

Gospel of Luke  
Week 9 Summary  
Luke 18:1–19:48

In light of the prediction that the disciples would long for the end to alleviate their present suffering which is to come and to mitigate a sense of disappointment, Jesus teaches his disciples the need they will have of persistent prayer based on the surety of God's response. The church is to be as persistent for justice as the widow (uncharacteristically) is. Not because we need badger God for justice, but because God is just and will surely bring his justice to bear when asked.

Having described the nature of the kingdom Luke emphasizes the needed nature of those who are to be fit for the kingdom. He tells a parable of two men on the poles of the social structure. The one with high status, the Pharisee ultimately praises his own actions rather than God's. Whereas, the tax collector cannot even look up and beats his chest, both signs of humility. Each go away with what they asked for. The tax collector is justified and the Pharisee remains unjustified.

We quickly see that the lesson of the kingdom is not penetrating the disciples as they refuse little ones to come to Jesus. These are ones who have no value in this society, so the disciples have decided not to waste Jesus' time or reputation on them. Jesus however explains that to enter the kingdom one must welcome these little ones. This is contrasted by the story of the young ruler—a person of position and wealth—who refuses to put aside his reputation and status to enter the kingdom. Jesus makes it clear through his comparison of the camel going through the eye of a needle that those with wealth and status can only enter with God's assistance. The disciples are quick to note that they have done what Jesus has asked, and they are promised the benefit of God now and in the eschaton.

Following this Jesus turns his mind back to his journey to Jerusalem and to what awaits him there: suffering and death. He prepares his disciples, now focusing on the Gentile's role in his death. Even though Jesus has communicated the importance of suffering in God's salvation, the disciples still do not understand. Blind Bartimaeus becomes a living parable for their need of healed vision.

Zaccheus becomes a living testimony of one who enters the kingdom due to orienting himself to Jesus' teaching on the nature of the kingdom showing he is indeed a son of Abraham, not by birth, but by faith. He then tells a parable of the treatment of a coming king (note Jesus is king going to Jerusalem). There will be those who resist him.

Entering the city his disciples participate in the pageantry of the king coming into his city and their words and actions are vindicated, they are indeed children of Abraham. However, the story has not changed Jerusalem is the city that rejects God's agents and because they will not receive him they will suffer. He loves his people so he weeps. Moving into the city he goes to the heart of the people—the temple. He begins to restore it to its purpose by clearing it and by teaching in it.

*The King Jesus Gospel*  
Chapter 9

1. How have the gospel-ing sermons of Acts, both Peter's and Paul's, influenced your own understanding and sharing of the gospel with others?
2. Why is it significant that the apostles relied on memory for sharing the gospel?

3. Does our typical sharing of the gospel focus on the crucifixion or the resurrection? What's the difference?
4. What do we learn about adapting the story of Jesus for non-Jewish audiences from the way Paul shaped his sermons to Gentiles?
5. How do the ways the apostles called people to respond differ from how we call people to respond to the gospel?