

Gospel of Luke: Messiah's Entry (Luke 20)

Scott Redd, sredd@4thpres.org

1

Questions at the Temple (Luke 20)

1. Question of Messiah's Authority (1-8)
2. Question about Intentions (9-18)
3. Question about Messiah and Caesar (19-26)
4. Question about Resurrection (27-40)
5. Question about Messiah's Identity (41-44)

2



Messiah's Authority (1-8)

The growing strain in the religious leadership comes to a head.

John's popular witness to Jesus continues to be a problem for leadership.

Jesus shows his clarity of thought and maneuverability in public debate.

These events happen in quick succession.

Christ Among the Doctors, Paolo Veronese, c. 1560

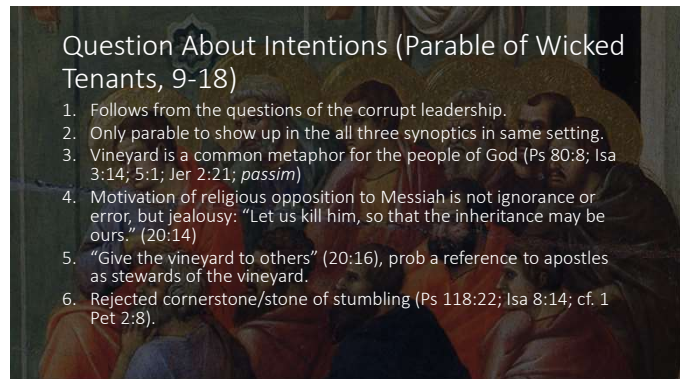


3

Question About Intentions (Parable of Wicked Tenants, 9-18)

1. Follows from the questions of the corrupt leadership.
2. Only parable to show up in the all three synoptics in same setting.
3. Vineyard is a common metaphor for the people of God (Ps 80:8; Isa 3:14; 5:1; Jer 2:21; *passim*)
4. Motivation of religious opposition to Messiah is not ignorance or error, but jealousy: "Let us kill him, so that the inheritance may be ours." (20:14)
5. "Give the vineyard to others" (20:16), prob a reference to apostles as stewards of the vineyard.
6. Rejected cornerstone/stone of stumbling (Ps 118:22; Isa 8:14; cf. 1 Pet 2:8).

4



Messiah and Caesar (19-26)

The kingdom teaching of Messiah is not overtly political in normal sense though it has social implications.

Judean and Roman authorities will later join together (23:2), but this plan has begun.

Jesus (and Paul) show that they are not actively subversive of Roman authority (see Luke's intent in Luke-Acts), but nevertheless, the early church was vexing for Roman authorities.

The Image of Caesar and the image of God.



5

Question about Resurrection (27-40)

Levirate marriage rules (Deut 25:5) in light of teaching about resurrection.

In OT, there is general teaching about justice after the grave and several oblique reference to life after death (cf Job 19) often as a picture of restoration from Exile (Ezekiel 37), but in Dan 12:1-3, resurrection as an eschatological hope comes into focus.

There is some disagreement in the Second Temple Judaism, where Sadducees rejected the doctrine of resurrection.

A statement about resurrection bodies ("like the angels"). A statement about God as God of the Living. Implications for present day.



6

Question about Resurrection (27-40)

It might have been possible, we could say, before Christ rose from the dead, for someone to wonder whether creation was a lost cause. If the creature consistently acted to uncreate itself, and with itself to uncreate the rest of creation, did this not mean that God's handiwork was flawed beyond hope of repair? It might have been possible before Christ rose from the dead to answer in good faith, Yes. Before God raised Jesus from the dead, the hope that we call 'gnostic', the hope for redemption from creation rather than for the redemption of creation, might have appeared to be the only possible hope. "But in fact Christ has been raised from the dead...". That fact rules out those other possibilities, for in the second Adam the first is rescued. The deviance of his will, its fateful leaning towards death, has not been allowed to uncreate what God created.

Oliver O'Donovan, *Resurrection and Moral Order*, 14-15



7

Messiah's Identity as Son of David (45-48)

Psalm 110 is one of the most quoted Psalms of the NT.

For Jesus the importance is the title "my Lord" (Matt 22:41-45).

For Peter at Pentecost (Jesus at the Right Hand of God) as with the Matt. 26:64; Mark 14:62; Luke 22:69; Acts 5:31; 7:55-56; Rom. 8:34; Eph. 1:20; Col. 3:1).

For Hebrews, it is about the order of Melchizedek Heb 5:1-10; 6:20 and full explication in Hebrews 7 (see previous Scripture Study at Fourth Pres.)



8



Messiah's Identity as Son of David (45-48)

The OT prophets like David project hopes that require extravagant fulfillment. David's son must not be a normal father-son relationship.

He is:

Divinely appointed 110:1-2

Heavenly born 110:3

Mercifully present 110:4

Globally just 110:5-7

Unlike the hypocritical religiosity of the scribes and Pharisees (note the parallels with Eli's sons [1 Sam 2:12-14; cf. 1 Sam 15:22])