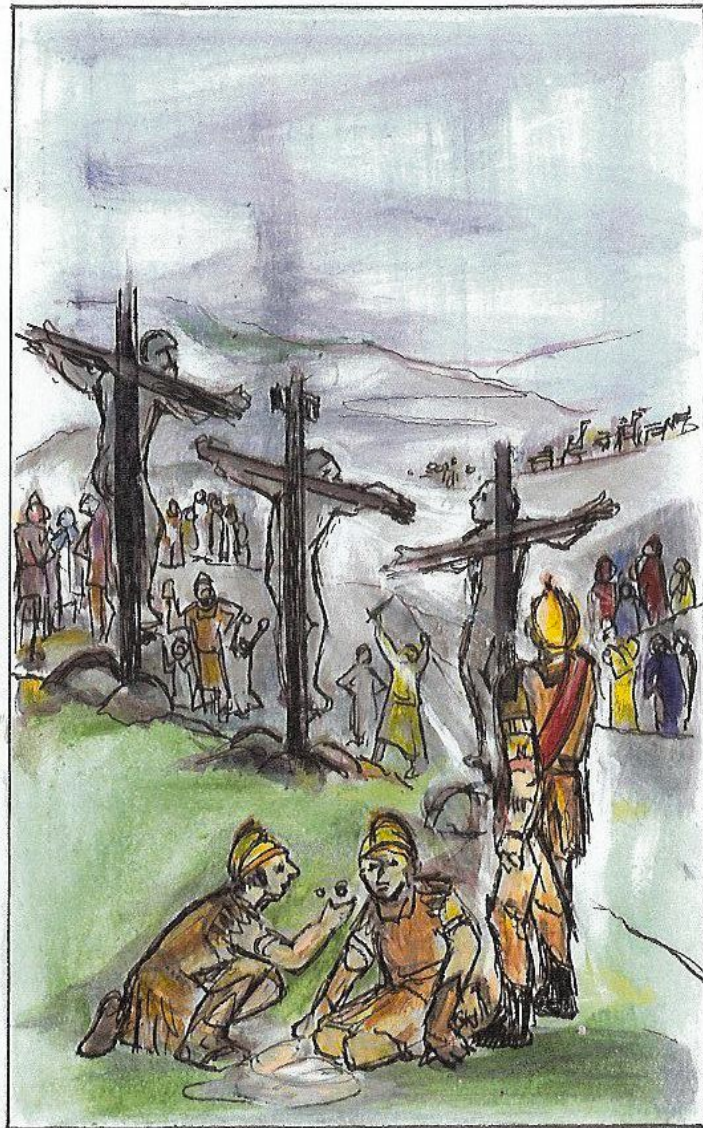


Kiama Anglican Church

Christ Church Kiama with St. Paul's Minnamurra

JESUS' "LAST" DAYS



Luke 19-24

**The Death and Resurrection of Jesus
According to Luke.**

Leader's Notes

Bible Studies : Term 1/2 : 2011 : Part Two

JESUS' "LAST" DAYS

The Death and Resurrection of Jesus according to Luke.

Luke 19-24

As the time approached for him to be taken up to heaven,
Jesus resolutely set out for Jerusalem.

Luke 9:51

With this second part of our studies in Luke 19-24 we take up the story after Jesus' arrest in the garden. Jesus' mission is reaching its climax, the 'end' is nigh and the forces, both spiritual and temporal, which oppose Jesus, gather strength for a 'final' solution.

Three questions stand at the heart of helping understand the gospels:

Who is this Jesus?

What has he come to do?

What are we going to do about Him?

Luke has shown us clearly that Jesus is the mighty Son of God, the expected Messiah. He has further shown us that this one has come to die 'as a ransom for many' and now we see in these last few chapters how this all takes place.

One question remains. What do WE do about Him? The challenge of these studies is to consider carefully our response to Jesus and his death and resurrection. Such a death and such a victory demand response. The response our God requires is simply Faith and humble Obedience.

It is my prayer that through these studies we will all grow in appreciation of what Jesus has done for us and that we might therefore follow, serve and love Him more deeply and willingly.

Greg Holmes - March 2011

THE STUDIES

Study Date	Topic	Passage	Page No	
1	Sun 6 Feb	Temple and Authority	Luke 19:45-20:8	5
2	Sun 13 Feb	Tenants and Taxes	Luke 20:9-26	7
3	Sun 20 Feb	Resurrection and Sacrifice	Luke 20:27-21:4	9
	Sun 27 Feb		Church Vision	
4	Sun 6 Mar	Tribulation and Hope	Luke 21:5-38	11
5	Sun 13 Mar	Bread and Wine	Luke 22:1-38	13
6	Sun 20 Mar	Prayer and Arrest	Luke 22:39-53	15
	Sun 27 Mar		Community Sunday.	
7	Sun 3 Apr	Trial and Betrayal	Luke 22:54-62	5
8	Sun 10 Apr	Abuse and Trial	Luke 22:63-71	7
9	Sun 17 Apr	Herod and Pilate	Luke 23:1-25	9
10	Good Friday	Cross and Death	Luke 23:26-49	11
11	Sun 24 Apr	Burial and Resurrection	Luke 23:50-24:12	13
12	Sun 1 May	A Walk and a Meal	Luke 24:13-33	15
13	Sun 8 May	Teaching and Ascension	Luke 24:33-52	17

This booklet is the second part of two booklets for these studies in Luke.

References:

Bock, Darrel L, The NIV Application Commentary : Luke (Grand Rapids, Zondervan, 1996).

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Marshall, I.H. "Luke" in Carson, D.A.; France, R.T.; Motyer, J.A.; Wenham, G.J. (Eds) New Bible Commentary (21st Century Edition) (Leicester, Inter-Varsity Press, 1994).

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THE SECTIONS OF THE STUDIES

Read the Bible

This is the passage for the week. Most are short and should be read as a whole, in the group before you start the studies.

Discuss

The following three sections are the study proper. They are for the group meeting. As the leader you need to make some choices about which ones to do and how much time to spend on each.

Explore the Basics

These look at the basic ideas in the passage. I would recommend that each week you do these.

Deeper and Wider

As the heading suggests these dig deeper into the themes of the passage or look more widely at Scripture. It is probably among these that you as leader need to make some choices. Of course if you decide to have a go at them all I am sure it will be worthwhile.

Apply

These Questions should be done each week or at least you should work hard in your group each week to APPLY the lessons learnt to daily, everyday, hard slog, living in our world.

We need to make the rubber of the 'idea' hit the road of our lives, thoughts and actions. - One of the problems in writing 'application' type questions is not knowing where all the individuals in groups etc. are up to. If you, as the group leader, can see a better application of the material - DO IT. - The important thing is to relevantly apply what we are talking about to our lives.

For next week : This is the passage for next week.

Please note that my answers below are not the 'correct' answers or what you are trying to get to in the study. I have set them out as a guide to my thinking only and an assistance to you.

*These Leaders Notes are meant to be the start of the assistance I am willing to give in regard to the studies. If you need anything further DO NOT hesitate to contact me.
e-mail : gregholmes@bigpond.com phone 4232 3003*

Bock: THE FINAL SECTION of Luke's Gospel (19:45–24:53) presents the "passion" of Jesus, the events leading to his death and resurrection. The emphasis in this account is on Jesus' innocence of the charges for which he is executed.

Inexplicably, except for the hardness of the human heart, he goes to the cross. He suffers as a righteous sufferer. In fact, he even helps get himself there, since at his trial, when the Jews are having a difficult time convicting him, he utters words that lead to his condemnation.

Before the trial a series of controversies occurs that indicates just how far apart Jesus and the Jewish leadership are. His cleansing of the temple indicates how great the gap is between the worship Jesus calls for and what goes on in the temple. Jesus again predicts the fall of Jerusalem and uses it to picture what the events of his return will be like. Though Jesus is an innocent man sent to his death, he also is the vindicated one, who will return through God's power.

Study 7: Luke 22:54-62 **TRIAL and BETRAYAL**

Day	Reading	To Think On	To Pray About	Personal Prayer Points
1	Luke 22:54-61	Standing firm for Jesus	Seek from God the strength to stand for him in every situation.	
2	Luke 22:31-34	The reality of our struggle against Satan	God's strength to stand against the 'wiles of the Devil.'	
3	Ephesians 6:10-18	Spiritual warfare.	Praise God that the victory is ours in Jesus	
4	John 18:15-27	Peter's faith and this test.	For all those who will face real physical persecution this day.	
5	Isaiah 52:7-12	Jesus' as the promised saviour and servant.	Thank God for forgiveness through Jesus.	

Study 7: Luke 22:54-62

TRIAL and BETRAYAL

Explore the Basics

Read the passage carefully together.

1. Discuss what has happened in Jerusalem so far in the week since Jesus entered the city?

This is basically a revision question.

Jesus has now been in Jerusalem for the best part of a week and has confronted the authorities on a number of levels. He has shared the Last Supper with his disciples, has prayed to his Father and been betrayed

2. To where does the action now move?

Now he comes to trial at the house of the high priest.

But before we turn to the action there we are given a look at what happens in the courtyard as Jesus is taken inside.

3. Discuss what happens in the courtyard? Why does Luke tell us in such detail?

Peter had followed Jesus and on three occasions he is confronted with his relationship to Jesus. And three times he denies it.

Then right on God's cue the rooster crows.

At this point Jesus is somehow visible in the courtyard or from it.

Jesus looks, Peter remembers. Peter reacts.

Luke tells this story in some detail (the other apostles don't get a mention – where were they)

Luke would have had access to Peter while Paul was in prison in Palestine in the later parts of Acts. It would probably have been an impressive story as Peter told it.

Jesus also precisely predicted it.

Also Luke loves a good story.

4. Trace Peter's motivations in each part of this scene?

We are apt to just condemn Peter for this but there is a little more to it or so it seems to me.

It takes a certain amount of bravery to follow Jesus 'into the lion's den' so to speak. He obviously at least wants to be near Jesus and perhaps seize any opportunity to help him escape.

Less creditable is his assertion that he does not know Jesus on three occasions. But it is a pressured situation and it is dangerous to know this man. I am not sure how well I would go in this situation.

Then, more creditably, his reaction to his own realisation of what he has done is great remorse – he 'wept bitterly'. Whether this is repentance at this stage we don't know but certainly the process has started.

Morris: We do not hear of any charges against the disciples, so there is no apparent reason why Peter should not have admitted it. But he was among the enemy, and fearful. He took the easy way out and said, I do not know him.

Bock: The text never tells us why Peter engages in these denials, but the uncertainty and danger of the moment offer plausible explanation. The disciples have failed to pray in preparation for this moment, and Peter's confidence, so strong in the privacy and safety of a meal, has wilted. ... The disciple who said he was ready to go to prison and even die for Jesus denies for a third time any connection to Jesus. The "rock man" (which is the meaning of Peter's name) has been crushed to pieces by the pressure.

Bock: The Lord's glance leads Peter to recall the prediction of a threefold denial. It is too much. He departs, weeping bitterly. His heart knows what he has done. The pain of his action expresses his real allegiance, a connection his lips cannot utter. Peter has experienced a major failure of nerve. The Lord's word, as always, has come true. He knew Peter better than Peter did.

Morris: Repudiation could scarcely go further, backed up, as Matthew and Mark tell us it was, with a string of oaths. And at this point the cock crowed.

Liefeld : Peter's response is called a denial. The word "deny" (arneomai, v.57) is used in the NT as the polar opposite of the word "confess" (homologeō). We are to confess (i.e., acknowledge) Christ but deny ourselves (i.e., disown our private interests for the sake of Christ;). Peter here does the reverse. He denies Christ in order to serve his own interests.

Deeper and Wider

1. Refer back to 22:31-34. What is happening behind the scenes in the courtyard?

Luke 22:31 "Simon, Simon, Satan has asked to sift you as wheat. 32 But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers." 33 But he replied, "Lord, I am ready to go with you to prison and to death." 34 Jesus answered, "I tell you, Peter, before the rooster crows today, you will deny three times that you know me."

Behind the scenes here is there is a spiritual battle taking place. Satan is tempting and 'sifting' Peter.

Note also here is Jesus' assurance to Peter that he will prevail.

This too is our assurance in the spiritual battle we face – God is in control, Satan is not. We can prevail in God's strength.

2. Read John 21:15-23. What is happening here?

In this scene, on the beach, at the very end of John's gospel we see Jesus threefold question and Peter's threefold commitment. Though it is not explicit in the text it seems certain that here Jesus re-instates the threefold 'denier'.

3. Compare this scene to some action nearby a few weeks later? Look at Acts 2:14fff; 3:11-26; 4:8-12; 4:18-20; 5:29-32. What makes the difference?

Peter in these scenes is the strong leader, the spokesman for the disciples, the one who stands firm in front of the very people who tried and condemned Jesus.

JESUS' "LAST" DAYS
The Death and Resurrection of Jesus according to Luke

This is a different man.

Between of course Jesus has ascended to reign at God's right hand and the Holy Spirit has come at Pentecost (Acts2)

4. (For a quiet few moments at home.) Read through 1 Peter noting Peter's attitude to Jesus suffering and death?

The sufferings and death of Jesus are never very far from the surface of Peter's writings.

His experience of defeat and humiliation on that night obviously have etched the significance of those events on his psyche.

Apply

1. Discuss the trials you face as a Christian. How do you stand up in the face of them?

Discuss the sorts of trials we face.

Discuss honestly where we fail and where we succeed.

2. What is right about what Peter does? How is that an example to us?

Peter learns from his experience.

For Next Week: Read Luke 22:63-71.

Study 8: Luke 22:63-71

ABUSE and TRIAL

Explore the Basics

Read the passage carefully together.

1. What happens first to Jesus as he is taken for trial?

He is mocked and beaten by the men taking him there. It is hard to imagine that the 'council of the elders' were not complicit in this. Or at least the high priest's faction encouraged it. Bock: *Meanwhile the soldiers—in all likelihood, the temple guards who arrested Jesus—are having a grand time with him, mocking him mercilessly. The game appears to be some type of version of Blind Man's Bluff, though three ancient games might fit the description. In addition, they beat him. In their mocking, they identify him as a "prophet," the most popular conception of Jesus. But the Jewish leadership needs a stronger charge than that to get Jesus before the court of Rome. Rome worried about would-be kings, not prophets.*

2. How does Jesus respond to the council?

His answers are enigmatic and very careful. In regard to the trial note these points from Bock: *Here are a few of the procedures that are at variance with the rules in the Mishnah. (1) The proceedings did not take place at the temple. (2) Jesus is allowed no defense. (3) Jesus does not blaspheme in the technical sense of the term by using the divine name (San. 7:5). (4) The verdict comes on the same day as the trial, when two days were required for capital crimes. (5) Jesus is being tried on a feast day, normally prohibited. (6) Contradictory testimony is supposed to exonerate the defendant (San. 5:2; this point applies more to the temple discussion in Matthew and Mark). (7) The high priest is not supposed to issue the pronouncement of guilt. Exceptions to some of these procedures might be allowed in certain situations, but the mass of them indicates just how quickly (and illegally?) the trial proceeds.*

3. What claims does Jesus implicitly make before the council?

He implies both that he is the Christ and that he is God's ruler. Bock: *With chief priests and teachers of the law gathered together, Jesus is examined. Luke narrates only the central question. "If you are the Christ, tell us." This question is designed to get a political charge against Jesus so that they can claim Jesus is a revolutionary, an alternative king to Caesar. It also focuses on the key title of the early portion of the Gospel (1:32, 35; 2:11, 26; 3:15; 9:20; 20:41). In the question is probably rooted the Jewish expectation of a great political deliverer (cf. Pss. Sol. 17–18). If Jesus accepts this title, then his own words can be presented against him. Jesus' reply is like his reaction in Luke 20:1–8: "If I tell you, you will not believe me." He subtly raises the question whether they really want to have a fair trial here, or if their minds are already made up.*

4. On what basis do they decide Jesus is 'guilty'?

On the basis of his positive answer to their 'accusation' that he is 'the Son of God.'

They have testimony from his own lips.

Bock: His interrogators follow up the claim with an additional question. "Are you then the Son of God?" Note how Luke is weaving titles together here: Christ, Son of Man, and Son of God. Jesus replies to the Son of God question with (NIV), "You are right in saying that I am." This is the implication of the Greek's more elliptical, "You say that I am." The audience takes it positively (see also Mark 14:62). They have their man. "Why do we need anymore testimony? We have heard it from his own lips."

Bock: The key remark appears to be his claim to be Son of God (i.e., the Messiah), not merely in a regal sense, but as it is tied to the claim of being the Danielic Son of Man. Jesus in effect is claiming the right to go directly into God's presence and be seated with him in heaven. To Jewish ears this is highly offensive—worse than claiming the right to walk in and permanently reside in the "Holy of Holies" at the temple, since the temple represented God's presence in heaven. Jews fought wars over attempts to profane the temple. Thus, the leadership sees the remarks as blasphemous, even as Matthew and Mark indicate when they mention the priests' rending of garments.⁸ In a real sense, Jesus sends himself to the cross because he is faithful to his identity in the midst of an audience that rejects his claims. He makes no effort to save his life by denying who he is. So the Sanhedrin sends him on to trial before the Roman governor.

Deeper and Wider

1. Read v63-65. What is happening here? See Isaiah 52:13-53:9.

It is important to note that this is in fulfilment of passages like Isaiah (and indeed Psalm 22 which we will look at in another study)

2. Note Daniel 7:13-14 and Luke 21:27. What about this so inflames (v71) the Sanhedrin?

Daniel 7:13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Luke 21:27 At that time they will see the Son of Man coming in a cloud with power and great glory.

Jesus claim to this 'name' at this point is highly significant.

Generally he has used the name 'Son of man' for himself when speaking but it is only when he picks up the Daniel reference that it has such 'high' implications.

3. Ecclesiastes 3:7b "a time to be silent and a time to speak."

Why does Jesus say so little here?

Jesus throughout the Gospels is eloquent and wise, always having an

apt word for every occasion.

But in all the accounts of his Jewish and Roman trials he is very economical with his words.

Possibly this is to make the point that he is innocent of these charges while all those around him make false and wicked accusations.

4. In this and the previous study two trials occur. What is the outcome of both?

The two trials are Peter's in the court of the courtyard and Jesus' in the 'kangaroo' court of the Jews.

Peter fails.

Bock : In fact, the entire story of Peter underscores an important principle about the Christian walk. The goal of the church is not to shoot its wounded to death, but to restore them. One could argue that Peter's denials should have disqualified him from any leadership position. But Jesus has already set the stage for Peter's recovery when he noted that after Peter turned, he should strengthen the people (22:32). With a recognition of wrongdoing and a return to the Lord, forgiveness must follow. Though Peter's failure is great, his victory comes through his restoration, a restoration made possible because Jesus is ultimately about forgiveness.

Jesus 'succeeds' – from this point on success for Jesus is the road to the cross and the fulfilment of the reason he came to live on earth.

Apply

1. What forms does the rejection of Jesus take here? (Compare the soldiers and the council). What can we learn for when we wish to share the good news of Jesus?

Jesus is rejected physically and by ridicule.

Jesus is also rejected 'legally' and by false but vehement accusation.

Also note Bock: . *How ironic that the trial of Jesus is really our trial, for what we think of it reveals what we think of him. He is really the judge.*

In a theological sense Jesus is on trial for us. He stands where we ought to be standing. Without our sin he would not have been there.

This is one of the most timeless messages in the Bible. And in Jesus' resurrection, he assumes a place at the right hand of the Father, so that his claims are vindicated. The judged becomes the judge and calls on us to issue a verdict about this trial, where he took our place.

We all face the simple question: How will we respond to the Son of Man, who is now seated at the right hand of the Father?

2. Ecclesiastes 3:7b "a time to be silent and a time to speak." How do we decide which is which?

For discussion.

For Next Week: Read Luke 23:1-25.

Study 9: Luke 23:1-25

HEROD and PILATE

Bock : *AFTER THE SANHEDRIN meeting, Luke narrates three more trials that lead to Jesus' crucifixion: two meetings with Pilate (a private and a public one) and a meeting with a curious Herod. The first meeting with Pilate represents the Jewish attempt to get Roman help in the execution of Jesus.¹ Roman authority was required when the death penalty was involved.² Pilate's examination is fascinating because despite his judgment that Jesus is innocent, the process continues. In effect, the governor stands aside and lets others make the decision for him. This is a form of nondecision.*

Liefeld: *The larger part of this section deals, not with the trial as such, but with the difficulty the authorities had in trying to convict an innocent man.*

Explore the Basics

Read the passage carefully together.

1. Where does the action move to now (both geographically and politically)?

Geographically from the Temple Precinct to the Roman Governor's palace.

Politically the action moves from Jerusalem to Rome.

From the religious courts of the Sanhedrin (the Jewish ruling council) to the secular court of the Roman Governor.

2. What charges are now levelled against Jesus? What is the subtle change? (Note the outright lie v2)

The charges are now not religious or theological but political.

Subverting our nation

Opposing payment of taxes.

His Christ claim is to earthly kingship.

Truth is an early casualty – see v2 and Luke 20:20-26.

Morris: *In this case the trouble, from the Jews' point of view, was that Jesus' crime was blasphemy, the claim to be the Son of God. This was not in Roman eyes an offence that merited the death penalty. So the Jews had to draw up their accusation in terms that would seem serious to the Romans. They did this by accusing Jesus of being a king, a political revolutionary.*

Bock : *The heart of the case is a threefold accusation: (1) Jesus subverts the nation; (2) he opposes payment of taxes to Caesar; and (3) he claims to be Christ, a king. For Pilate the most dangerous charges are the second and third, though the first charge may suggest Jesus is a source of public unrest. It may be the first charge is general, while the second two are more specific.*

3. What is the Jewish crowds' reaction to Jesus now?

The follow as spectators.

By the end the people who sang praises less than a week before on

the road into Jerusalem now cry 'Crucify.'

Bock: *The fickle people also represent something not quite right. Days before, some hailed Jesus as a king (19:38). Now, however, a murderer is better than him. In just a few days, everything has changed. The people reflect a shallowness of conviction and an ability to be swayed that warns against a superficial approach to these issues. Religious reflection is everybody's business, [Luke, p. 590] but to pursue it from a distance means being subject to shifts that are more emotionally driven than thought through. With the lack of sincere reflection comes a wild emotional swing on questions of ultimate significance. This is not unlike today, where the range of emotion expended on such questions can run wildly from indifference to intense passion.*

Bock: *Crucifixion was a particularly gruesome way to die. Roman citizens could not be executed in this manner. This form of death was designed to deter criminals. That is why the executions were public. Treason and evading due process were the normal grounds for such a death. It was preceded by a severe flogging that caused bleeding to speed the onset of death. After the flogging, four steps were involved. (1) The criminal carried the crossbeam to the place of execution. (2) He was either nailed or tied to the crossbeam as it lay on the ground. (3) The beam was then raised and fastened to the upright pole. (4) A tablet specifying the crime was nailed to the cross for all to see. The crowd wants Jesus not just to die, but to experience this most gruesome form of execution. He is counted among the worst of criminals (Isa. 53:12; Luke 22:37).*

4. What does Pilate want to do? Why doesn't he do it?

Morris: *Pilate's first question of Jesus is identically worded in all four Gospels and in all four his you is emphatic. What the Jews had said had prepared him to meet a resistance fighter, but one glance at Jesus was enough to show the utter absurdity of such an idea and it wrenched this incredulous question from his lips. Once again Jesus used an answer which signifies reluctant assent. He was King of the Jews (a note Luke stresses) and thus could not give a direct negative. But he was not king in the sense Pilate meant.*

Pilate wants to release Jesus. He doesn't do it because he is afraid of the Jew's reaction.

Their implacable and consistent appeal for Jesus' death wears him down.

Bock: *It is not clear here what leads to Pilate's decision, but he concludes there is "no basis for a charge" against Jesus. He has done nothing worthy of death. Pilate views Jesus as a "harmless enthusiast."⁵ This should have been the end of the matter. Yet the leadership continues to press Pilate, noting that Jesus has stirred up the people from Galilee to Judea. They adamantly insist that he is dangerous. In effect they are saying, "It would be dereliction of your duty to let him go, Pilate!"*

Liefield: *Having emphasized God's plan and will throughout his Gospel, Luke now notes the human factor: Jesus is delivered to the "demand" (v.24) of the crowd. Acts 2:23 shows how God's purpose*

was fulfilled even in their decision.

Bock: Regarding Barabbas, we never hear from him, but in a real sense, he is the story that explains Jesus. Those who know what Jesus accomplished on the cross realize that Barabbas's story is our story. Jesus freed us by his death, just as Barabbas was freed. One who saves a life is owed a life. The Christian walk is a statement of gratitude to the one who has taken our place. He did not [Luke, p. 591] complain as he bore the cross for the murderer and for us. He uttered no words of protest about injustice as he hung on Calvary for us. There was only intercession for those enemies who failed to understand what they had really done. There was only forgiveness for another criminal, hanging next to Jesus, who came to his senses as he contemplated what remained of his life. Those who have been rescued from the penalty of sin understand that in Barabbas's freedom is a portrait of their escape from death through the gracious work of Jesus.

Deeper and Wider

1. What is Herod's interest in Jesus? What does he do to Jesus?

Herod wants to see Jesus 'walk across my swimming pool' to quote the Andrew Lloyd Webber musical 'Jesus Christ Superstar'.

Herod is interested in the spectacular – not in Justice.

Morris: Jesus' reputation had penetrated into the palace and Herod had long wanted to see him (9:9). He had also heard of Jesus' miracles and wanted to see one for himself. Sign (sēmeion) is often used of Jesus' miracles in John, but the Synoptists prefer dynamis, 'mighty work'. The word normally indicates that the miracles had meaning, that they were significant, but Herod would have been thinking only of the marvellous.

Bock: In the face of Jesus' silence, Herod and others react with more mocking. They dress Jesus in some type of regal clothing (whether white or purple is debated)⁷ and make fun of the "king," who in their view possesses so little power. Then they send him back to Pilate.

Morris: The mockery made it plain that Herod did not take the charge seriously. That is the really frightening thing about the incident. With the Son of God before him Herod could only jest.

2. What is the point of verse 12?

This is an interesting line for Luke to include. It possibly points to the reconciling nature of Jesus work in the world.

Morris: Nothing is known about this quarrel other than what we read here. If it concerned jurisdiction, Pilate's readiness to allow Herod to take over a trial would have been a generous gesture. But when Herod declined to act, returning the compliment so to speak, Pilate had no option but to take up the case again.

Bock : Then they send him back to Pilate. Pilate's plan works, for from that day he and Herod are friends. This suggests an A.D. 33 date for the crucifixion, since relations between the two did improve after Tiberius Caesar's key anti-Semitic aid (and Pilate's boss), Sejanus, passed away shortly before this time.

3. If Luke is writing a Gospel to appeal to a wide gentile

audience, what becomes important about the flavour of this account of Jesus' trial?

The flavour here is that the Gentile authorities found nothing wrong with Jesus. They wanted to declare him innocent.

This is important for the churches Luke writes for as they can stand before the Gentile authorities in their areas and know that there is no gentile judgment against Jesus and so they should not be condemned on those grounds.

Liefeld: *The thought probably is "Because he is innocent, I will let him go with a light scourging [paideusas]." In this way Luke shows that Pilate, a Roman official, wanted to treat Jesus as fairly as possible. This would fit in with one of Luke's apparent goals in writing the Gospel and Acts—viz., to show that Christianity deserved to be favorably treated by Rome.*

Bock: *At the level of history, these events indicate that two sets of political leaders, after examining Jesus, find him innocent (vv. 4, 15). Yet amazingly the trials continue. These details indicate that Jesus will die an innocent martyr's death. He is righteous, even though he suffers on the cross. This is an indictment of Roman and Jewish justice, for both share in Jesus' death. Responsibility for sending Jesus to the cross is expanding. Soon rejection will touch the crowds. More and more of humanity becomes responsible for his death.*

4. Read the other Gospel accounts of Jesus trial before Pilate (Matthew 27:11-26; Mark 15:1-15 (John 18:28-19:16))? What observations can you make?

Really needs discussion.

If you have a large enough group you could split into 3 to read one account each group and then compare and contrast.

Apply

1. How does Jesus the King behave here? What example is this for us?

Jesus is humble and respectful.

He speaks the truth.

He does not rant and rave.

2. How does this passage make you feel? (Remember Jesus went through this for you.)

We need to grow (daily) in our appreciation of what Jesus went through and did for us.

Bock: *The rejection of Pilate and Herod is more subtle. They do not react against Jesus. Their position is virtually a neutral one. He is not guilty, but neither is he to be believed. This type of approach to Jesus reckons him with a little respect, but does not respond to him as he deserves. Pilate and Herod's failure to act on their awareness of Jesus' innocence is a form of cowardice. Once again Luke indirectly calls on the reader to choose sides. He outlines a variety of responses to Jesus, but any failure to embrace him, whether through active rejection, passive neglect, or frivolous reaction, is not commendable.*

JESUS' "LAST" DAYS
The Death and Resurrection of Jesus according to Luke

For Next Week: Read Luke 23:26-49.

Study 10: Luke 23:26-49

CROSS and DEATH

Liefeld: *As Cecil Alexander put it in the great hymn "Green Hill": "We may not know, we cannot tell, What pains he had to bear;/ But we believe it was for us He hung and suffered there."*

Explore the Basics

Read the passage carefully together.

1. On our journey with Jesus, where does Luke take us now?

The road to Golgotha.

On that road we meet Simon of Cyrene, the 'daughters of Jerusalem', two criminals, the soldiers, the crowd and rulers, a centurion.

Bock: The locale of the crucifixion is a place called "the Skull." In Aramaic, the name is "Golgotha"; in Latin, calvaria, which is why we refer to this site as Calvary. The hill where executions take place protrudes out of the ground like a skull.

2. How do the crowds mock Jesus?

See v 35. – the truly ironic 'he saved others.'

They actually have no idea what is happening before their eyes.

The way to salvation is via this road of messy painful death.

Bock: This execution fits the pattern of public crucifixion known in the ancient world. The people "watch" what is taking place, and the leaders "sneer" (v. 35; both verbs appear in Ps. 22:7). Their taunts are ironic. "He saved others; let him save himself if he is the Christ of God, the Chosen One." This taunt may draw on Jewish tradition that believes God helps the righteous. Their sarcasm shows just how much confidence and passion there is in Jesus' enemies. They are comfortable with his execution. The ultimate irony, however, is that God will actually perform their request in Jesus' resurrection.

3. What is Jesus attitude to those around him in this crucial hour?

Those around:

Morris: We should bear in mind that those who clamoured for Jesus' execution were not necessarily a great number; they could crowd around the judgment hall. There were still many in Jerusalem who admired Jesus and we now learn of some of these.

The women of Jerusalem.

Even in his distress, beaten, abused, burdened he is concerned to warn these women and all the inhabitants of Jerusalem of the judgment to come.

Bock: Jesus responds to their sense of remorse by redirecting their attention to a more serious issue. He urges them not to weep for him. Painful as his death will be, he knows that he will be taken care of, since his vindication in resurrection is only hours away. The real issue moves beyond what Jesus will suffer to what his death means for those who reject him. His

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remark in the midst of his trauma indicates his selflessness, for he is concerned about others. The women should weep for the nation and her children, for judgment is surely coming on the nation (see 13:34–35).

The two thieves (criminals).

Concerned for this one man's salvation.

Generally

v 34 – These are truly amazing words.

4. What are Jesus' last words? Why are these significant?

"Father into your hands I commit my spirit"

Having fulfilled God's will, having drunk the cup to the dregs, Jesus now puts his life and future in the hands of his Father.

We need to remember that throughout all of this (throughout all of his birth, life and now death) Jesus is working out the Father's eternal plan.

Bock: *With the cosmic signs comes Jesus' death. His final words come from Psalm 31:5, reflecting the trust that he has in the Father: "Into your hands I commit my spirit." Jesus trusts the Lord to care for him. This psalm describes a righteous sufferer, just as Jesus is. What happens from this point on is up to God. He will have to give his testimony about Jesus by what he does in the next few days*

Deeper and Wider

Morris: *Crucifixion was a slow and painful death, but it is noteworthy that none of the Evangelists dwells on the torment Jesus endured. The New Testament concentrates on the significance of Jesus' death, not on harrowing our feelings.*

1. What do you think Jesus' exchange with two criminals who are crucified with him is all about?

Here Jesus is 'evangelising' right to the last minute.

Jesus' power and authority is recognised but this one thief (and at least to some extent by the other one) and thus he comes into relationship with Jesus – AND enters heaven. – the place of God's rule.

2. What is significant about the things that happen as Jesus dies (v44-49)?

Morris: *Luke's account of Jesus' death stresses its peacefulness and its effect on those who watched.*

Darkness –

Bock: *At the sixth hour, or midday, it becomes dark for three hours. Now even the heavens testify to the nature of the hour. In the Old Testament darkness often indicates judgment (Joel 2:10; Amos 8:9; Zeph. 1:15). God is signaling his presence. The sun is nowhere to be found. The real hour of darkness has come (Luke 22:53).*

Curtain Torn

Bock: *Another sign then adds to the moment. The curtain at the temple is torn in two. It is debated which curtain is meant—either the curtain at the Holy of Holies or the curtain at the temple court. More important is what this act indicates. (1) A*

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time of judgment has come and the temple is included in that judgment. Since the temple is the center of Judaism's religion, this is a significant judgment for the nation. (2) The tearing of the curtain also suggests an opening of the way to God. The curtain shielded access to God. By ripping it open, restricted access no longer exists. Later, the author of Hebrews mentions that the need for sacrifice has ended because of Jesus' death (Heb. 8–10)

Jesus Words.

*Morris: Jesus' last words are a beautiful expression of trust as he commends himself to the Father in the words of a Psalm (Ps. 31:5). Matthew and Mark emphasize the terrible nature of the death Jesus died for sinners with the words, 'My God, my God, why hast thou forsaken me?' (Matt. 27:46; Mark 15:34). Luke is not saying this, but he is not denying this insight either. He is stressing that in the terrible death he died, paradoxically, Jesus was at one with the Father; he was doing the will of the Father. The word rendered breathed his last, *exepneusen*, is not the normal one for saying that someone has died. In fact none of the Evangelists says 'Jesus died', which may be part of the way they bring out the truth that in Jesus' death there was something most unusual.*

3. What is significant about the Centurion's comment?

At least one of the 'witnesses' recognises that this man was not deserving of this death.

*Bock: A centurion now offers praise to God. Like the criminal earlier, he also has some insight into the event, which serves as the final commentary Luke supplies for the whole event. He declares that Jesus is surely *dikaios*. This Greek term is ambiguous. Does it mean "innocent" or "righteous" (either is possible)? In one sense, the difference does not matter, since an innocent Jesus is a righteous Jesus. But in a context that has emphasized Jesus' innocence, a final testimony to that innocence makes more sense. The centurion thus becomes a second witness to affirm Jesus' legal innocence as he is dying (Deut. 19:15), and the fourth person in Luke 23 to do so. Luke will later emphasize Jesus' innocence in Acts (3:14; 7:52; 13:28; 22:14).*

4. Read Psalm 22. What generalities and specifics does this predict about Jesus' crucifixion.

These are the specific things I identified:

Psalms 22:1 My God, my God, why have you forsaken me? / 7 All who see me mock me; they hurl insults, shaking their heads: / 8 "He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him." / 12 Many bulls surround me; strong bulls of Bashan encircle me. / 14 I am poured out like water, and all my bones are out of joint. / 17 I can count all my bones; people stare and gloat over me. 18 They divide my garments among them and cast lots for my clothing. / 19 But you, O LORD, be not far off; O my Strength, come quickly to help me. 20 Deliver my life from the sword, my

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precious life from the power of the dogs. 21 Rescue me from the mouth of the lions; save me from the horns of the wild oxen. There are many others – this could be a very long exercise.

Apply

Bock: *THE APPLICATIONS OF this text build off issues raised in the previous section. Again, as with all the Passion material, the most fundamental application deals with the decisions made about Jesus and the nature of his work on the cross. Luke has told the narrative in such a way as to persuade the reader of the case for Jesus. The different issues the cross raises can only be summarized, because the issue of the cross is in many ways the issue of the New Testament.*

1. How does this passage make you feel? What would it mean if this were the end of the story?

Ashamed – for these ‘crowds’ are no different to me.
If this were the end – then we have no hope.

2. What hope do you take from this passage?

But

43 Jesus answered him, “I tell you the truth, today you will be with me in paradise.”

44 It was now about the sixth hour, and darkness came over the whole land until the ninth hour, 45 for the sun stopped shining. And the curtain of the temple was torn in two.

46 Jesus called out with a loud voice, “Father, into your hands I commit my spirit.” When he had said this, he breathed his last.

We can have hope – for the story does not end here

The promise to the thief – the signs surrounded the death and Jesus recognition that it is to God that he is committed all give cause for hope.

Bock: *I alluded to the hymn “Jesus Paid It All” above. There is no better commentary on the application of the cross than the message of its chorus:*

*Jesus paid it all,
All to him I owe;
Sin had left a crimson stain—
He washed it white as snow.*

For Next Week: Read Luke 23:50-24:12.

Study 11: Luke 23:50-24:12 **BURIAL and RESURRECTION**

Seccombe: *It is doubtful there would be any such thing today as Christianity apart from the belief that Jesus came alive again after he was killed: 'there would be no gospel, not one account, no letter in the New Testament, no faith, no church, no worship, no prayer in Christendom to this day without the message of the resurrection of Christ.'* (quoting Bornkamm).

....

For a religion to hold water it must do at least three things well: it must give a straight answer to the question of whether God is real, and it must have something sensible and hopeful to say about the mess the world is in. But it must be more than just beliefs; there are too many alternatives – I cannot base my life on something I would like to be true. So It must do a third thing; it must provide some foundation, some proof.

Christianity became the faith of hundreds, then thousands and millions because of the resurrection. True, it was not the resurrection alone; it was Jesus himself and what he taught and promised that drew people. But without the resurrection it is unlikely his way would ever have raised its head above those of the scores of other philosophers, teachers, revolutionaries and even miracle workers, who competed for followers in the first century. Many modern reinterpretations of Jesus by people who do not think the resurrection took place neglect the fact that the early Christians followed him because of the resurrection, and there is no evidence that they followed him for any other reason.

Bock: *THE FINAL PORTION of Luke's Gospel (chapter 24) comes in three parts: Jesus' appearance to the women (vv. 1–12), the Emmaus road experience (vv. 13–35), and Jesus' appearance to the disciples (vv. 36–43), together with his final instructions and farewell at the time of his ascension (vv. 44–53). This unit is full of discovery, surprise, and wonder. The resurrection consistently catches the disciples off guard, and they have a difficult time adjusting to the reality that Jesus is alive again. Yet Jesus' remarks drive home the point that Scripture predicted these events would take place. God keeps his word, even when it involves things that seem impossible.*

Explore the Basics

Read the passage carefully together.

1. What happens to the crucified Jesus now?

The dead body of Jesus is taken down from the cross and is buried without much ceremony it would seem as it is the Sabbath eve and all 'work' has to cease.

Bock: Luke notes it is "Preparation Day," the day before the Sabbath. Thus, it is about sunset on Friday. On this day everything for the Sabbath had to be prepared. Joseph quickly finishes the task before sunset, since the Sabbath began at that time. His action does not take place privately, for some women observe him as he lays Jesus in the tomb. They apparently never left the scene of the cross (cf. v. 49). The fact that these women are from Galilee indicates that they have been disciples for some time and know Jesus well. They will not make a mistake as to whether and where Joseph has taken Jesus.

2. Why do the women go to the tomb on the Sunday?

Having not completed the appropriate preparations of the body the women are taking spices and ointments to complete the task.

Bock: At the break of dawn on the day after the Sabbath, certain women journey to the tomb with their spices to anoint Jesus' body, fully expecting to find it in the tomb. The women want to get there as soon as they can. The first hint that something unusual has taken place is the rolled away stone at the foot of the tomb. Such stones were large and heavy, placed in a channel cut out in front of the tomb.

3. What did they find there?

First they find the stone door of the tomb rolled away.

Then they find the body gone. And two 'shining' men there.

There reaction is perplexity – until the angels remind them of Jesus words.

Bock: Needless to say, this leaves the women "wondering about" what has happened and what they should do next (v. 4). At this point "two men" appear. Their clothes gleam like lightning, suggesting that the term "men" is a euphemism for "angels" (cf. 24:23, where Luke calls them "angels"). They appear to function as two witnesses (Deut. 19:15). The women know that they are in the presence of some type of supernatural beings, so they bow before them in respect.

4. What was the reaction of the eleven and the others to the women's report?

They are, in the main, not believed.

Bock: Despite these numerous female witnesses, their story is not

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viewed as credible. Not only is it hard to accept, but culturally such a story from women would be viewed with suspicion. One of the main proofs that the resurrection story is credible is realization that the first-century church would never have created a story whose main first witnesses were women. Luke is clear just how skeptical the first audience is that hears about the resurrection. They dismiss the women's account as "nonsense" (or "idle talk"). Maybe Jesus will return one day in the general future resurrection, but an instant, bodily resurrection—that is unbelievable. The first skeptics Jesus faces are his disciples.

Morris: The apostles were not men poised on the brink of belief and needing only the shadow of an excuse before launching forth into a proclamation of resurrection. They were utterly sceptical. Even when women they knew well told them of their experiences, they refused to believe. Clearly irrefutable evidence was needed to convince these sceptics.

But Peter, never one to sit when he can act, goes to check.

Bock: But Peter knows better than to doubt the Lord's word. During his denials, he has learned that the Lord knows better than we perceive.

Deeper and Wider

1. What does the story of the burial tell us about the people involved?

Bock: THIS PASSAGE CENTERS around two sets of characters: Joseph of Arimathea and some women from Galilee.¹ Some people remain concerned about Jesus even after his death. That the women are careful to observe the Sabbath, showing their Jewish piety, suggests that not all Jews reject Jesus. Some righteous Jews do embrace him.

Notice that Joseph of Arimathea is 'a good and righteous man' of some standing in the community. He is 'a member of the council.'

We are also told that he did not consent to the actions of the council.

Bock: While many in Israel "fall" before Jesus, some also "rise" (2:34). Joseph belongs to this second group. He is a good and righteous man. In fact, he was against the decision of the council to execute Jesus. He is a "remnant" saint in the New Testament's view,² and is awaiting the kingdom of God. He may have been a believer in Jesus, or at least was open to him.

He goes about what he sees as right in the right way – goes to Pilate. Notice also it is the women who are still there (mentioned in v49) and observe and plan.

Bock: As the women prepare for the Sabbath, they also prepare spices and perfumes, a custom common for Jews, since they did not embalm. The spices and perfumes were placed on the body to reduce the stench and decomposition.³ These women fully intend to return to the tomb. They want to continue to honor the Lord. There is no indication they expect a resurrection that involves Jesus' body.

2. v3 is Luke's first use of the term 'Lord Jesus' (it occurs 18 time in Acts). What might this imply?

I just find it interesting that it is here after his death and where these women are expecting a lifeless body that Luke reminds us that this is the LORD Jesus. – The ruler in God's kingdom.

Is there an implication that they will not find the body because Jesus is indeed LORD.

Bock: Note that the predominant title for Jesus in this chapter is "Lord," the name that, through Jesus' resurrection, reveals his Lordship and points to his exaltation and vindication by God (Acts 2:14–39; Rom. 10:9).

And again: We should not ignore Luke's shift to the name "Lord" here. Jesus is the one with authority, divine authority, over salvation. As Lord of all, the gospel must go out to all. One of Luke's great burdens is to show that God's plan is revealed to the person who understands just who and how great Jesus is. As Lord he is worthy to be trusted, worshiped, and followed. No one is more worthy of praise. In light of his majesty and position, we should all be willing subjects, resting in his care and direction.

3. Noting v8 look at Luke 9:22, 43-45; 18:31-33. Should the disciples have been surprised?

The passages:

Luke 9:22 And he said, "The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life."

Luke 9:43 And they were all amazed at the greatness of God.

While everyone was marveling at all that Jesus did, he said to his disciples, 44 "Listen carefully to what I am about to tell you: The Son of Man is going to be betrayed into the hands of men." 45 But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.

Luke 18:31 Jesus took the Twelve aside and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. 32 He will be handed over to the Gentiles. They will mock him, insult him, spit on him, flog him and kill him. 33 On the third day he will rise again."

It would seem that they shouldn't have been. They had been told more than once – Weren't they listening.

Still these are dramatic and traumatic events to be involved in.

Perhaps we should not be so surprised.

Bock: THERE IS ONE feature about this account that differs little from the modern world: its skepticism about resurrection. What is often lost in the familiarity of this account is the attitude of the disciples. They are usually characterized as open to miracles. But on this occasion they have to be persuaded. The women are more responsive to what God has done than most of the gathered group of disciples. This note

is important, because resurrection is a central hope of Christian faith (1 Cor. 15), but the church did not come to believe it easily. The initial "show me" attitude of the disciples fits well with the modern spirit.

4. Why does Luke name these women?

Perhaps because some of the people reading his Gospel could go and talk to these very women.

Further these are the witnesses.

It is significant for the credibility of these accounts that women are named as witnesses. If you had been making up an account you would not, in 1st Century Palestine, invent women witnesses for they were regarded as unreliable.

Apply

Bock: ONE APPLICATION OF this text that is not so obvious keys off of the difficulty the disciples have in accepting the women's testimony about resurrection. Perhaps we should be less surprised when people initially stumble over the resurrection. After all, the disciples hurdle it only after much persuasion. We should therefore exercise patience as we share this hope with others. Imagine what Jesus must have felt like when he shared the hope of resurrection during his ministry and all he got back was strange looks. One can only wonder what the women felt as they shared their story. But the Bible is real as it tells its story. The doubt of the disciples is set forth with crystal clarity. Their slowness to believe is not exemplary, but it is instructive. Resurrection is a doctrine that is hard to believe. For that reason the Spirit needs to work in hearts as the gospel is shared.

1. Consider the reaction of the various people to Jesus absence from the tomb. Who are you most like?

For discussion

Bock :One other important detail emerges. The resurrection was not an anticipated event. Jesus receives the normal treatment a dead person received. He was definitely laid to rest, and the preparation of spices shows that the women expect him to remain there. The resurrection catches everyone by surprise. It is not unusual for God to be active in our midst and even to tell us about what he is doing, but we miss the point. We can get so locked into a routine of how things normally take place that we risk missing what God is doing out of the ordinary. A text like this reminds us to keep our eyes open and to look carefully for God's promises, which might show up in surprising ways

2. What personal significance does the 'empty tomb' have for you?

For reflection and discussion.

The challenge of Luke (and the other Gospel writers) is to ask us (even those of us who have been Christians for years and even decades), "What will you do with Jesus?"

Bock: The cross was not the end of Jesus' story, for it is followed by a resurrection that signifies a new beginning. The empty tomb and Jesus' resurrection fulfills some of his promises made in Galilee, but that realization hits the disciples with surprise and shock. In fact, the early moments of discovery show that they have to overcome a strong sense of doubt about the events. Their reaction makes them look as

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“modern,” “skeptical,” and “sophisticated” as any contemporary person. It takes repeated appearances to convince the disciples that Jesus has been raised. They are just as unprepared for this event as we would have been. What emerges from the surprise is the additional discovery that God’s plan has not been derailed. The resurrection was not created by the church; rather, the church was created by the resurrection.

For Next Week: Read Luke 24:13-33 .

Study 12: Luke 24:13-33

A WALK and a MEAL

Morris: *Luke's treasure is the wonderful story of the walk to Emmaus.*

Liefeld: *The Emmaus story is a literary and spiritual jewel. It is at once a moving story, a testimony to the Resurrection, an explanation of the empty tomb, and an occasion for Luke to summarize several of his major themes.*

Bock: *THE ENCOUNTER BETWEEN Jesus and the two disciples on the road to Emmaus is one of the most vivid resurrection appearances. The account is unique to Luke and contains key themes of the Gospel: the importance of the promise of the Word, the status of Jesus as prophet, and his messianic role. The passage closes with another instance of table fellowship. Disclosure by Jesus occurs in the context of intimacy with him.*

Explore the Basics

Read the passage carefully together.

1. Now where does the action shift to?

On the same day our focus now turns to the road from Jerusalem to Emmaus.

The scene is two downcast travellers who encounter a third – who is not quite so downcast.

2. Who are the travellers who meet on this road to Emmaus and what is the topic of conversation?

The two travellers are identified as 'two of them' (we are told one name 'Cleopas'). We can assume they are disciples from their description of their hopes for Jesus in v21.

The third traveller on that road that day is Jesus himself (but, at first, his disciples do not recognise him).

The topic of conversation is the 'Jesus of Nazareth' and what has happened to him and what the significance of it.

Bock: *What they left behind in Jerusalem is painful to recall, for hope departed with Jesus' death. One of the two, Cleopas, is amazed. With irony he asks, "Are you the only one who travels in Jerusalem and does not know the things that happened in it in these days?" Of course, Jesus knows exactly what has happened, since it happened to him! Part of the narrative delight in the story is that the reader knows the secret the characters do not.*

3. What do the two disciples prevail upon their travelling companion to do?

In true Middle Eastern fashion they offer him hospitality – a meal – and presumably a bed (and breakfast).

4. When is the real nature of this 'stranger' revealed?

Morris: *On a number of occasions the risen Jesus was not recognized at first (Matt. 28:17; John 20:14; 21:4); so now. On this occasion the implication appears to be that the disciples were somehow prevented from recognizing Jesus. It was in God's providence that only later should they come to know who he was.*

Perhaps Luke wants us to gather, as Ford suggests, 'that we cannot see the risen Christ, although he be walking with us, unless he wills to disclose himself'.

In the breaking of the bread.

Bock: Jesus' first postresurrection appearance in Luke is both normal and mysterious at the same time. He has a normal human appearance, but is different enough that he is not initially recognized. This description adds to the drama and the mystery of resurrection.

Deeper and Wider

1. What had these disciples hoped for? Why were they disappointed?

Their hope was 'that he was the one to redeem Israel'

But he died – put to death by the Jewish leaders.

2. Verses 25-27 are highly significant. Why?

This is one of the passages in the New Testament that draws our attention to the fact that Jesus is not an afterthought but is indeed the culmination of God's eternal plan which has been working itself out since the before the creation.

Bock: Jesus then launches into a rebuke, whose rationale becomes clearer as events move on. He calls them "foolish" and "slow of heart to believe." For Luke's readers, this is a call to believe and not slip into the fog that these two disciples are currently in. They must believe all that the prophets have spoken, a brief way of referring to the messianic promises of the ancient Scriptures—what Christians call the Old Testament and Jews call the Tanach. Luke spends much of Luke-Acts noting specific Old Testament texts about these promises. The career that Scripture outlines for the Messiah is suffering, then glory. This sequence is necessary, since God designed it. The Emmaus discussion underscores the point that the traumatic events surrounding Jesus are part of God's plan of deliverance. What they have seen is not the end of hope, but its beginning.

Bock: A second element of the passage reflects another key theme that spans the centuries between the text and the present. This passage highlights the trustworthiness of God's Word as expressed in promise. Jesus contends that the twofold division of suffering followed by glory is the messianic portrait of the Old Testament. This is a fresh understanding of the Jewish Scriptures.

Morris: The picture we get is of the Old Testament as pointing to Jesus in all its parts. Luke gives no indication of which passages the Lord chose, but he makes it clear that the whole Old Testament was involved. We should perhaps understand this not as the selection of a number of proof-texts, but rather as showing that throughout the Old Testament a consistent divine purpose is worked out, a purpose that in the end meant and must mean the cross. The terribleness of sin is found throughout the Old Testament and so is the deep, deep love of God. In the end this combination made Calvary inevitable. The two had wrong ideas of what the Old Testament taught and thus they had wrong ideas about the cross.

Liefield: For several reasons vv.25-27 are vitally important. With great

clarity they show that the sufferings of Christ, as well as his glory, were predicted in the OT and that all the OT Scriptures are important. They also show that the way the writers of the NT used the OT had its origin, not in their own creativity, but in the postresurrection teachings of Jesus, of which this passage is a paradigm. The passage also exemplifies the role of the OT in Luke's own theology.

3. How had these two disciples reacted to the women's announcement?

They were amazed – like the others – there is a note of scepticism in the way Luke relates their reaction.

Morris: The women's story had been verified, at least as far as the empty tomb went. But these two conclude sadly, him (there is emphasis on this word) they did not see. Apparently those who went to the tomb had hoped to see Jesus; but they did not, and this threw doubt on what the women had said.

4. What is significant about the moment when it becomes apparent that this is Jesus?

Jesus here does a familiar thing. Jesus disciples would have seen him 'break bread' on a great number of occasions.

But here it is the trigger for their eyes being opened.

It is not just that they did not recognise him. For God's purposes they were kept from recognising him till this moment.

Morris: However, something in the action awoke a chord, or perhaps they saw the nail-marks in Jesus' hands for the first time. Or perhaps it was just God's time. Their eyes were opened may mean that God chose this moment to make it clear that this was his Son. At any rate they recognized him. And as they did so he vanished of their sight.

Bock: Furthermore, it is no accident that Jesus is revealed as he sits having table fellowship with the two disciples. The table was the place for fellowship in the ancient world. Here family and friends gathered to share time with each other. Luke has underscored the importance of meal scenes throughout his Gospel. The table was a place where Jesus was heard and where his presence came across most intimately. This fact suggests that Jesus reveals himself in the midst of the basic moments of life. He is at home in the midst of our everyday activity.

Apply

Bock: THE MOST BASIC application of this section, as with all of the resurrection accounts, is to reassure us that Jesus has arisen and is alive. Such reassurance should deepen our faith each time God's work for us is affirmed.

1. The hospitality of these two disciples to an apparent stranger leads them to a great discovery. Are we truly hospitable?

Discussion

Angels unawares verse XXX

2. Does your heart 'burn' when you have the Scriptures 'opened' to you? Why or why not?

For discussion.

Bock: There is perhaps no better commentary on this passage than

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Hebrews 1:1–4. God has spoken to us in his Son, who, as heir of all things, has sat down at the right hand of the Father, having made purification for sins and become superior to the angels, reflecting in the process the name, nature, and role of Son. There is no greater privilege than knowing the Son of God. He is known only through the recognition that God raised him from the dead to become the centerpiece of his promise and plan.

For Next Week: Read Luke 24:33-53 .

Study 13: Luke 24:33-53 **TEACHING and ASCENSION**

Explore the Basics

Bock: *THE THIRD RESURRECTION passage in Luke adds to the author's portrait of the resurrection's significance in a variety of ways. Luke 24:1–12 highlighted the empty tomb; 24:13–35 presented an appearance by Jesus and stressed how Scripture prophesied the resurrection. The present passage reveals Jesus' post-resurrection commission to his disciples to go to all nations. It also gives further evidence, through his partaking of a meal and his invitation to the disciples to touch him, that his appearance is no mere apparition. Any Gnostic-like ideas that Jesus merely appeared to have a raised body are ruled out by this text. Thus it has both instructional and apologetic value.*

Morris: *It is fairly obvious that this is the same appearance as that described in John 20:19ff., but the differences show that the two accounts are independent. Luke has nothing about Jesus' breathing on the disciples, no reference to the Holy Spirit or to the declaration that sins are forgiven or retained. But both accounts refer to the same time on Easter Day, in both Jesus shows the disciples the marks of his wounds and in both there is the greeting of peace.*

Read the passage carefully together.

1. What news is brought to the Eleven at the start of this passage? Then what happens?

Cleopas and his friend return with the story of their encounter with the risen Jesus.

Then Jesus appears.

Morris: It seemed to the little group that all this was just too good to be true. They disbelieved for joy

2. What does Jesus do in company with them and what does he teach them?

Jesus asks them to see and feel for themselves that he is a real body. Jesus then eats.

Then he continues as he had done for 3 years before to teach them. He takes the Scriptures and shows them that he is the fulfilment of them.

NBC: There is a repetition of the instruction given to the two disciples on the way to Emmaus, so as to enable all the disciples to understand the OT prophecies of the coming of Jesus. Two new factors are introduced. The command to preach repentance and forgiveness to all the nations was issued—and shown to be based on OT prophecy.

Those who had been witnesses of his resurrection appearances (a larger group than the Eleven) were promised that God's power would enable them to testify to Jesus.

3. What task does Jesus give the disciples?

They are witnesses.

They are to be the ones to do the proclaiming mentioned in v46.

Notice the content of the message 'repentance and the forgiveness of

sins.'

4. With what event does Luke conclude his Gospel? Where is Jesus now?

Luke concludes his gospel with Jesus ascension into heaven. Bock: *This Gospel closes with Jesus' taking the disciples out to Bethany, lifting up his hands, blessing them, and departing into heaven. The ascension is summarized here and detailed in Acts 1:9–11, linking Luke and Acts together. Jesus blesses the disciples as he departs to continue his work from God's side. What follows for them are worship and joy. They return to the temple, where Luke's story began with Zechariah, in order to praise God for all that has take place. Luke never forgets that the heart of a believer's walk involves responding to God with joy.*

Deeper and Wider

1. What does Jesus say must be fulfilled? How do we understand this and what remains to be fulfilled?

Everything that is written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.

Law, Prophets, Psalms takes us the major section of the Jewish arrangement of the Old Testament – Law, Prophets, Writings.

In Jesus and what he has done in his life and death and resurrection God is fulfilling his plan.

There is fulfilment yet to come but it is all inaugurated in Jesus.

Bock: *Jesus then instructs in the Scriptures. Note that the church has developed its understanding of the Old Testament from Jesus. His instruction regarding basic elements of divine promise is summarized by three verbs: "suffer," "rise," and "be preached" (all infinitives in Greek). Jesus' death and resurrection lead to an evangelistic commission for the disciples. All three of these stages are reflected in the Old Testament. The Christ, the Messiah, was to suffer (e.g., Pss. 22; 69; Isa. 52:13–53:12) and to be raised (e.g., Pss. 16:8–10; 110:1), and the disciples must now engage in preaching to the nations "repentance and forgiveness of sins," starting from Jerusalem (Luke sees texts like Isa. 40:3–5 and Amos 9:15 as fitting into this promise). Both the desired response ("repentance") and its effect ("forgiveness") are noted here.*

2. Compare the last paragraph with the other ascension story Luke tells at the start of Acts 1.

It is interesting to note the differences in emphasis.

Bock: *The ascension is summarized here and detailed in Acts 1:9–11, linking Luke and Acts together.*

3. Find and discuss the other resurrection stories in the Gospels?

This is for our encouragement.

The ones in John 21 particularly fascinate me.

This Jesus is truly alive (again)

4. Read 1 Corinthians 15:12–34. What is the significance of the

resurrection?

These verses point out that without the physical resurrection of Jesus from the dead all our hopes for forgiveness or sins, reconciliation with God and eternal life are nothing but a bad joke.

Apply

1. Discuss what impression this section, and indeed Luke's whole Gospel has made on you.

For discussion

2. What do you need to 'do' with the Gospel (indeed with 'the gospel')?

For discussion.

Gospels are not for just reading – they demand a response to the questions ...

Who is this Jesus?

What has he come to do?

What are you going to do about Him?

And these are constant questions for us no matter how long we have been Christians or how mature we believe we are.

Bock: Luke's Gospel concludes with what can be called an open ending. The disciples return to await the enablement God will give so they can share Jesus with a needy world. Luke will follow this up with the account of the early history of the church as the disciples fulfill the commission God called them to have. Yet even at the end of Acts, the account of this commission is not over. Around the world the testimony to Jesus Christ goes out one message at a time. It can be shared by a missionary, by a preacher or evangelist, by a wife with a neighbor, by a business person with a colleague, by a teenager with a friend, by a father or mother with a precious son or daughter, or even by a child with a beloved parent or grandparent.

For Next Week: Re-Read Luke 20-24 .