

Gospel of Luke
Week 6 Summary
Luke 12:1–13:35

Following a direct confrontation with the Pharisees, Jesus now warns his disciples about their hypocrisy. This is brought into the context of persecution that the followers of Jesus can expect to be their as a result of their allegiance. Persecution has an element of revealing the inner convictions of the person as well as an eschatological element; what happens secretly will not remain hidden, but will one day be revealed. Obviously, persecution will generate fear, however one does not need to fear those who can only destroy the body, rather the greater fear should go to the one who can destroy eternally. There is a reciprocal relationship between confessing Jesus before human authorities and being confessed by the heavenly authority. Being a Christian does not stop persecution, but we are not left alone in it, we have the Holy Spirit who will teach us what to say in those moments—even there faithfulness is possible to those who obey.

Jesus is posed a question by a man in the crowd about inheritance, which allows him to have a parallel discourse around possessions. Possessions are a limited good and if they are not used with those around us in mind we will be in trouble. Our wealth is not to make ourselves grand, but to care for the poor as an expression of obedience to God. Even worry about caring for our own basic needs is inappropriate since we have learned how to pray to God as Father asking for our needs to be supplied. Therefore, reducing ourselves to food and clothes is a misunderstanding of who and what we are and whose we are. Because of this, we are able to care for others as well as ourselves, thus showing we are members of the family/kingdom.

Again, the eschatological dimension is highlighted; the master is away, but how will we the stewards behave? Like he is never returning, thus abusing our position? Acting as if his wealth was our own? No, we are to be aware that he is returning and will hold us to account. Those who are faithful are blessed, those who abuse will be punished, and those who fail ignorantly will still receive punishment, though less. Peter wonders if this is for just the disciples or if the teaching is for everyone showing again the blurred line between the crowd and disciples. It also shows both the particular and universal teaching of Jesus. Ultimately, Jesus' ministry is to bring division, again the illustration of wheat and chaff. Those listening should heed the warning signs.

Jesus' journey to Jerusalem continues and once more we find the resistance of officials who are not reading the signs—a woman being freed from bondage on the sabbath. They try to dissuade him on his journey, but he won't be dissuaded.

The King Jesus Gospel
Chapter 6

1. Have you had an experience like what McKnight describes? Namely, did you have to give a witness to your personal experience of salvation to be accepted into membership?
2. What's the difference that Willard highlights between trusting Christ and trusting an arrangement for sin-remission?
3. Do you agree that American post-fundamentalist evangelicalism went astray and we are suffering as a result?
4. Is there anything you fear losing by shifting the focus from the soterian gospel to the storied gospel of the Bible?