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(Luke 17.26-30)d. Exhortation Concerning Evacuation 'on the day' (Luke 17.31-33); e. The Separation of Humanity (Luke 17.34-35); f. The Disciples' Question and the TO Saying (Luke 17.37); 4. Summary and Conclusion; Chapter 3; THE TOS IN ANTIQUITY; 1. The Meaning of TOs; 2. The Vulture as the Consumer of the Dead; a. Examples from Antiquity; b. The Exclusion of Eagles from this Role; c. The Appearance of TO in the Synoptic Tradition; 3. The Role of the Eagle as Transporter of the Soul; a. Egyptian Origin  
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c. 1 Enoch and the Two Men in the Temple (Luke 18.9-14)3. The Testament of Moses; 4. The Testament of Judah; 5. The Post-Lukan Tradition; 6. Summary and Conclusion; Chapter 5; THE DELIVERANCE OF THE ELECT IN LUKE'S SYNOPTIC APOCALYPSE (LUKE 21.5-36); 1. Questions Concerning the Destruction of the Temple (Luke 21.5-7); 2. The Signs Preceding the Temple's Demise (Luke 21.8-11); 3. The Persecution of the Disciples (Luke 21.12-19); 4. The Destruction of Jerusalem (Luke 21.20-24); 5. The Eschaton (Luke 21.25-28); 6. The Parable of the Fig Tree (Luke 21.29-33)  
7. Concluding Admonition (Luke 21.34-36)

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#### Sommario/riassunto

Although many scholars consider Luke 17:22-37 to be the most important eschatological passage in Luke-Acts, few agree on the precise meaning of the enigmatic proverb which forms its conclusion (Luke 17:37). Generally, Jesus' logion is taken to convey a macabre image of impending judgement. However, this study offers fresh literary, redactional, and historical evidence to suggest that Luke recast Jesus' saying in order to describe something much more glorious--the deliverance of the elect. Examination of the material elsewhere in Luke-Acts corroborates Luke's expectation of an ethereal reunion,

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