

Vincent Golston

Professor Shellrude

NT 623 N.L.S

28 November 2020

Luke 19 and 20

We will be look at the Gospel of Luke 19 and 20 and examining what stood out to me while reading these two chapters. “The present account alludes to various Lukan themes such as Jesus journeying to Jerusalem (19:1,4), concern for the poor (19:8), the coming of the eschatological salvation (God kingdom) into history (19:5,9), and the use of the title “ Lord” to describe Jesus (19:8). But the main message of the incident involves the coming of salvation/God’s kingdom to the outcasts and the proper use of money. Jesus parable teaching concerning the coming of salvation to the outcasts receives concrete expression here, just as in 18:35-43, in the life of one such outcast. Despite the protests of Pharisees (5:30; 7:39; 15:2-3) or Pharisaic types (19:7), salvation came to the outcasts, who responded in repentance and faith (or who by their actions (19:8) revealed their repentance and faith). Luke never tired of this theme of the great reversal” {pp.469}.

“In its present form in Luke, the parable contains a number of allegorical elements. The man of noble birth clearly represents Jesus, the Son of David, who departs into a far country to receive his “kingship”. During his absence he entrusted his servants with his possessions. At this

point there is an aside concerning the citizens of the nobleman who request that the noble man not be allowed to reign, not be granted the kingship” {pp471-472}.

We will now look at Luke 20 and look information that caught my eye while reading that I did not know before about the Luke 20. “Luke sought to remind his readers once again of the hostility of official Judaism toward Jesus. This leadership group of chief priests, teachers of the law and elders has already been encountered in the first passion prediction in Luke 9:22 and in 19:47, were synonymous term in used. As a result, Luke’s readers knew that this group was ultimately responsible for Jesus death. They represented official Judaism, for they represented Jerusalem. This reference also prepares the reader for their complicity in the trial. Nevertheless, the reader also knows that they were but instruments in God’s sovereign plan” {pp.489}.

“The meaning of this pronouncement story for Luke and the other Evangelists involves the surpassing greatness of Jesus, the Christ. As the Christ he is greater than Israel’s beloved King David. He is greater than David in two ways. First, he is David Lord. Second, the Lord (YHWH) has granted him the privilege of sitting at his right hand, giving him the authority to judge the world. The former occurs at Jesus resurrection and exaltation (Acts 2 :32-36, 5:31;7:56; cf Phil 2:9-11). The latter will occur when he returns as the Son of Man. This understanding of the incident would have been quite elusive to Jesus audience, and it would have functioned no doubt like a parable or riddle. For Luke and his readers, however, the Christological teaching about the character of the Messiah, and thus of Jesus, would have been clear and self-evident” {pp.506}.

