

Gospel of Luke
Week 8 Summary
Luke 16:1–17:37

At the beginning of chapter 16 Jesus shifts his focus back to the disciples. This is typical for Luke at this point with very porous lines between audience of the crowds including Pharisees and scribes with the disciples. But, having cautioned the Pharisees, Jesus now instructs his disciples on the same topic. Jesus teaches his disciples to engage in hospitality, using wealth to cross social boundaries between the rich and poor in order to participate in the redistribution of wealth. As the Pharisees sneer due to their love of money Jesus lets them know that those who love money will oppose Jesus, but ultimately our use of money will find its reverse in the eschaton.

Jesus again returns focus to the disciples and we see that the new community of Jesus is not immune to seeking social position, wealth, and exclusivity. In response to the warning the disciples ask Jesus to make them faithful people to which Jesus replies that even a small amount of faith would be able to do more than what he has described. This begs the question if these even have such a small amount of faith. There is also a reminder that by exercising this faith it does not put Jesus into their debt, but will only reflect the character of the Father.

Having concluded the teaching section which began in chapter 13, Luke now has Jesus back on the road to Jerusalem where he will begin to make quicker progress. In the meanwhile, Jesus is traveling between Samaria and Galilee creating an ambiguity regarding who he is encountering in this story. As he enters this unknown village (Samaritan or Jewish?) ten lepers seek help. They obediently go to show themselves to the priest (in Jerusalem or Mt. Gerizim?) and one sees he is healed—again sight is important in Luke. The man has insight so he returns to Jesus to praise God, but now for the first time in the gospel to do so at Jesus' feet and expressing gratitude to Jesus. Jesus' response shows this man has discerned rightly—Jesus is the place where God is meeting humanity. What is subversive is that the man is a Samaritan. He has been made well which goes deeper than just physical healing.

The Pharisees have a question as to when the kingdom of God is coming, Jesus' response is that it is present, it will not be an event to be observed scientifically—looking for signs is never good in Luke. He then tells the disciples that they do not need to worry about the where of the kingdom. It will not be hidden, but like lightning lighting up the sky so the return of the Son of Man will be visible to all rather than obscure. He also goes to the heart of why disciples maybe eager for clues of the end, namely to avoid suffering, but Jesus assures them that neither he nor they will avoid suffering by the end coming; the suffering comes first. Finally, the days of Noah and Lot are warnings for the day of the Son of Man. Don't get caught up with the daily routines and forget about the coming kingdom. Disciples must remain focused.

The King Jesus Gospel
Chapter 8

1. McKnight says, “the gospel is to declare something about a Person, about God in his revelation in Jesus Christ and about what God has done for us in Jesus Christ. Do you agree now with him? How does this change what you have understood the gospel to be about?”
2. Under the heading ‘Kingdom’ McKnight references three Luke passages (*Mary Magnificat* 1:46–55, *Zechariah Benedictus* 1:67–79, and *John the Baptist* 3:1–18), do you agree with his reading that each “emerges breathtakingly from the messianic and kingdom expectations of Israel's story...”? Why or why not?

3. Did Jesus preach the gospel? Meaning, “he set himself at the centre of God’s saving plan for Israel”?