greek concept of “narrative spaces” as a strategy for narrating the primary story of Jesus’ sacrificial life, and the secondary story of his mission to the elect in Luke’s Gospel narrative, a translation from Greek.

The Matrix Narrative in Luke’s Gospel has in it stories of the different stages of sacrifices made by Jesus. Nevertheless, the implied
author is more concerned about what happens to Jesus – the outcome of every sacrifice he makes. For Caird, “Luke’s Gospel is more than the story of what Jesus did and taught: it is also the story of what Jesus experienced” (66). From his baptism to his death on the cross Jesus is made to give up one thing after the other, ending up finally in the sacrifice of his life. One can understand that Jesus establishes God’s spiritual Kingdom for the elect on earth, when he gains victory over Satan in his encounter with him. However, the primary story line continues, presenting the sufferings and sacrifices of Jesus as the manifestation of the power Jesus is endued with, for a life of obedience to God in his Kingdom. The narrative intention, of course, is to enlighten the elect as to the same power they also possess for a life of obedience to God in his Kingdom on earth. The secondary story of miracles, episodes, discourses, and parables is told in the Hyponarrative, in order that the elect acknowledge the reality of God’s rule on earth. That is to say, the narrator presents how God’s Kingdom is established in the hearts of the elect, through the words and deeds of Jesus.

The primary story has an ab ovo ‘birth of the protagonist’ beginning, with the birth of Jesus. Jesus’ birth sets the story in motion, and it has its closure in his resurrection. At the outset, the narrator creates the narrative setting of expectancy. It is an instance of prolepsis, a flash forward
technique through the infancy stories, indicating the craving and the prayers of a set of the elect for God’s rule to come and set them free. It is something of a common place that the opening section of the narrative provides the background for the story. The first two chapters in Luke’s Gospel serve as the introductory section of the narrative. The implied author leads the implied reader towards understanding the expectation, which prevailed in the minds of the elect regarding Jesus. Obviously, the elect pour forth their sentiments in anticipation of God’s intervention in their lives by sending his son to establish his Kingdom on earth.

By means of nine episodes constituting a “narreme” (action unit) as Eugene Dorfman calls it, (Jahn N 4.1) – Zach-a-ri-as’s vision in the temple (1:5-23), Mary’s visit to Elisabeth (1:39-53), the birth and naming of John (1:57-66), Zach-a-ri-as’s prophecy (1:67-74), the birth of Jesus in Bethlehem (2:1-7), the shepherd watch (2:8-21), Simeon’s prophecy (2:22-35) and Anna’s prophecy (2:36-39) – the implied author describes the mood of expectancy prevailing in the minds of the believer-elect. One of the first things to be noticed is the clear distinction made between the believer-elect and the lost-elect. It is characteristic of the introductory narreme, that the believer-elect look for their “consolation” in the birth of Jesus, while expecting the lost-elect to turn to Jesus in order to obtain that “consolation”.
It would seem that the initial setting for the birth of Jesus is an elaborate one, but it has relevance. As Ryken observes, "whenever a story teller begins to elaborate the setting, we can rest assured that it is there for a purpose, either to make the story come alive in our imagination or as a contribution to the meaning of the story" (37).

The introductory narremes reflects the atmosphere of expectancy prevailing in the city of Juda and Nazareth in Galilee through the songs, prophecies and angelic pronouncements. The outpourings of the hearts of Zach-a-ri'as, Mary, Elisabeth, Simeon, and Anna clearly reveal the concern of the believer-elect for the rescue of the lost-elect, and the angelic proclamations confirm the ensuing establishment of God's Kingdom in the world. The narrative need for the depiction of the atmosphere of expectancy is the disobedient and uncompliant life led by the lost-elect. Many of the elect are found disobeying God and turning away from him. Though they are the elect of God, having been lost they live in disobedience i.e., in darkness, and are in fact hostile towards the believer-elect, their brethren. That the other set of people who are just and righteous like Zach-a-ri'as and Simeon are oppressed by them is made clear in the words of Zach-a-ri'as who expresses his desire for deliverance. Zach-a-ri'as's prophecy is:
Blessed be the Lord God [. . .]; As he spake by the mouth of his holy prophets, [. . .]: That we should be saved from our enemies, and from the hand of all that hate us; [. . .] That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. (1:68-75)

That God's elect are present among the religious leaders, who do not provide a congenial atmosphere for a holy worship in the temple, is also implied here.

Zach-a-ri'as and Elisabeth are a childless couple "well striken in years" (1:7). The story begins in the temple where Zach-a-ri'as, is engaged in his priestly duties (1:11). Gabriel, an angel, appears and tells Zach-a-ri'as that his prayer has been heard and that he and his wife are soon to have a child. Zach-a-ri'as refuses to believe the angel. No doubt, Zach-a-ri'as's disbelief offers the scope for the narrator to develop the story. However, it is the implied author's concern to tie John's mission to that of Jesus that facilitates the story being told in great detail. Zach-a-ri'as is taken aback by the angel's words, that he and his wife have been chosen for such high honour as to be the parents of Jesus' forerunner. What he actually says is, "Whereby shall I know this? for I am an old man, and my wife well stricken
in years” (1:18). This is his difficulty: for him and his wife to have a child would mean a miracle of divine intervention; Zach-a-ri'as considers such a miracle to be so extremely unlikely. He is not prepared to believe it.

There has been much argument as to why Zach-a-ri'as refuses to believe the angel’s words. The general contention is that it is unbecoming of one who serves God to lack faith in God who answers prayers. Obviously, Zach-a ri'as is not even a layman, but a priest who at the time the angel appears to him is publicly officiating at prayers in the temple. For one thing, his refusal to believe is puzzling. Nevertheless, Zach-a-ri'as appears to be a man of faith as revealed in the introductory section. Hence, the question arises – what was Zach-a-ri'as praying for? Gooding assumes that Zach-a-ri'as in his private devotions had been praying to God for a child (31). However, if Zach-a-ri'as had been praying for a child he would not have responded to the angel’s message, the way he did. It is quite obvious that Zach-a-ri'as was not praying for a child. Actually he was praying for the retrieval of the lost elect. He was eagerly awaiting the arrival of God’s Kingdom to set things right, to make the disobedient obey, and to comfort the obedient. So the angel’s announcement to Zach-a-ri'as, “thy prayer is heard” (1:13) could be an answer to his prayer for the deliverance of the lost-elect from Satan’s captivity.
In 1:16 the angel says about John, “many of the children of Israel shall he turn to the Lord their God”. Presumably, what the angel indicates here as John’s role is indeed the answer to Zach-a-ri’as’s prayer. John fulfils the prophecy by exhorting the elect to straighten out their paths to receive the King. Further, that Zach-a-ri’as was awaiting the coming of Jesus is revealed in his song at his son’s birth (1:68-75). He foresees the mission of Jesus at his son’s birth. Interestingly enough, Zach-a-ri’as rejoices more at the expected birth of Jesus than at the birth of his own son John. This is another instance of prolepsis. Significantly, Zach-a-ri’as sings about the establishment of God’s Kingdom by Jesus as completed even before Jesus is born. Though child John is born, Zach-a-ri’as’s hymn focuses on Jesus. The way he sees it, God has acted on behalf of his people by visiting them and delivering them from Satan. Zach-a-ri’as expresses his hope that God could be served without “fear” and in “righteousness” and “holiness”. In Luke’s story, however, the scope of the hymn appears even broader. What emerges is that Jesus would deliver the elect from the cosmic forces that make them disobey God in their life.

After creating an atmosphere of expectancy in the mind of the implied reader, the implied author proceeds to describe the means of exaltation for the God’s elect. Zach-a-ri’as’s song resembles Mary’s. Mary
comes to Elisabeth’s house when Elisabeth is expecting John, and pours out her soul rejoicing at God’s acts.

He hath shewed strength with his arm;
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
and exalted them of low degree.
He hath filled the hungry with good things;
and the rich he hath sent empty away. (1:51-53)

The determining element in Mary’s song is that God comforts and strikes, lifting up the believer-elect and beating down the great and the rich lost-elect in order to secure them. Mary seems to evince a certain animus towards the rich and the wellfed. However, when she sings that the proud and the rich are put down, she actually means the change that is going to take place in the hearts of the lost-elect – the proud and the rich of the elect – who are made to surrender their position and become low and hungry in order to be fed by God’s word in his rule. The spiritual change they undergo enables them to lead a life of obedience to God. Further, in the imagery of the removal of rulers and the exaltation of the low, the narrator pictures the overthrow of the dominion of pride and self-righteousness, and the spiritual exaltation of the poor (made powerless by Satan). What Mary
means is that the powerless among the elect have an easy access to God’s rule, while the self-righteous and the proud at heart have to be stripped off their pride and self-righteousness, before experiencing God’s rule in their hearts. John’s prophecy echoes the same truth: “Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth [. . .]” (3:5). It is significant that Mary’s words are prophetic aorists, with promises so certain to be fulfilled in the elect, that they are expressed vividly as taking place. It is yet another instance of prolepsis. Obviously she believes that the exaltation of the poor will come with full certainty in Jesus.

In addition to describing the mood of expectancy and the exaltation of the elect, the narrator describes the nature of God’s rule to be established on earth. That Jesus is going to establish his rule spiritually and eternally on earth is observed in the angel’s words to Mary:

[. . .] Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (1:30-33)
Through the angel’s words the narrator makes it clear that Jesus will be the King. Further, verse 33 indicates that his reign is going to be a spiritual one. It is significant to note that by God’s rule the implied author means the spiritual Kingdom and does not refer to Jesus literally sitting on the throne of David. It is of interest to note that in spite of all the regal prophecies and hopes, the birth of Jesus takes place in the most plebeian environment that could be thought of, for the child is born in a stable and laid in a manger, because there is “no room for them in the inn” (2:7). It is perhaps in the fitness of things that God’s son should be born in a manger, because the birth of Jesus is soon to fashion a new set of values that puts humility above pride, contentment above greed, forgiveness above revenge, and service above self aggrandizement. It will be out of character for Jesus to be born in a castle or a mansion. The first to visit him are the shepherds directed by the angelic host saying: “For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger” (2:11-12).

When child Jesus arrives at the temple, Simeon is there to offer a note of praise. Like Zach-a-ri’as and Mary, he speaks of the exaltation of the low and the lowering of the high to be exalted again spiritually. His
words convey the spiritual change the elect will experience: "[. . .] this child is set for the fall and rising again of many in Israel [. . .]" (2:34). It may also be noted that he tells Mary "(Yea, a sword shall pierce through thy own soul also)", (2:35) indicating that her son will have to meet bitter opposition and rejection, and she will feel the anguish of witnessing it, as if a great sword had been thrust through her soul. In this respect, Simeon is given the delicate task of gently warning Mary that before all that is said about Jesus comes true, there must come bitter anguish for her son and for herself. Thus the prophecy ends with the first intimation of opposition to Jesus, and of his suffering. However, Anna complements the sombre setting with praise and thanks to God as the narrator reports: "And she [Anna] coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (2:38). Bock notes: "While her [Anna’s] words are not recorded in Luke’s Gospel her testimony makes everyone aware that God is doing something special in this child Jesus. Those who are faithful to God will hear her report and share in her praise" (94). It is fairly clear that a few among the elect are able to see the divine redeemer in Jesus.

Most important of all, it is apparent that the implied author’s intention is to present Jesus with divine qualities to the implied reader.
Jesus is introduced as God’s special creation working through the Holy Spirit. Admittedly, that Jesus is conceived by the power of Holy Spirit and is born as the son of God (1:35) indicates his divinity even at nativity. More significantly, Jesus is given the most exalted titles possible “the Son of the Highest” (1:32) and the “Son of God” (1:35), which is to say that his relation to God is as intimate and privileged as that of a son to his father. Further, Zach-a-ri‘as under inspiration says, Jesus is “the Highest” and “the Lord” (1:76). Furthermore, the birth of Jesus causes the angels to launch into praise: “Glory to God in the highest, and on earth peace, good will toward men” (2:14).

The verses in the infancy stories are charged with suggestions that Jesus is an extraordinary child, and the implied author lays stress on that which is unusual about Jesus in the story of boy Jesus in the temple, indicating his divine nature (2:41-52). The following episode is the only one that is told about Jesus within the first thirty years of his life:

And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. [. . .]. And it came to pass, that after three days they found him in
the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business? (2:42-49)

One can understand that Jesus is conscious of his “Father’s business” of establishing his rule on earth, and he does not expect his human parents to interfere in his ways. To Merrill F. Unger, this story is pivotal as Jesus’ “first self-witness to his deity” (404). His mother declares, “thy father and I had sought thee sorrowing”. Jesus corrects his fallible mother by declaring that God is his father, asking them “wist ye not that I must be about my father’s business”, thus confirming that his divine mission takes all precedence.

In the next narreme, the unique story of John who prepares the way for Jesus is told. John’s mission in the Jordan river region is designed to get the elect ready to receive Jesus with open hearts. He symbolically ushers them into the Kingdom of God, to experience a complete change of
heart and freedom from sin, by baptizing them, that is, by ceremoniously
dipping them in water. As John takes Herod, the King to task for his
marriage to Herodias, both of whom left marriages to marry each other,
Herod strikes back and throws John into prison. Jesus is referred to as
“Lord”, also in John’s exhortation to the elect: “prepare ye the way of the
Lord, make his paths straight” (3:4), indicating the deity in him.

Thus in the first introductory narreme, the narrator creates an
atmosphere of expectancy of God’s intervention in the minds of the
believer-elect, to correct the disobeying lost-elect and to comfort and guide
the believer-elect. John’s baptism symbolizes the experience of the elect as
they realize God’s Kingdom in their hearts. His arrest, which presages the
arrest of Jesus, closes the introductory section of the narrative, and Jesus
embarks on the mission of establishing God’s Kingdom in the world.

The first major event that happens in the life of Jesus in Luke’s
narrative is his baptism. The narrator adds a unique dimension to the
baptism of Jesus, setting it apart from the baptism which others underwent.
To begin with, Jesus is brought to Jordan, the baptism field, after the
completion of John’s ministry. The baptism narreme is a short one:

Now when all the people were baptized, it came to pass, that
Jesus also being baptized, and praying, the heaven was
opened, And the Holy Ghost [the Spirit of God] descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (3:21-22)

It is to be noted that the narrator gets John off the stage before Jesus’ baptism, to underscore the fact that Jesus is not baptized by John. It is legitimate, then, to suppose that what Jesus has is not the baptism which others were given, the only similarity that could be observed being the same location where the event takes place. Further, why should Jesus be baptized is a question that has agitated the minds of many scholars. G.B.Caird observes that ever since men began to think about the Gospel at all, they have found the baptism of Jesus difficult to understand (76). The question often asked is why Jesus comes to a baptism which is symbolic of God’s people entering his Kingdom on earth. In John’s baptism, obviously, there is a summons to repentance. Since John’s baptism is for sinners conscious of their sins, naturally enough, Jesus, who is divine and sinless, does not stand in need of repentance, and does not need the baptism meant for them.

For these reasons, the baptism of Jesus can never be understood, if it is treated on par with the baptism others received. What happens to Jesus
in his baptism can be deduced from narrative reasoning, a narrative act which addresses logical situations. It is vital to note that in the Gospel narrative, the baptism of Jesus is mentioned almost parenthetically, and that all the stress is laid on his prayer and the accompanying revelation. The first thing Jesus does after his baptism is offering a prayer. This being the first instance of prayer in the Gospel narrative, it is apparent that, it has been necessitated by his baptism. Admittedly, this aspect of causality leads one to assume that during baptism a dramatic change comes about on Jesus making divine Jesus, a human being. Logically speaking, Jesus, if divine, will not pray. The divine element in the person of Jesus is totally obliterated after he becomes a man like anyone else. It could be that in the wake of the baptism, Jesus voluntarily assumes his human role on earth, to overcome Satan in the battle-field of temptation and rescue the elect from bondage. It is in this context that Jesus, the Man, renews his fellowship with God through prayer, a manner that suits the needs of the situation, and is relevant to the cause that necessitates his role as the elect’s representative to vanquish Satan. Jesus has become a human being during the baptism and his prayer life begins.

The descending of the Holy Spirit also has been caused by the humanity in Jesus. Holy Spirit is God’s gift to Jesus, the human being, to
strengthen and guide him in his great task of defeating Satan, and establishing God's Kingdom on earth for the elect. If Jesus is still a deity, the necessity for prayer and the descending of the Holy Spirit on Jesus does not arise at all. The implied reader succinctly observes that the Holy Spirit descends on Jesus following his prayer, through the syllogistic pattern of observation: a human helplessness makes Jesus pray; Jesus prays, and therefore Jesus is human. Holy Spirit descends on a human; Holy Spirit descends on Jesus, and therefore Jesus is human. By the descending of the Holy Spirit, the narrator means that Jesus is endued with power from on high to overcome Satan. In all this, the voluntary renunciation of divinity, and the voluntary assumption of humanity stand out. The implied author means here that Jesus receives the Holy Spirit following his sacrifice of his deity. God is pleased at Jesus' sacrificial offer of his deity, thereby, expressing his willingness to obey his Father; God acknowledges it, and endorses his sonship saying, "Thou art my beloved Son; in thee I am well pleased" (3:22). The implied author means that here in God's sight Jesus is still his son, though after surrendering his deity.

It is fair to say that his "Father's business" urges Jesus to sacrifice his deity. Jesus surrenders his divinity in order to be a true representative of the elect, a human being like the rest of them in his fight against and
conquest of Satan. In order to identify himself with his people, the elect humanity, Jesus sacrifices the supernatural in him, his deity. Caird commenting on the baptism of Jesus observes, “Jesus offers himself to God making thereby an act of total identification with the people” (77). Davidson also interprets Jesus’ baptism as an act in which Jesus deliberately identifies himself with his people (1022). Further Peake chooses to present Jesus “as receiving as it were a new soul at the baptism indicating his identification with humanity” (728).

In contrast, the theory of Docetism, a Church heresy, which grew up towards the end of the first century denies the reality of Jesus’ human life and asserts that the divine Jesus descends upon human Jesus at his baptism (Caird 261). However, the interpretation is obviously baseless, since the supernatural birth of Jesus as Son of God has been proved in the Gospel narrative. The conclusion seems inescapable, therefore, that Jesus born with deity offers it as a sacrifice to identify himself with the elect-humanity.

Further Jesus’ sacrificial life and death on the cross also require Jesus as Man. As deity, Jesus can not go to the cross. Admittedly, divinity is not subject to death. It is fundamental that eternal life can neither die spiritually nor physically. In short, because it is impossible for deity to die upon the cross, it is imperative that Jesus becomes a true member of the

Significantly, the narrator inserts the genealogy list intentionally after the baptism event. It is obviously of great significance that the narrator does not present the genealogy of Jesus while narrating the story of his birth. There is a good reason to argue that Jesus was divine then and naturally enough he would not fit in the genealogy. Now that Jesus is a man, his name is included in the genealogy. Thus each step in the sequence is the direct logical consequence of the preceding step. The main narrative concern is to show Jesus as Man, thereby linking the baptism narreme to the temptation narreme. There is an underlying sense of ambiguity about the whole baptism narreme. Similar types of narrative ambiguity occur throughout the primary story line at significant turning points in the story. However, to the implied author and his implied reader things fall in place. The implied author’s narrative view point presupposes a holistic unambiguous appraisal of the narrative by the implied reader. The implied author creates the sequence through narrative reasoning.

The narreme of Jesus’ temptation is placed in immediate connection with his baptism on the one hand, and with the beginning of his public mission on the other in the Hyponarrative. It might be said justifiably that
as the first stage of establishing God’s rule, the implied reader sees Jesus as deliberately setting aside his divine prerogative. It is significant that Luke’s portrayal of the baptism scene is similar to Anders Nygren’s presentation of the first stage of man’s sacrifice – sacrificing one’s dearest possession:

Man offers something of his own property as a sacrifice on the altar of his deity. Sometimes men feel constrained to sacrifice the dearest and most precious thing they possess, in order to win God’s favour. Then sacrifice no longer means simply the offering of something of one’s own to the deity, but the offering at the same time of something of oneself. (120)

It is obvious that Jesus’ offering is his own deity, his own possession – it is something of himself.

After offering his deity as the first stage of his sacrifice, Jesus, the “Son of God”, is led by the Holy Spirit to offer the second sacrifice, the next stage, which earns him the title “Son of Man”. Jesus overcomes Satan in the wilderness, and establishes God’s rule for the elect on earth. Of the first phase of the temptation, a long one comprising forty days, nothing is told about Jesus except the fact that “he was tempted of the devil and in
those days he did eat nothing” (4:2). The point is that, during the whole forty days of Jesus’ stay in the wilderness, his encounter with Satan continues; it attains its culmination at the last three temptations. After a long fast, Jesus feels the weariness and weakness induced by hunger. Fasting, like prayer, is an act exclusively human. Jesus says, “[…] when the bridegroom shall be taken away from them, and then shall they fast in those days” (5:35), obviously referring to fasting as a human act of seeking God’s favour and power to overcome Satan, when God is not present with his people. Jesus does it in the wilderness to overcome Satan after surrendering his deity.

John Milton declares it four times in *Paradise Regained* that it is Jesus the man who is facing the trials at a strictly human level. The fourth line of *Paradise Regained*, Book I, “By one man’s firm obedience fully tried”, reminds one of the fourth and the fifth lines of *Paradise Lost*, Book I, “till one greater Man / Restore us and regain the blissful seat”; and in both the human aspect of Jesus is emphasized. Again Milton stresses three times in *Paradise Regained* the human aspect of Jesus in God’s address to Gabriel: “This man, born and now upgrown” (1:140), “He now shall know I can produce a man” (1:150), “This perfect man, by merit called my Son” (1:166). Jesus who becomes man to establish God’s rule on earth, is bound
to encounter and overcome Satan in the battle field of temptation and rescue his people, who would then be his and in so being, prove themselves the desired trophy. It is to be borne in mind then that in Luke’s Gospel narrative Jesus faces Satan’s temptation as a man empowered by God.

The three major temptations synthesize a multipronged assault by Satan, through which he tries to lure Jesus with offers of substantial worldly recompense, in return for a compromise with him. Jesus is tempted to turn away from his path of establishing the Kingdom of God and to live a worldly life as a citizen in the kingdom of the world. That Jesus refuses to consider such allurements is evident, as he remains steadfast in his commitment to God. To the implied reader, however, it is apparent that a course of sacrifice on the part of Jesus is involved. Jesus sacrifices all the earthly privileges of independent living. Presumably, God has endued Jesus with power to overcome Satan. Satan tempts Jesus to draw upon that power for an independent living. Nevertheless, Jesus sacrifices his independent life. By turning his face away from living independently, Jesus chooses the nobler option of obeying God, though it means sacrificing all prospects of greatness in the worldly sense.

The first temptation is to let Jesus put an end to his trust in God’s power when left without any worldly resources. Presumably, Jesus is
hungry. Food is not available in the desert. Satan’s premise is that Jesus’ sonship must mean that he should not starve and die in the desert; so the mighty son should turn stone into bread and nourish himself. Contextually it means finding independent means to feed himself without calling upon God to provide for him. Here Satan tries to induce Jesus to commit the fundamental sin of distrusting God’s power. For Jesus to distrust God, obviously, is to deviate from the true path of living by humble faith and right reason, the two principles by which Jesus should overcome Satan and establish the Kingdom of God. Satan’s suggestion to Jesus to turn stone into bread implies sabotaging the entire plan of establishing God’s Kingdom in the world by Jesus for whom all supply is to come from his Father. Jesus’ reply, “It is written, That man shall not live by bread alone, but by every word of God” (4:4), indicates that he trusts God as powerful enough to sustain him just with his words. Jesus means that God has his own way of feeding his son in his Kingdom, and as his true son he trusts in his Father’s power. According to Jesus – and this, the implied author expects his implied reader to be very clear about – to live is not merely staying alive in the flesh, but reposing trust in God the provider, whose word nourishes not only the soul but the mortal frame that houses it.

And so, the first victory is achieved; Jesus’ trust in God’s power remains unscathed. The second temptation relies on the authority which
Satan himself claims to have on par with God. It looks as though Satan is asking Jesus “Is God the only omnipotent?”, implying that Satan too has power:

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. (4:5-7)

It is apparent that the second temptation is to let Jesus deny that God is the only omnipotent. An attempt is made to dissuade Jesus from trying to establish God’s Kingdom on earth, where another powerful kingdom, the kingdom of the world, is very much in existence.

Satan’s suggestion is that if Jesus pays a little allegiance to him, he can get all the power and glory of the world. What is implied is that, in the event of gaining such an authority in the kingdom of the world, the necessity to establish God’s Kingdom in the world does not arise. As Gooding avers: “What Satan was demanding was that Christ being a man should recognize him [Satan] as the ultimate fact and authority which
cannot be overcome but has to be reckoned with and compromised with” (79). Barclay suggests that, what the temptation means is: “Compromise – temptation to try to advance by retreating, to try to change the world by becoming like the world” (Luke 70). Satan’s plan is to nullify Jesus’ proposal to establish the Kingdom of God in the world. And Jesus answers “Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (4:8).

Here Jesus brings out in bold relief the contrast between the spiritual Kingdom he is going to establish, and the kingdom of the world. Jesus is firm in establishing his Kingdom, though it means renouncing the world and forfeiting the power and glory of the kingdom of the world. Thus Jesus does not aspire to the worldly gains offered by Satan, and to adopt an approach diametrically opposed to his mission on earth; the second victory is thus achieved.

This is followed by the third temptation. Satan quotes a passage from the Old Testament which promises angelic protection to Jesus and challenges him to give evidence of his trust in God’s care by acting upon it. He brings Jesus to Jerusalem and sets him on a pinnacle of the temple and says:
If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (4:9-11)

The temptation is exceedingly subtle. To the implied reader it appears that Satan is telling Jesus, “God may be powerful but are you sure he will care for you in this world in all your ways?” To yield to the temptation is to act presumptuously in obedience to Satan. Jesus sees through the deception. It is, in fact, a challenge not to trust God, but to put him to the test. To Jesus, no word has come from God bidding him to jump off the temple steeple. Besides, there is no compelling proof that God’s purpose or human need requires it. The only motive for doing it will be the desire to test God, to test his care for his son even if the son acts on his own. To jump off the steeple could be a personal decision, taken without reference to what God has ordained for Jesus. To expect God to be part of such a presumptuous experiment would amount to putting pressure on him to prove his bona-fides, to prove that he cares for his son. Rather Jesus finds merit in obeying God than acting independently like an infidel. Jesus’ answer is, “It is said, thou shalt not tempt the Lord, thy God” (4:12). It is more than a verbal bout exchanging quotes from the Old Testament of the
Bible. There is more to it, with the intent and the import synchronizing, thereby, suggesting that the elect who depend upon God and trust him absolutely do not seek occasional proof to ascertain whether such faith has not been misplaced.

The essence of the last three great temptations is the unqualified obedience to God. Jesus sacrifices his earthly privileges in order to comply with God’s plan. By refusing to obey Satan, Jesus proves his fidelity of purpose and his implicit trust in God to lead him aright. The three temptations Jesus overcomes in the wilderness are the representative temptations every elect of God faces in his life. It is significant that virtually in all cases of trial, God’s people are first tempted to doubt the power of God to redress their grievances. Faith in them wavers when problems seem to defy solution. The first weakening of faith is evidenced by the elect taking recourse to worldly means also to solve their problems. When the problems still persist, the elect begin to wonder if they could ever be worthy of God’s interest, care and goodwill. It is the sacrifice of earthly privileges which enables the elect to overcome trials (Henry par.16).

These are the temptations which Jesus the Man overcomes in the wilderness. Satan tempts Jesus with provocative logic as he attempts to induce him to commit the sin of disobedience to God. But Jesus overcomes him. Bock notes thus:
Jesus’ successful encounter with the devil reveals how thoroughly dedicated he is to God’s will and call. Jesus will take only the road God asks him to follow. He will not take any shortcuts. He knows that a successful walk with God only goes where the Father leads. (128)

Presumably, Jesus fulfils the second stage of sacrifice in Nygren’s list of sacrifices. The second stage of sacrifice as Nygren observes is made in obedience, through which man seeks to be worthy of God’s favour (121). It is to sacrifice earthly privileges for a spiritual reward in return. The baptism narreme takes Jesus into the world as a human being, and in the temptation narreme Jesus is made to sacrifice earthly privileges. Through his obedience to God, a spiritual Kingdom has come into being for the elect. In the perception of the implied reader, by overcoming Satan in the temptations on behalf of his elect, Jesus establishes God’s rule on earth for his people. He brings them under God’s own power and authority, depriving Satan of his control over them. Jesus emerges as the victor, as one who has delivered his people from Satan’s power.

G.Nageswara Rao in his paper “Christ as Poornapragna” examines Milton’s presentation of the making of “the greater man” who regains the Paradise which was lost because of the first man’s disobedience. To him,
the temptation episode is an account of the evolution of Jesus from "man" at the beginning of the trials to "a greater man", through an exercise of better reason, humility and faith in God. He adds a brief comment on the stages of transformation of "man" to "a greater man" from the Indian spiritual point of view:

In the process of a human being becoming perfect [... ] one has to pass through three stages of being called ‘sthitha pragna, sthira pragna and poorna pragna’ the calm being composed with faith in God or in the perfect one, the firm being with a well established faith tried and tested and the perfect being the embodiment of faith, who is perfect in his thought, word and deed, manas, vak and karma. (61)

According to Rao the three trials of Jesus correspond to the three stages sthitha pragna, sthira pragna, and poorna pragna. From the Indian spiritual point of view, Jesus’ victory in the first temptation, of turning stones into bread, shows Jesus as a profound ocean of faith and humility well governed by reason, a sthitha pragna. His overcoming the second temptation of worshipping Satan, reveals to one how deeply and firmly like a rock he is confirmed in his faith, a sthira pragna. Jesus’ victory in the third temptation of jumping off the temple steeple, presents Jesus as a
poorna pragna confidently facing Satan's trial with greater wisdom and perfect poise.

Jesus resists the most subtle temptations, and remains unswervingly obedient to God's will. He emerges from his conflicts as God's loyal son. As the representative of the elect and founder of God's rule on earth, Jesus encounters and defeats the representative founder and holder of the opposite power of darkness, Satan. In the Fourth Book of Paradise Regained Milton refers to Satan's defeat thus:

But Satan, smitten with amazement, fell.

[...]

So, after many a foil, the Tempter proud,

Renewing fresh assaults, amidst his pride

Fell whence he stood to see his victor fall; (562, 569-571)

Jesus scores full victory over Satan in the battle-field of temptation, and renders him totally defeated and powerless over the elect. The verse "the devil had ended all the temptation" (4:13), indicates that Jesus has overcome all temptations which Satan is capable of throwing at man. The final result is that Jesus becomes the "Son of man" which implies "the greater man" who has exclusive power and authority over Satan.
It is owing to this power over Satan that Jesus is able to relieve the elect from Satan’s rule, from the impact of their sin, by granting forgiveness. In 5:24 Jesus says “[. . .] the Son of man hath power upon earth to forgive sins”. In Paradise Regained Milton extols Jesus’ victory over temptation as the very act in which the Paradise once lost by Adam has been regained by Jesus. Milton begins the first book of Paradise Regained thus:

I who erewhile the happy Garden sung,

By one man’s disobedience lost, now sing

Recovered Paradise to all mankind,

By one man’s firm obedience fully tried

Through all temptation, and the Tempter foiled

In all his wiles, defeated and repulsed,

And Eden raised in the waste Wilderness. (1-7)

After the baptism, “Jesus was full of the Holy Ghost” (4:1) and now after the temptation Jesus moves about in the power of the Spirit (4:14). It means that in overcoming Satan, Jesus gets the power to thwart the attempt of the forces of darkness, the power to fulfil his mission. One may observe a pattern in the sequential thinking in the narrative. The sequential link is provided as the cause of the later reference. This pattern of making
inference from the later reference is seen throughout the primary story-line. It demands a strict logic, a sequential-narrative reasoning, to make a steady progress. The power that is spoken of in 4:14 is evidently the power Jesus receives by overcoming Satan, and this may account for the fact that Jesus has the power to deliver his people from the bondage of Satan. The narrator comments “his [Jesus’] word was with power” (4:32) and “[. . .] they [people] were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out” (4:36). This obviously is the power Jesus has to work miracles. The implied reader whose thinking strikes a resonant chord with the implied author, discerns the true nature of these miracles as manifestations of the spiritual power conferred on Jesus by God on account of his victory over Satan. The implied reader views it from a stellar perspective and gains a clearer vision beyond the reach of mortal eyes. In the light of this evidence, it is apparent that Jesus overcomes Satan by the assistance of the Holy Spirit as noted in 4:1, and carries on his work in the power and authority of the Spirit the “Son of man” has over Satan as mentioned in 4:14.

However, the task of Jesus is not complete unless and until his people also learn to overcome Satan in obedience to God. It is significant
that his next task is to manifest the power, his people are endued with in the
Kingdom for a life of obedience, though it means suffering and sacrifices.
The Matrix Narrative takes a new turn of recounting Jesus’ sacrifices,
through which the power, the elect are endued with, for a life of obedience
to God is manifested to them. In spite of the power he possesses, Jesus
never allows anyone to relate him to God for, actually, he is not a God on
earth. The crowd thinks highly of him as a great religious figure.
Nevertheless, when the disciples, through their spokesman Peter, recognize
him as “the Christ of God” (9:20), the long awaited one whom God has sent
as his regent, he approves of it, and as the narrative reads “he [Jesus]
straitly charged them, and commanded them to tell no man that thing
[. . .]” (9:21), implying that such a recognition could come only from
within, through the faith of the individual elect. To make the proclamation
public would be to make it a matter of controversy, or thoughtless and over
enthusiastic acceptance and not of faith at all. Obviously for some such
reason the demons are also silenced when they recognize his divinity
(4:41).

No sooner have the disciples acknowledged Jesus’ majesty and pre-
eminence as “the Christ of God” than Jesus points out to them
paradoxically the path of suffering, disgrace, and death. Verses 9:22-23
read thus:
The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.

It is to be noted that till then the title “Son of man” had stood for power and authority, but now, on the contrary, it is given a new and more disturbing shade of meaning which is immediately attached to Jesus’ true followers also.

It can be seen that in 7:36-50, the implied author hints at the great sacrifice Jesus is going to make, through the story of the woman symbolically applying a box of expensive ointment onto Jesus’ feet. Bock points out that, “that act reflects great sacrifice, for such perfume was very costly” (218). The costly ointment rendered useless is symbolically indicative of the great sacrifice of the divine protection, the right to defend himself against the forces of evil that Jesus is entitled to by virtue of his righteousness.

Jesus’ sacrifice of his divine protection has the setting of a vision. The story of the vision on the Mount is narrated thus:
he [Jesus] took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and E-li'as: who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem. [. . .] And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. (9:28-36)

This vision narreme closely resembles the baptism narreme thematically as well as structurally. Apart from the sacrificial themes, both the narremes have similar structural development. In the baptism narreme the Holy Spirit descends on Jesus the man, to assist him in the task of overcoming Satan. In the vision narreme Moses and E-li'as in their ethereal status come to the aid of Jesus, who surrenders the divine protection he is entitled to by virtue of his righteousness, and submits himself to the path of suffering. God is pleased with Jesus on both the occasions and the events consequent upon their sacrifices reflect the thing sacrificed. After baptism Jesus prays thus indicating the sacrifice of Jesus' deity, and after the story of the vision on the Mount it is the topic of suffering that permeates Jesus' discourses indicating the loss of his divine protection.
In this narreme of the vision on the Mount the disciples are given an audio-visual lesson, in the aspect of surrendering what one values most. God’s instruction to hear Jesus specifically indicates the disciples’ responsibility. They must pay attention to what Jesus says for they have much to learn. This narreme of the vision on the Mount appears to be set slightly apart from the mainstream narrative, if the sacrificial element in it is not comprehended.

Significantly enough, the power of darkness cannot have hold over Jesus for he has overcome it. Nevertheless, unless he comes under the power of darkness, Jesus cannot manifest the power the elect are endued with to lead a life of obedience. It follows that Jesus here surrenders the prerogative of divine protection that is guaranteed by his righteousness. That is what is implied by his willingness to suffer which mightily pleases the Father, and earns the Father’s commendation. This is the sacrifice Jesus offers at this important juncture as implied in the narreme of the vision on the Mount. He surrenders the divine protection his righteousness has conferred on him, with the intent of coming under the power of darkness. Jesus acknowledges the preponderance of the power of darkness in his arrest saying to the depraved multitude, “this is your hour, and the power of darkness” (22:53). The protection which righteousness guarantees to Jesus
is voluntarily surrendered for a nobler cause. Umberto Eco’s postulation of the underlying design, identifiable through the “correlation between macroscopic segments”, aids in bringing out the meaning of the vision narrem (Niyogi De 151). The temptation segment leaves Jesus with power over Satan, and in the arrest segment he comes under the power of darkness. In between these two macroscopic segments, a voluntary surrender of the immunity and protection integral to righteousness is what connects the two, and permits the reader to discover the meaning of the vision on the Mount. Faced with the ambiguous segment of vision, the implied reader detects a pattern of meaning and establishes correlation. He sees Jesus coming under the power of darkness in the vision narrem. Jesus makes the voluntary submission to the power of darkness so that he could come under the power of darkness, and experience and demonstrate the path of the elect in the Kingdom, which is constantly attacked by the forces of evil.

Here, one may observe enthymeme, a rhetorical device employed in the narrative act. Sean D.Wood defines enthymeme as a partial syllogism based on “implicit conjectures that are shared by the speaker and the audience” (par.2). In Luke’s Gospel narrative, the major premises, the key premises, which initiate the important movement of the story are only
implied. The narrator gives two premises and assumes that the implied reader will supply the missing major premises, in between, in order to justify the conclusion.

- Jesus overcomes the power of Satan
- Jesus comes under the power of Satan

The implied author supplies the two premises of Jesus acquiring and surrendering his righteousness in between.

- Jesus overcomes the power of Satan
- Jesus acquires righteousness
- Jesus surrenders his divine protection provided by righteousness
- Jesus comes under the power of Satan.

According to the New Bible Dictionary the righteousness of Jesus is that which he himself achieved in perfect obedience to his father’s will (1097). Thus, it is apparent that, after overcoming Satan in the battle-field of temptation, Jesus is not only endued with power over Satan but also with “righteousness” on account of his obedience to God. In Ephesians 6:14 the metaphor for righteousness is the “breast plate” a protective armour. Thus it may be maintained that in the narreme of the vision on the Mount, Jesus surrenders the divine protection provided by his righteousness willingly,
and consequently subjects himself to suffering, in order to set an example for his people.

It is significant that in Villiputhurar Baratham a Tamil epic poem, a similar instance of Karnan surrendering his immortality, an attribute of righteousness to Lord Krishna so that he might be subjected to death is narrated (Narasimhan 173). Though mortally wounded, Karnan has one protection against death; the righteous deeds he has performed all his life have given him the gift of immortality. It is this gift that Karnan surrenders to Krishna so that he could retain something more precious than life, an unblemished record of never having said ‘No’ to anyone who has come to him for help. As the defensive weapon of immortality, his righteousness had provided him with, leaves him, Karnan dies. So it is with Jesus. In order to fulfil his sacred mission of saving the elect in accordance with God’s will, Jesus has to surrender the protective armour, his righteousness had given him. Jesus voluntarily offers himself to come under the power of darkness, and to undergo whatever the power of darkness might inflict on him in consequence.

On the very next day after surrendering his divine protection, Jesus is seen talking to his disciples “Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men” (9:44).
Henceforth, Jesus is seen constantly reminding his disciples of his impending death and instructing them on the path of suffering. In the narreme of the last meal (22:7-20), Jesus takes the bread, gives thanks, breaks it, and passes it around the table saying “this is my body which is given for you” (22:19). He also passes the cup of wine around saying, “This cup is the new testament [fulfilment of promise] in my blood, which is shed for you” (22:20). The narrator does not explain in detail why Jesus is going to die for his people. It is the implied author, whose narrative act of sequential reasoning that has been meticulously guiding the implied reader, is functioning as the focalizer here. Jesus symbolically announces to his disciples that he is going to manifest to them a life of obedience to God unto death. The instruction, “this do in remembrance of me” (22:19) also symbolically initiates them into the path of suffering. Jesus has been talking of self-denial to his disciples, and on the Mount of Olives he is due to elaborate on what self-denial really means.

Next in the chain of events is the narreme of the prayer on the Mount. Verses 22:39 – 23:56 detail the final road of Jesus to his death. Jesus faces his final test. He takes his customary evening trip to the Mount of Olives and the disciples accompany him. He is aware of the fact that the things concerning him have come to an end. It must be noted that before he
himself prays, he tells his disciples to pray so as not to fall into temptation. In this story of prayer on the mount one can almost sense that Jesus is in agony, for he is to be “reckoned among the transgressors” (22:37). As the moment of his final sacrifice approaches all his emotional distress is laid before the Father on the altar of prayer. He kneels down and intercedes, asking if there might be some other way of manifesting the enablement he as a representative of the elect is endued with to obey God. The request is couched in relation to the fundamental commitment Jesus has to doing God’s will, “Father, if thou be willing to remove this cup from me” (22:42). It must be noted that Jesus has overcome Satan and he is immune to temptation, though by surrendering his divine protection he is vulnerable to Satan’s attack on his body. What actually tempts Jesus here is his “self”. What is required of Jesus is self-denial, the “self” that does not admit the possibility of death on the cross: Jesus wants the cup of suffering to be passed from him. However, he adds “nevertheless not my will but thine be done” (22:42). Bock observes “Jesus has bracketed his request on each end to a commitment to do God’s will” (567). The sacrifice is so painful that an angel comes to revive his spirits. He again prays for strength, for the suffering is so great that “his sweat was as it were great drops of blood falling down to the ground” (22:44).
Jesus' prayer "not my will, but thine, be done" is the cry of the conqueror who has surrendered his "self" to God for the love of his people. The path of obedience, through suffering to supremacy, will not be perceived by his people if Jesus backs out. Gooding is of the view that Jesus sees his love for his people in the cup of agony (355). As Jesus is under the power of darkness, having surrendered his divine protection against evil, he is arrested. He has submitted himself to God's will and will not even think of making an attempt to fight his way out of this situation. Ironically, but poignantly, Jesus retains his power to heal others to the very end (22:51); even his enemies are the beneficiaries.

The totality of Jesus' surrender of the self to the divine will has been symbolically announced quite in advance in the reference to a poor widow's offertory of two mites, which is all she has (21:1-4). The gifts of the rich cost them nothing and so mean little. The gift of this poor woman is "all the living that she had" (21:4). Barclay gives the title "the precious gift" to this story for the sacrifice which it involves (Luke 254). That which is a mere trifle to one man may be a vast sum to another. Verse 21:4 highlights this point. "For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had". Barclay maintains that giving does not begin to be real giving until it
hurts. Like the poor widow, Jesus gives away his “self” with utter generosity though it means for him suffering unto death on the cross. If Jesus withholds his “self” he would be contradicting his own words in verse 9:62 “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God”. The similarity between the poor woman and Jesus is based upon the fact that in both cases it is a surrender of all that they have. The totality of the offering indicates a total reliance on God than on what as individuals they possess.

Then follows the narrative of the cross about the peak of all sacrifices, the sacrifice of Jesus’ life in humility. After a trial the Jewish council condemns Jesus to death on the allegation that Jesus claimed himself to be the “Son of God” (22:70), which he never claimed, and that “he stirreth up the people” (23:5), which he never did. That is to say, Jesus is accused falsely. But Jesus does not resist; he faces death so that his people might learn the path of suffering. He is crucified along with two other criminals at Calvary. It can be seen that Jesus has no regrets being put to a humiliating death on the cross. The King of the Kingdom of God does not claim his Kingship. In humility he sacrifices his claim also. Nygren holds:
In the presence of God nothing else is fitting for man but humility and it is humility alone that gives man worth in the sight of God. Here man has reached as it seems the utmost limit of sacrifice. He has offered of his own, his dearest, he has offered of his life's work, offered himself in the work of righteousness; he has offered even the claim he might make for himself on that account, offered it in humility. (121)

As he awaits his death, Jesus turns again to the Father in prayer "Father, forgive them; for they know not what they do" (23:34). These are the greatest words spoken in the history of the human race, indicative of something more than forgiveness, by the victim of the greatest wrong in recorded history.

The humiliation Jesus experiences is not just the crucifixion as the meanest criminal. It would be well to remember that right from the time of Jesus' arrest, he is subjected to the worst forms of humiliation and mockery. Despite the two verdicts of innocence, already tendered by Pilate, Jesus is finally condemned to death on the cross. His sacrificial and vicarious sufferings reach their climax on the cross. On the cross he offers himself in humility to God saying "Father, into thy hands I commend my spirit" (23:46).
However, the cross is not the end of Jesus' story. Obviously, it is the end of his suffering in humanity. The resurrection narrative, the last narrative in the Matrix Narrative is of utmost significance for it signifies that Jesus regains his deity as Christ. The resurrection of Jesus repeatedly catches the disciples off guard, and they have a difficult time adjusting to the reality that Jesus is alive again. The encounter between Christ and the two disciples on the road to Emmaus is one of the most vivid references to the resurrected Christ in the Gospel narrative. On another occasion Christ himself stands among them and sums up his mission in triumph, "Peace be unto you" (24:36). Finally, after his commission to the disciples to preach the Gospel, Jesus takes them to Bethany from where he is "carried up into heaven" (24:51). The disciples return to the temple to praise God for the Kingdom established for them. The narrative comes to a close at the same temple where it began.

Significantly, in 24:3, the narrator once again refers to Christ as "Lord Jesus" acknowledging his divinity. It is in the infancy stories (1:70) that the narrator calls Jesus "Lord" identifying the deity in him. That Christ is called "Lord" only in the infancy and the resurrection stories, supports the hypothesis that in between these stories the implied author acknowledges the humanity of Jesus.
Interestingly, one may observe the infancy stories in chapters 1 and 2 and the resurrection story in chapter 24 standing alone in style. The tone of these stories is that of a rich and resonant fairy tale with an archaic colouring. A sober realism and a muted sense of wonder, appropriate for the story of a deity pervade these three chapters. They are unique in their stories and unique in the divine characters they bring on the stage. They have no parallel anywhere in Luke's Gospel narrative. Both are full of discovery, surprise and wonder. One may observe a pattern in the distribution of these narremes – narremes telling the story of human Jesus being flanked by narremes that tell of divine Jesus. Some critics opine that the infancy stories and the resurrection stories of Luke's Gospel belong to a different source strata from the rest of the Gospel and that they must be considered independently. David L. Mealand regards Luke sufficiently versatile as a writer to switch over from one style to the other in his Gospel narrative (66). The Gospel comes to a close with the disciples identifying Jesus as God, worshipping him and praising him (24:52, 53). In order to demonstrate to his people that a perfect life of obedience to God is possible in God's Kingdom in the world, Jesus undertakes to pursue a path of suffering, surrendering his deity, his self, and finally his life itself.

It is obvious that the sequences in the primary story communicate the circularity of the entire path. That is to say, Christ comes from heaven and
goes back to heaven, establishing God’s rule on earth. The significant thing is that the implied reader understands the sequence of the story not merely through action-oriented sequences. The implied author mixes together the events with other forms of narration, most significantly, with silent tales of sacrifices of Jesus, which the implied reader observes non-diegetically. The major aspect of the narrative structure of the primary story in Luke’s Gospel is the implied author’s use of non-diegetic sequences as an aid in story development. In spite of the apparent non-linear structure of the primary story, with the events not directly connected, the implied author’s effort in essentializing and totalizing the events establishes the independence of the story-line of the Matrix Narrative.

The story of Jesus’ prayer life (3:21; 6:12; 9:18-26; 11:1; 23:41) and the descending of the Holy Spirit would seem redundant without the story of baptism in which Jesus surrenders his deity. The story of temptation would not have any significance if Jesus meets Satan as a deity. Further, only if Jesus is understood to have withstood the assaults of the tempter as a human being that the elect can take him as a perfect model. Thus the implied author helps the reader grasp the implied meaning of the Matrix Narrative and understand the primary story of the Gospel. There is more to a narrative than the narration of it. What is stated is the key to what lies beyond it.
To sum up, the narrative act perceived at the level of mediation shared by the implied author and the implied reader, brings out two stories – the primary story of divine–human–divine aspect of Jesus as narrated in the Matrix Narrative and the Hyponarrative which is embedded in it recounting the secondary story of the mission of Jesus. The chapter has examined the Matrix Narrative, highlighting the narrative strategies employed in bringing out the narrative sequence in the primary story of Jesus’ establishment of God’s Kingdom on earth, and manifestation of the power the elect have for a righteous life in the Kingdom of God. The Hyponarrative, in which the story of Jesus establishing God’s Kingdom in the hearts of the people is recounted, is the purview of the next chapter.