

Gospel of Luke
Week 7 Summary
Luke 14:1–15:32

Luke gives us a living parable as Jesus is at a Pharisee's table and a man with dropsy appears. Dropsy is a biological condition in which a person retains too much fluid in their body, but they have an insatiable thirst. For this reason that greediness in wealth was related to this condition. So the hope of this man to be released is the same hope before this table full of scribes and Pharisees, but once again they pass up the opportunity.

Jesus then extends another opportunity for them to enter the kingdom by teaching on the dynamics of the kingdom. At first his teaching seems to just be a 'better' way for them to receive honour, until verse 11 when the whole conversation is put into eschatological terms. To put away our own honour is to allow God to call us friend and have him honour us—which is the only honour that matters! This relates to the scribes and Pharisees' deepest longing to be included in the resurrection of the righteous, which happens when we seek to elevate the poor rather than improve our own social status. The teaching is emphasized by a parable of a rich landowner who throws a banquet and ultimately concludes he will throw off the current social structure in favour of living as Jesus has called his fellow guests and host to live.

Not only must we abandon the social structures of hosting meals with those who will solidify our own status and create opportunities for wealth, we must also put aside our family networks as well. Jesus' conversation emphasizes that they will not be enough to secure what we want—resurrection of the righteous—rather, we must give up all to be Jesus' disciples.

Finally, the scribes and Pharisees speak, noting the response the marginalized have to Jesus' message; they come near to him. Again, this is an issue of social acceptability showing they have not heard properly what Jesus has been teaching them. So, he emphasizes his message with three parables of the same point: the lost sheep, the lost coin, and the lost son. With the last one, particularly the scribes and Pharisees are brought into the picture and their complaints shown up as inappropriate through the role of the older son.

The King Jesus Gospel
Chapter 7

1. McKnight makes the summary claim that the gospel is, "the Story of Israel as resolved in the Story of Jesus." What do you think of this claim?
2. Why would referring to the four Gospels be problematic versus the one gospel in four books?
3. Do you believe McKnight has made his case that the structures of the gospel like up with the apostolic witness retained in 1 Corinthians 15?
4. McKnight notes that the Gospels do not have our framing of the plan of salvation or our methods of persuasion; Do you agree or disagree? Has the way we've been reading Scripture together over the last 5 years changed what you have found in Scripture?