

Gospel of Luke
Week 10 Summary
Luke 20:1–21:38

After Jesus' entry into the city where he is being proclaimed as King and then his clearing of the temple, the temple leadership is looking for an opportunity to kill Jesus but are restrained due to his popularity with the people. So, the leadership employs a strategy to publicly shame Jesus, thus reducing his influence on the crowds which will allow them to handle him the way they want. So they come to him to reveal that he has no right and authority to act in the temple in the way he did or to teach the status reversing presence of the kingdom which he was presently doing. Instead, Jesus shames them by asking a question about John. On the one hand they have already rejected John and on the other they are afraid of the people. They chose an option which they think will be safe by saying they did not know where John's authority came from. In Jesus' reply that he won't tell them where his authority comes from either, but it is also a claim to authority since John testified to Jesus as being from God.

This leads into a parable against the leadership which they recognize. In Isaiah 5 Israel is the vineyard which God creates and then destroys due to fruitlessness—an ongoing issue for some in Jesus' own day. Jesus changes the prophetic judgment by claiming the issue isn't Israel, but Israel's current leadership which will be replaced Jesus and his apostles. In response to objections to the conclusion of the story Jesus explains that he is the stone prophesied of which will be rejected, vindicated, and just judge.

Following this their strategy changes again. Now they send cloaked agents to act on their behalf. These attempt to put him into an impossible situation. They ask him if they should pay the tribute to Caesar. Jesus has claimed to be a King, if so they he should not desire Israel's money to God to his rival. On the other hand if Jesus says they should pay that tax to Caesar he is diminished as a collaborator with Rome. Jesus cuts through the dilemma by first requesting a denarius. It is the temple leadership who collects this tribute for Rome as a compromise to being allowed to run the temple. They are the collaborators. Then he points out that the coin bears Caesar's image and inscription so it is appropriate to return to him what is his. However, humanity—particularly Israel—is made in God's image and is inscribed by him so he should take priority over allegiance to Caesar. Again, the leadership's plan backfires so that Jesus is elevated and the leadership shamed.

Following this, the Sadducees come. Their question is about resurrection, but the issue at stake continues to be authority—who is the legitimate interpreter of Scripture a.k.a. God's purposes. Jesus shows by playing by their rules of using the Torah only that resurrection is God's plan and that he is *the* interpreter of God's purposes. This is intensified by his posing a question about Scripture to them particularly how the Messiah is greater than David. This concludes with a warning to the disciples to again beware the trappings of power.

The King Jesus Gospel
Chapter 10

1. How do you feel about McKnight's claim that the gospel summons listeners to confess Jesus as Messiah and Lord rather than to persuade sinners to admit their sin and find Jesus as the Saviour?
2. Do you see any issues with framing the gospel around the Israel story rather than salvation or atonement?
3. How can we talk about judgment without speaking on heaven and hell?
4. How does framing the problem/solution the way McKnight does force us to need the Bible?
5. What are the idols today that are called into question in light of this King Jesus gospel?
6. How does a focus on sin and salvation reduce Jesus?