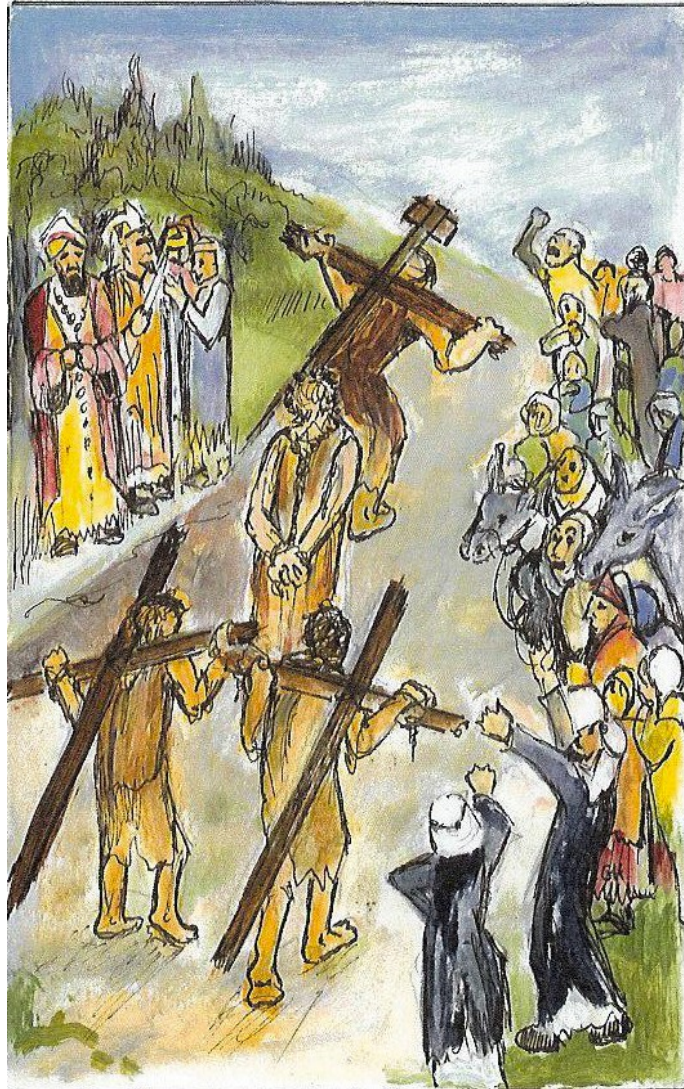


Kiama Anglican Church

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

JESUS' "LAST" DAYS

The Death and Resurrection of Jesus according to Luke

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

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

In our journey through Luke's Gospel over the last few years we have walked with Jesus up to the very gates of Jerusalem. Jesus has walked those dusty roads knowing full well that he is going there to suffer and die, he has told the disciples as much.(9:22), and yet he goes.

These thirteen studies (six in part one with another seven in part two) follow Jesus through his last week and then on to the victory of his resurrection.

These events stand at the absolute heart of our faith as Christians. Here is Jesus the Christ living, dying, rising again and ascending to His Father. Here is Jesus the Christ sacrificing himself for all mankind. Here is Jesus the Christ paying the penalty and feeling God's wrath so that we don't have to.

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 - January 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 22:54-61	5
8	Sun 10 Apr	Abuse and Trial	Luke 22:62-71	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

The study booklets for these studies will be produced in 2 parts. This is part one. Part two will be available by March 27th.

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).

Morris, Leon, The Gospel According to St. Luke (Tyndale New Testament Commentaries (IVP, Leicester, 1974).

Seccombe, David The King of God's Kingdom (Cumbria, Paternoster, 2002)

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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 1: Luke 19:45-20:8
TEMPLE and AUTHORITY

Day	Reading	To Think On	To Pray About	Personal Prayer Points
1	Luke 19:28-44	Jesus as the King coming to his Kingdom.	Thank God for the Gospel accounts of Jesus	
2	Luke 19:45-48	How we come into God's 'house of prayer.'	That we will enable all to come to the Lord in true prayer.	
3	Luke 20:1-8	The true nature of Jesus' authority	Praise God that Jesus is our King.	
4	Matthew 21:12-17	What it means to worship God 'in spirit and in truth.'	For all those who gather to worship our God.	
5	Isaiah 56:6-7	How Jesus' life and death is salvation to all the nations.	That God will continue to gather people to himself.	

Study 1: Luke 19:45-20:8

TEMPLE and AUTHORITY

Explore the Basics

Read the passage carefully together.

1. "Then..."(v45). What is the connection back to the previous passages?

It is probably worthwhile to go back a few chapters and look at the headings.

Jesus has been on the way to Jerusalem since 9:51.

Specifically we need to note the story of Jesus entry to Jerusalem. – Where he looks very much like a king. See Zechariah 9:9: Psalm 118:26

2. What is Jesus' reason for clearing the Temple and what is the ruler's reaction?

Jesus objection is to the commercial activity in the temple precinct. There is probably a connection to the fact that this made it well night impossible for Gentiles to enter the Court(yard) of the Gentiles which was the only place they could go in the temple.

The rulers reaction (v47,48) is to seek to kill Jesus. (Not a repentant attitude!!)

It does seem to me that Jesus from this point on is progressively seeking to provoke action from the Jews against himself.

Bock : The background to this event is central to understanding what takes place here. In the temple precinct, items necessary for sacrifices were sold: animals, wine, oil, salt, and doves (John 2:14). In addition money was changed from Roman currency to the required Hebrew shekels in accordance with the law (Ex. 30:11–14). This exchange had a built-in surcharge, some of which probably went to the high priest's family. In Jesus' view, the temple has become an excessively commercial enterprise, not a place of worship and prayer. Jesus' action goes on to raise the issue of the source and nature of his authority, since the temple is the most sacred site in Judaism.

3. What question do they ask? What is the real reason for it?

The question is about authority.

Who said you could do this.

They are attempting to catch him out. Get him to blaspheme, or make claims he can't substantiate.

Liefeld Jesus' authority is of paramount importance, and his work as teacher and prophet (especially strong in Luke) requires validation. It is therefore appropriate that each synoptic Gospel begins the controversy section with this question: "By what authority are you doing these things?" (Matt 21:23; Mark 11:28; cf. Luke 20:2).

One would think that Blind Bartimaeus could have worked out the answer to the question (Wait a minute – he had – see 18:35-43)

4. What is the genius of Jesus' reply? (Or is he simply evading the

question?)

Jesus is not simply evading the question. He is seeking to get the Jewish leaders to think it through.

NBC: Their answer, We don't know, was pitifully weak, and Jesus in effect won the argument. Yet the story is not about Jesus outwitting people in argument. Rather it shows how the questioners were unwilling to admit divine authority when they saw it and could not make up their minds what to do in the situation.

His source of authority is obvious and he has stated it.

Liefeld : The implication of Jesus' question is clear (vv.3-4). Jesus refused to give more light to those who refused to accept the light they had (v.8) and make a decision concerning it (vv.5-7). They refused to live according to what Minear (Heal and Reveal, pp. 3-30, 37-38) calls "Consciousness B"—an awareness of the heavenly dimension of life (v.7), choosing to stay on a worldly level, Minear's "Consciousness A." The word "heaven" is a surrogate for God in vv.3, 5.

It is worth noting that a number of Jewish 'elements' come together in these passages to seek to condemn Jesus. I will generally refer to them as the Jewish Leaders.

Bock: Jesus responds with his own question. He asks them to assess John the Baptist's ministry. The question is brilliant because John's roots were as obscure as those of Jesus. Like Jesus, he had no formal training. He too preached repentance for all, yet the people acknowledged his ministry. What would the Jewish leadership say about a ministry like his?

Deeper and Wider

1. How does all this fit into Luke's wider story?

Luke is writing to assure Gentiles (specifically Theophilus 1v1-4) about the things they have believed.

He has shown who Jesus is, has recorded what he has said he has come to do and now all this draws to a climax.

From Chapter 9 Jesus has been headed to Jerusalem for just this confrontation.

2. What dilemmas does Jesus and the people's response to him pose for the Jewish Leaders?

They do have a problem.

They know they want to get rid of him, but he is popular and has crowds around him all the time.

Much of what they attempt to do is to discredit him before the people in the hope that they will turn against him.

Bock : The character of the leadership emerges in their deliberations among themselves. The issue they discuss is not the truth, but appearances

3. What is the Temple all about? What activities are meant to take place there?

The temple is the symbol of God's presence with his people and a symbol of God's rule over all the earth.

It was a place for teaching, for prayer and for the daily and other special sacrifices of the Jewish Cult.

The outer court was the Court of the Gentiles which was meant to be

a place where non-Jews could come to pray to Yahweh. The commercial activity of selling animals for sacrifice and the exchange of currency in the outer court had the effect of excluding Gentiles who were not permitted in other parts of the Temple. Bock: *The one who entered the city to praise from Psalm 118 now cleanses the temple. The Messiah was supposed to bring wisdom and light to his people, so any activity related to the integrity of worship is certainly included.*

4. What authority does Jesus have? How do the two incidents in this passage illustrate this?

Jesus is LORD, Jesus RULES.

All authority is His.

He demonstrates this in his decisive action in the temple.

The cleansing of the temple indicates that Jesus thinks that this place belongs to His Father.

He shows again his authority by refusing to kowtow to the Jewish leaders.

Morris : *He did not say that he had no authority. Throughout the whole of the four Gospels it is clear that he is very conscious of possessing the highest authority. But he will not speak about it to men who will not answer a plain question to which they know the answer.*

Bock : *Jesus is not just a good man here. The kind of benign respect our culture pays him is not a possible category that the Bible leaves open. He does not allow fence-sitting. He should either be embraced as Savior and Lord or opposed. If John the Baptist pointed to him as the Coming One, then Jesus is the Promised One of God.*

Apply

1. Who is the 'authority' you look to? How can you (and other people) tell?

Not just a glib – "GOD" – answer here.

We need to think through whether the way we act in all of our lives shows whose authority we live under.

For me – too often I only look to my authority.

2. In what way do we corrupt God's house (from New Testament times it is the people of the church)?

BST : The evils which had accumulated in Judaism in the time of Jesus are not peculiar to the Jerusalem temple. We may all find, as Jesus enters our own 'temple' and inspects our faith and life, things that need to be thoroughly cleaned out from it.

For discussion.

Bock : OUR CULTURE MAY be right about certain expressions of the Christian faith when it accuses us of being too commercial. When money and prospering through the faith become more central than the worship of God, a distortion like that which occurred at the temple has taken place. It is hard to watch certain television ministries and not sense that money is more central than worship or ministry. When one attends church to facilitate meaningful business contacts, this distorted principle is also at work.

For Next Week: Read Luke 20:9-26.

Study 2: Luke 20:9-26

TENANTS and TAXES

Explore the Basics

Read the passage carefully together.

1. What is the 'story' of the parable?

Just have the story retold around the group.

Liefeld : *The refusal of the leaders to accept Jesus' authority (vv.1-8) leads to this parable that not only clearly affirms that authority but also alludes to Jesus' death and his subsequent vindication.*

Bock : *THIS SIGNIFICANT PARABLE summarizes the history of God's activity with Israel.¹ Its placement here provides the answer for the questions of the origin of Jesus' authority raised in 20:1–8. He is the only Son, sent from God. Relying on basic Old Testament themes and altering them, Jesus warns the nation about their perilous position. The image of the vineyard echoes Isaiah 5:1–7, where Israel is the vineyard. In Jesus' parable the imagery is more complex. The vineyard is probably "the promise," while the tenants refers to Israel, especially as represented by the leadership.*

2. Who is the parable referring to?

The parable refers to the nation of Israel as the vineyard and its relationship to God its owner.

Morris: *We should see this story as in part an allegorical setting out of Jesus' relationship to the Jewish leaders. He saw himself as making God's last appeal to them. Systematically the religious leaders of the Jews have rejected God's messengers (cf. Neh. 9:26; Jer. 7:25f.; 25:4–7; Matt. 23:34; Acts 7:52; Heb. 11:36–38). Now the climax is at hand. Not a prophet, but the Son of God is among them. They face the most critical decision of their lives.*

This is a common OT picture.

Liefeld : *The parable draws its imagery from the Song of the Vineyard (Isa 5:1-7)*

The reference would be abundantly clear to Jesus' hearers. This is obvious by the reaction.

3. What is the Jewish leader's reaction to Jesus' story?

Again they seek to kill Jesus but they are still afraid of his popularity.

4. What is the trap in the question in v20-22? What makes Jesus' reply so appropriate?

Well it seems to the questioners that if Jesus says yes they should pay taxes then he is on the Romans side and then that would erode his popularity. Paying taxes to Rome was not something any of the Jews liked.

Or – if he says no, don't pay taxes then they have something to charge him with before the Roman authorities.

First Jesus gets a 'denarius' from one of the questioners – This shows to them that they use Caesar's money and so they owe some allegiance (takes) to him.

Liefeld : *Luke is blunt about the motives of the visitors, calling them "spies" (egkathetoi, people hired to lie in wait) and speaking of their insincerity ("pretended" is hypokrinomenous, related to hypocrites "hypocrite"). They try to catch Jesus between two positions they considered mutually exclusive and irreconcilable.*

Liefeld : *The portrait on the coin (vv.24-25) represented submission to Rome. Jesus' statement may seem ordinary to us, as we have become so used to the saying. But it was an unexpected and telling response to the question. Jesus' questioners were sure his answer would alienate either the government officials or the pious people and zealots who opposed foreign domination. Actually Jesus appealed neither to those who preached revolution nor to the political compromisers. He stated a principle, not an accommodation or a compromise. This principle appears in the classic passage on Christian social ethics (Rom 13:1-7). To give what the government requires is not only not antithetical to religious duty but part of it. This even goes beyond the idea of dual citizenship. In spite of Jesus' balanced position, he was later accused at his trial of promoting an insurrection against Rome.*

Deeper and Wider

1. How does the parable relate to the question about authority from last week's passage?

Jesus is 'the heir', the 'son whom I love'.

Again Jesus is claiming in a subtle but perfectly obvious way to have God's own authority.

And this is the authority that the parable says that Israel has rejected.

2. How does the parable represent world and/or Jewish history from God's point of view?

Very simply Israel (and indeed the whole world) have rebelled against God's authority.

Israel as God's people in charge of God's vineyard.

Mankind as God's stewards (Gen 1:27-28) on the earth and who rebel against God, rejecting God's rule.

We must not miss that this rebellion will result in God's judgement.

In particular the parable is saying to the Jews that God will give his 'vineyard' to others – to Gentiles. Something which was anathema to the Jews.

Bock : *THOUGH THIS TEXT seems harsh in portraying God's casting aside of Israel for a time, it is important to look at how patient and long-suffering God was. He had sent numerous servants to his people, and finally he sent his Son. They had been given every opportunity to respond. But their blindness had become stronger and stronger as their hostility continued. That is often the way sin works. Once present, it becomes more deeply ingrained (Rom. 1:18–32).*

3. What is Jesus saying about being a 'stone'?

The stone language here comes from Psalm 118

Bock : *The text again highlights the centrality of Jesus. He is the cornerstone, and to oppose him is to face rejection by God. That stone breaks those who remain opposed to him. The message is clear in various places in this Gospel that opposing Jesus means facing rejection from God. It also shows that nothing will frustrate his plan. As the center of that plan, Jesus through the resurrection becomes the base of a new community, a fresh temple where God's presence dwells.*

Liefeld : *The quotation (v.17) is from Psalm 118:22. (In 19:38 the same psalm was quoted.) Luke shows the point of this quotation by referring to the reaction of the people in v.16 (of Matt and Mark). Not only will God vindicate his Son who is the "stone" (v.17, an important NT theme), but those who oppose him will meet destruction (v.18). The point is tacitly acknowledged in the reaction of the leaders (v.19). This carries forward the hostile scheming against Jesus referred to in 19:47.*

Morris : *v18. The imagery changes. Now it is not the value to be placed on the stone that is in mind, but the destructive power of the stone as against flesh and blood. To fall on the stone or have the stone fall on one in either case means destruction. People may reject and oppose Jesus but it is they, not he, who will suffer. The second part of the saying will refer to the future judgment. It will be their attitude to Jesus that will mean the final destruction of the people of his day. The imagery here is derived from Isaiah 8:14f. (cf. also Dan. 2:34f.).*

4. What relationship can you see between Jesus parable and his answer to the taxes question?

The whole point of the parable is that the Jews will not render to God what is God's.

In their rejection of Jesus they reject God's rule over them.

Apply

1. Who owns your vineyard? How do you treat that owner?

For discussion.

Again this needs depth.

2. Meditate on Jesus' answer to the taxes question. Who do we 'give' to? Do we give to God what is due to him?

For discussion.

Bock : *The church today risks looking for God's nation in the wrong place. That Christian nation is not in a political capital like Washington,*

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London, Berlin, Tokyo, Guatemala City, Lagos, Sao Paul, or Moscow. That nation is the community Jesus has formed to be the world's light, a citizenship whose roots are in heaven (Phil. 3:20–21) and whose call is to reach out to people in every nation and tribe to be a part of this community. To render to God what is God's is to give to God faithful service on behalf of his kingdom in the midst of the nations. The Bible does not call the church to side with any particular nation or political ideology, but to conduct its mission before all people, since every nation needs God.

*Morris : Jesus answers that they should render, where the verb *apodidōmi* conveys the thought 'pay what is due'. Those who benefit from the state are under an obligation to pay their dues to the state. But as we render to Caesar what is Caesar's due, [Vol 3: Lk, p. 307] we must always bear in mind that Caesar's rights are limited. Caesar has no rights in God's domain. The Christian's first and overriding loyalty is to God. This does not justify him in renouncing his loyalty to Caesar, but it does mean that the most significant area of his life does not belong to Caesar. If Caesar strays into that area he can command no loyalty.*

For Next Week: Read Luke 20:27-21:4.

Study 3: Luke 20:27-21:4

RESURRECTION and SACRIFICE

Explore the Basics

Read the passage carefully together.

1. Now the rulers try a parable of their own. What is the 'trick' in this one?

The 'worldly' Sadducees now try to score points with Jesus.

This is a sort of intellectual conundrum. It picks up the OT law (Deuteronomy 25:5-6) that requires a man to marry his brother's widow. The story takes this to the 'nth' degree.

Bock: *Each of seven marriages of a particular woman ends childless (the absence of a child triggers the levirate process). The story has a touch of humour, since one gets the feeling that it is death to marry this woman! ... The question is a crucial one for several reasons. (1) Some Jews did believe in a resurrection. (2) Jesus has predicted his own resurrection to the disciples. (3) Resurrection is at the center of what became the Christian hope. So for all the humor in the query, the question must be seriously addressed.*

Liefeld : *The Sadducees made this custom the basis for an argument ad absurdum that assumed that the idea of resurrection involves sexual reunion with one's earthly partner(s).*

2. Does Jesus answer the question? What does he affirm?

Well 'yes' and 'no.'

What Jesus deals with is the reality behind the question.

Jesus affirms the reality of a resurrection life.

Liefeld: *Jesus responded along these lines: It is not legitimate to project earthly conditions into the future state (vv.34-35). Eternal life is actually the life of the age to come (v.36). The believer already participates in that life (vv.37-38); but its full expression, involving the resurrection of the body, must wait till the new age has fully come.*

Bock: *Jesus replies at two levels. (1) He notes that the afterlife is not like this life, in that there will be no marriage in the era to come. Since people will live forever, there will be no need for marriage and producing progeny to replenish the earth. Relationships will operate on a different plane in heaven.⁵ People will become like angels, who do not eat or marry (cf. 1 Enoch 15:6; 51:4; 104:4-6; Wisdom 5:5, 15-16).⁶ Those worthy of resurrection, the children of God, will be children of resurrection. (2) As a more subtle point, Jesus implies that not everyone will be resurrected. He speaks of those "considered worthy of taking part in that age." Therefore, some risk being excluded from that era.⁷ This second point does not relate to the question, but raises the issue of who gets to receive the resurrection to everlasting life.*

3. What two examples of resurrection does Jesus give?

He gives the example of Moses speaking of the patriarchs in the

present tense.

And then later of David speaking of the Messiah as 'Lord' even though he is his descendant.

Bock: The text ends here with no answer. The question is posed for reflection. That is precisely how Luke uses it. The issue of Jesus' identity will be the central point of debate as he goes to the cross. What emerges from the image of being seated at God's right hand is that Jesus is both Lord and Christ (cf. 22:69; Acts 2:22–36). He is the Son of David, but more fundamental to his role as Son of David is his role as Lord. The title "Lord" expresses the sovereignty he possesses as God's promised regal agent.

Liefeld: Jesus' question is not intended to suggest that there could not be a descendant of David who was also "Lord" but that the seemingly irreconcilable has meaning only if he is more than just a human descendant. Paul expressed the complete answer to the question in Romans 1:3-4, which says that Jesus was a descendant of David as to his human nature but declared Son of God by his resurrection.

4. According to Jesus, what problem do the teachers of the law have? How is the widow an example of the opposite?

Hypocrisy. What they do they do for show without the internal reality. V47 is very telling.

This is a brief statement and example of the sort of thing he has talked about in Matthew 6.

Morris: This one made a gift of only two copper coins (lepta). The word denotes a small Jewish coin (incidentally the only Jewish coin mentioned in the New Testament). Its monetary value was small. Commentators often say that worshippers were not allowed to make gifts of less than two lepta, so that this was the minimum offering.

Deeper and Wider

1. What insight into heaven is given in Jesus answer to the Sadducees?

For discussion.

We are told very little in Scripture about the nature of heaven.

Bock: Regarding the resurrection, we do not just go to heaven when we are raised from the dead; we are transformed (1 Cor. 15:35–58).

Life after the resurrection takes place in a transformed community, where sin no longer exists. We live in a world so full of sin, including our own, that it is hard to appreciate how wonderful such an existence will be. Yet God assures us that he will make us like himself. It is not just where we are going that makes the hope so great, but who we will be when we get there.

2. Read Isaiah 26:19; Daniel 12:2; Hosea 6:1-3 and Ezekiel 37. What do these Old Testament passages, at the very least, hint at?

That there is more to life beyond this earthly life.

There are some other references in this article.

NBD: Resurrection in the Old Testament : There is little about resurrection in the OT. That is not to say that it is not there. It is. But it is not prominent. The men of the OT were very practical men, concentrating on the task of living out the present life in the service of

God, and they had little time to spare for speculation about the next. Moreover, it must not be forgotten that they lived on the other side of Christ's resurrection, and it is this which gives the doctrine its basis. Sometimes they used the idea of resurrection to express the national hope of the re-birth of the nation (e.g. Ezk. 37). The plainest statement on the resurrection of the individual is undoubtedly that in Dn. 12:2, 'many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt'. This clearly envisages a resurrection both of the righteous and of the wicked, and it sees also eternal consequences of men's actions. There are other passages which look for resurrection, chiefly some in the Psalms (e.g. Pss. 16:10f.; 49:14f.). The precise meaning of Job's great affirmation (Jb. 19:25–27) is disputed, but it is difficult to think that there is no thought of resurrection here. Sometimes the prophets also give utterance to this thought (e.g. Is. 26:19). But on the whole the OT says little about it. This may, perhaps, be due to the fact that some doctrine of resurrection was found among such peoples as the Egyptians and Babylonians. At a time when syncretism was a grave danger this would have discouraged the Hebrews from taking too great an interest in it. During the period between the two Testaments, when that danger was not so pressing, the idea is more prominent. No uniformity was reached, and even in NT times the Sadducees still denied that there was a resurrection. But by then most Jews accepted some idea of resurrection. Usually they thought that these same bodies would be brought back to life just as they were.

3. Read Matthew 6:1-4. What does this tell us about how to give?

Giving is to be done without a great show.

Bock : Another important point about giving surfaces here. No one is too poor to give. The issue is not the amount but participation. In one sense, this woman's gift would not have been missed had she kept her two copper coins to live on. But what would have been missed was her sense of participation in the community where God was being honored.

4. What are Sadducees and Pharisees? Do we need to know?

Morris : The Sadducees are mentioned here only in this Gospel. None of the Sadducee writings has survived so our information about them is fragmentary and we see the sect only through the eyes of its opponents. ... They were the conservative, aristocratic, high-priestly party, worldly-minded and very ready to cooperate with the Romans, which, of course, enabled them to maintain their privileged position. Patriotic nationalists and pious people alike opposed them. ... The Sadducees rejected the oral tradition that meant so much to the Pharisees; they accepted only written Scripture (Josephus, Antiquities xiii.297). They denied the whole doctrine of the afterlife and of rewards and punishments beyond the grave (Josephus, Antiquities xviii.16; Bellum, ii.165; cf. Acts 23:8). They probably thought of the resurrection as a new-fangled idea brought in from Persia after the Old Testament period.

Liefeld : This controversy section continues with still another group challenging Jesus. The Sadducees, who tended to be more

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The Death and Resurrection of Jesus according to Luke

conservative than the Pharisees, did not accept what they considered theological accretions to their beliefs. The OT has little specific to say about the future state of the individual after death. Greek thought sharply divided between the soul and the body, the soul's temporary prison, and saw immortality as a quality of the soul. The Pharisees leaned toward a belief in resurrection that owed more to Greek ideas than to the OT. However, the Sadducees refused to even face the clear implications of OT teaching about the future state and were skeptical of the nature of personal future existence related to rewards or punishment.

Apply

1. Which age do you desire to belong to (see v34-35)? Why? How is this preference evident in your life?

Discuss.

Paul tells us we, as Christians, are citizens of heaven already, just not completely.

Peter writes his first letter to those who are sojourners in this world.

2. What 'mite' do you give?

Do we give of our all?

Bock: The church needs more givers like this woman, who desire to see ministry advance and in doing so give from the heart. We should evaluate needs and respond to them as we are able. Sometimes a minimal gift takes a maximum sacrifice, while for others the minimum might not really be much of a gift at all.

Morris: Jesus shows that the monetary value of a gift is not everything. There is a sense in which the widow made the biggest gift of all ('what matters is not the amount that one gives but the amount that one keeps for oneself', Marshall). Jesus' words, if taken literally, mean not 'more than any one of them' but 'more than all of them together'. If the measure be what is left over after giving, she certainly outdistanced them all, for they gave out of their abundance, and thus had much left over. She gave all she had. This is real sacrifice.

For Next Week: Read Luke 21:5-38 .

Study 4: Luke 21:5-38

TRIBULATION and HOPE

Morris: *Each of the Synoptic Gospels contains an account of this discourse, though with some differences. There are some puzzling exegetical problems, notably those posed by the fact that part of the address seems to apply to the end of all things and part to the destruction of Jerusalem. In Luke the distinction between the two seems clearer than in the others and some scholars see in this Luke's distinctive contribution to eschatology. Ellis notes that the discourse presents us with problems, but he sees two elements which must be taken into account: Jesus 'did announce a coming end of the world, and he did reckon with a considerable and indefinite interval before the end'. The discourse expresses Jesus' certainty of ultimate triumph, even though there were dark days ahead. And it concludes with a rousing challenge to his followers to be watchful and not let themselves be weighed down with the difficulties of this world. Much of the language is reminiscent of Old Testament passages (e.g. 2 Chr. 15:6; Isa. 8:21f.; 13:13; Jer. 34:17), which may be a way of emphasizing that what Jesus was describing was a divine visitation.*

Explore the Basics

Read the passage carefully together.

1. What, in summary, is this whole passage about?

THE FUTURE.

Probably on at least two levels.

First the destruction of the Jerusalem Temple by Roman armies in 70AD

Second the eventual but certain return of Jesus to sum up all things. And third the 'age' when the church goes about its task of telling the world about Jesus.

Bock: *LUKE 21:5–38 IS Luke's version of Jesus' Olivet Discourse (cf. Matt. 24–25; Mark 13). His version focuses more on the destruction of Jerusalem (the third such prediction in this Gospel; cf. 13:31–35; 19:41–44). A remark about the temple's grandeur causes Jesus to begin this discussion. The nation is headed for hard times. Her rejection of Jesus will be painful and costly. A prophet could speak about the short-term fulfillment, or the long-term, or both at the same time in different portions of the same speech, since the events mirror one another. In the Synoptics, Mark tells the account with the greatest ambiguity in the time references. Matthew focuses on the long-term realization, while Luke highlights the short-term event. Because of the "mirror" nature of the events described, each perspective is a good summation of Jesus' teaching.*

Liefield identifies 9 exhortations in the passage:

1. *Do not follow false leaders (v.8).*
2. *Do not be frightened by the awesome events associated with the end times in apocalyptic literature (vv.9-11).*

3. *Do not worry about your legal defense when you are persecuted and face legal charges because of your Christian witness (vv.12-16).*
4. *When all turn against you, persevere and take a firm stand (vv.17-19).*
5. *Flee Jerusalem when it is besieged (vv.20-24).*
6. *When the final apocalyptic events (the portents in heaven and on earth) do take place, take heart at your coming redemption when the Son of Man returns (vv.25-28).*
7. *Recognize also that these things point to the approach of the kingdom of God (vv.29-31).*
8. *Be assured that throughout the apocalyptic period the Lord's words endure (vv.32-33).*
9. *Be watchful and pray so that you will come through all these things in a way the Son of Man will approve of (vv.34-36).*

2. To what extent does v10 reflect tomorrow's Sydney Morning Herald headlines?

(Question should say v 10_11)

Well ?? !!

I think somewhere in the discussion we should reflect that this sort of thing reflects every age in this fallen world of our. In the 21st Century West we have the 'privilege'(!) of having all these things piped into our loungerooms or onto our phones.

3. In this passage what assurances are there for the faithful Christian?

V9 – Don't be frightened – God is in control of even these seemingly terrible events.

V15 – Jesus will give us the words to speak when we face persecution

V19 - Standing firm produces life

V21 – the signs of the coming destruction of Jerusalem are clear – be ready to get out.

V28 – eventual redemption is certain.

V 32-33 – Jesus words will come to pass.

V36 – Watching and praying are essential.

NBC : *Vs. 18-19 cannot mean that the disciples will avoid physical harm and martyrdom (16); rather there is a promise of God's control over what happens to them and therefore a call to remain faithful.*

Bock : *The promise of final vindication comes with an important corollary. The church is not called to enforce dominion on those around it; rather, we as a community will suffer as Christ did, until he returns.*

To forget we bear a cross and not a sword in this era is to abandon a basic aspect of our calling: to proclaim, reflect, and serve Jesus. Only in the end will we be rescued from pain and rejection. Theologies that promote the triumph of the church outside the return of Jesus forget where the source of vindication resides. He is the one who brings the victory, not we. Those who are not prepared to stand as witnesses before the world, which does not understand him, do not understand the call God gives to his church.

4. What does Jesus mean by v32?

Lots of debate about this.

Bock: *The view preferred here is that the "generation" that sees all these things refers to the generation present in verse 25. In other words, those who see the beginning of the end in the cosmic signs will see the arrival of the decisive [Luke, p. 539] era in the Son of Man's return. Once the events of the final act commence, they will take place rather quickly.*

NBC: *There is also a sense in which the end is always near (just as a person walking along the edge of the cliff may fall over it at any point, as distinct from somebody who is approaching the edge of a cliff from a distance). Further God's prophecies are conditional in their fulfilment, and the church's fulfilment (or lack of fulfilment) of the command to evangelize the whole world may have some connection with it.*

Personally I am inclined to the view that the generation standing before Jesus does see 'all these things' in the sense that it sees the inauguration of all these things. Morris : *The expression 'means only the last phase in the history of redemption ... The public revelation of the kingdom is just around the corner, but its calendar time is left indeterminate' (Ellis; cf. Schweizer, 'since Easter all belong to the generation of the eschaton'). The paragraph concludes with the assurance that Jesus' words have a permanence that does not attach to this material universe.*

Deeper and Wider

1. What future is Jesus talking about here? How much are we still waiting for?

Well Jerusalem was destroyed in 70 AD and the Christians (many of them) had enough warning to flee.

The age of persecution continues.

The final coming of the 'son of man' is yet in a glorious future.

Bock : The events tied to Jerusalem's fall mirror events that bring the Son of Man's return. In other words, the discourse discusses the character of an entire period from the time of Jesus' remarks through the destruction of Jerusalem and into the period of the Lord's return. His first warning is that messianic pretenders will abound. Thus, his followers should not be deceived. Jesus has already told them in 17:22–25 that his return will be visible to all. So, although it will come like a thief, its arrival will be obvious. If anyone claims to be the promised Messiah and argues that the time is near, such pretenders should not be followed.

2. What is to be the role of the Temple in Jesus' new Kingdom?

The physical temple is to be destroyed.

The Holy Spirit becomes God's presence on earth and the church (God's faithful people) are God's presence on earth.

3. What are Jesus' followers to do in regard to these events?

Be alert but not alarmed.

Watch and Pray. V 36

NBC: In any case, the vital thing is not to indulge in speculation or to give way to despair. Since the judgment day will mean disaster for people who have yielded to temptation and sin, the disciples must pray for strength to remain faithful to the end.

Bock: Jesus' discourse here serves to reassure believers that God is advancing his plan. The events of A.D. 70 show, as we look back at them, that God was, and still is, directing the affairs of the human race. Those events include calls to faithfulness and warnings about judgment. The severe character of the judgment reveals how serious God is about sin and unfaithfulness. As painful as the fall of Jerusalem was, it is nothing compared to the judgment to come. This feature gives this text its theological power. Our culture tends to minimize the authority of God to punish unrighteousness. Yet that theme is one of the more important notes raised in this passage.

4. Compare Daniel 7:13-14 with v27. From the context in Daniel what is this saying about Jesus?

Daniel 7 depicts this 'son of man' as the great ruler come to bring order out of the chaos (represented by the 'monsters' in the earlier part of Daniel 7)

Jesus is this Son of Man – God's ruler – come to rule for ever.

Daniel 7 also parallels the 'feet of clay' statue in Daniel 2.

Apply

1. Why are these prophecies important to us now?

For we still live in the age between Jesus first and second coming.
Discuss the assurance they give.

2. How must we be 'careful' (v34ff)?

Don't let these things depress you.
God is in control.

The antidote is to watch and pray.

Bock: Finally, what does this text say to believers? We must keep watch, stand fast, and trust God's timing with the reassurance that one day our deliverance will surely come. Events may be painful, for even our families may oppose us and hostility can reach the limit. Whether we think of Stephen in Acts 7 or Jim Elliott in South America, commitment to Jesus throughout the centuries has occasionally led to intense opposition and even to the sacrifice of the most basic of gifts, that of life. Christ's followers need to have resolve to endure, a resolve that grows in the face of the assurance that God will indeed do what he has promised. He will vindicate his children.

For Next Week: Read Luke 22:1-38 .

Study 5: Luke 22:1-38

BREAD and WINE

Bock: *THE EVENTS IN 22:1–38 leading to Jesus' arrest provide his final opportunity to share with his disciples before his departure. This final meal functions much like his last will and testament. After noting Judas's plan to betray him (22:1–6), Luke goes on to record Jesus' plans to celebrate the Passover one last time with his disciples (22:7–13). At the meal, Jesus observes the Last Supper (22:14–20), a meal that becomes the basis of the Lord's Supper (1 Cor. 11:17–34). The final discourse treats a wide array of subjects: betrayal, greatness in humility, appointment to authority, prediction of denials, and warnings about rejection (Luke 22:21–38). Jesus spent most of the journey to Jerusalem preparing his disciples for his coming absence. The time has come to face the cross. The disciples will need to conduct their faith walk in light of his departure. The moment of truth for all has come.*

Explore the Basics

Read the passage carefully together.

1. What does Judas do now? How is betrayal a sub-theme in the rest of the passage?

Judas now goes to the chief priests and discusses betrayal.

They offer money and the plot is in hand.

Morris: Luke explains Judas's treachery by saying that Satan entered him (cf. John 13:27). Neither Luke nor any of the other Evangelists vilifies Judas. They simply state the facts and bring out the enormity of the betrayal only by saying that he was of the number of the twelve. Judas took the initiative and sought out the hostile party.

Worth noting that Satan's role in this is stressed.

Bock: But the opportunity for an inside job removes all of those obstacles. For the first time since Luke 4:1–13, Satan is named as an active player in the drama. He enters Judas. What this means is not entirely clear. Is this possession? Most think that is too strong a description. What it suggests at a minimum is satanic direction and influence. The remark does show that Jesus' mission has cosmic dimensions; even the forces of evil have a view about him and desire his removal.

Satan / Devil in Luke.

Luke 4:2 where for forty days he was tempted by the **devil**. He ate nothing during those days, and at the end of them he was hungry. Luke 4:13 When the **devil** had finished all this tempting, he left him until an opportune time.

Luke 8:12 Those along the path are the ones who hear, and then the **devil** comes and takes away the word from their hearts, so that they may not believe and be saved.

Luke 10:18 He replied, "I saw **Satan** fall like lightning from heaven.

Luke 11:18 If **Satan** is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebub.

Luke 13:16 Then should not this woman, a daughter of Abraham, whom **Satan** has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"

Luke 22:3 Then **Satan** entered Judas, called Iscariot, one of the Twelve.

Luke 22:31 "Simon, Simon, **Satan** has asked to sift you as wheat.

Betrayal comes up in the passage in V1-6, 21-22, 31-34.

And of course v24 is also a betrayal of all that Jesus has been on about.

The joy of this fellowship meal is peppered with the taint of betrayal.

2. What meal is prepared?

The Passover.

Need to look at Exodus 12.

Significantly the Exodus, symbolised by the Passover, is the great saving act of the OT and Jesus is about to complete the great saving act of the whole Scripture.

Morris: The reference to fulfilment in the kingdom of God indicates that the Passover had typological significance. It commemorated a deliverance indeed, but it pointed forward to a great deliverance, which would be seen in the kingdom of God.

Jesus is THE fulfilment of all the Passover was about.

Bock: Luke 22:14–20 describes one of the most famous moments in Jesus' ministry. It occurs during the fifth of seven meal scenes in Luke (5:29–32; 7:36–50; 9:12–17; 10:38–42; 11:37–54; 14:1–24; 24:28–32; 24:36–42). Such intimate events are the context for much of Jesus' teaching, which can be characterized as "table talk." The meal is also known as the Last Supper, and it forms the basis of the Lord's Supper. The background of the meal is likely a Passover meal

3. What does Jesus say about the bread? And about the wine? Why are these words important?

Bread : "This is my body given for you; do this in remembrance of me."

Bock: *Jesus makes a fresh symbol out of the bread in light of his death. He takes it, gives thanks, breaks it, and passes it around the table. "This is my body given for you; do this in remembrance of me." In that moment the Jewish meal becomes christianized, a memorial act in memory and proclamation of Jesus' death (1 Cor. 11:23–26). The bread symbolizes the broken body of Jesus offered on behalf of his community.*

Wine : "Take this and divide it among you. 18 For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." And "This cup is the new covenant in my blood, which is poured out for you.

He says of the whole Passover : "I have eagerly desired to eat this Passover with you before I suffer. 16 For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

Jesus is investing the traditional elements of the Passover with new meaning relating to the death he is about to die.

4. What word does Jesus have for Peter?

The Words : "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."...34 ... "I tell you, Peter, before the rooster crows today, you will deny three times that you know me."

What a chilling thing this must have been for Peter.

Bock: *But Peter does not face this alone. At his side stands Jesus, who intercedes for him and for his faith. That does not mean success in the middle of the test is guaranteed, for Jesus goes on to note that when Peter has "turned back," he will be called on to strengthen the people. This implies there will be a temporary failure. In the restoration, the ultimate success of Jesus' intercession emerges, showing how even after a disappointment, his work can lead to recovery.*

Deeper and Wider

1. What are you reminded of by the way in which the room is provided?

It looks a little like the provision of the donkey for the ride into Jerusalem.

Liefeld: *Luke shows that Jesus initiated plans for the Passover arrangements (v.8; Matt 26:17 and Mark 14:12 mention only the disciples' question, v.9). Jesus' instructions guaranteed privacy, indeed, secrecy, perhaps to avoid his premature arrest. Verses 10-12 show his supernatural knowledge. The right person Jesus asked his disciples to follow would be a man carrying a water jar (v.10).*

Ordinarily only women carried jars; men used leather skins for water. I think, and some of the commentators agree, that Jesus had set this up and was using this as a means to be able to eat the meal in secrecy without the possibility of arrest during the meal.

2. Where are the disciples minds wandering to during the meal?

Their own selfish ambition.

Other passages in Luke.

Bock: *Ironically, as Jesus faces his death and Judas engages in betrayal, the disciples worry about their status before Jesus. Which one of them is the greatest? In fact, the text notes that some contention exists on this question.³ They are concerned with their role in any future kingdom Jesus brings in. Power, not service, dominates their thinking.*

3. What does Jesus mean by 'the new covenant in my blood'?

Note Jeremiah 33:31-33

God is now doing something new.

The old covenant here symbolised by the Passover meal is being fulfilled by something new.

Liefeld: *The final cup, following the sequence of several refillings during the Passover, signifies the "new covenant" (v.20) in Jesus' blood. The disciples would have been reminded of the "blood of the covenant" (Exod 24:8), i.e., the blood used ceremonially to confirm the covenant. The new covenant (cf. Jer 31:31-34) carried with it assurance of forgiveness through Jesus' blood shed on the cross and the inner work of the Holy Spirit in motivating us and enabling us to fulfill our covenantal responsibility.*

Bock: *Jesus goes on to refer to the cup as "the new covenant in my blood." The reference to blood looks at Jesus' coming sacrifice as that which inaugurates the covenantal provision that the disciples will benefit from as a result of Jesus' death. The new covenant is a major theme in the New Testament (Jer. 31:31; Matt. 26:28; 2 Cor. 3-4; Heb. 8-10). In it are the promise of forgiveness of sins and the enabling power of God's Spirit, expressed as the law written on the heart—a theme the 2 Corinthians passage develops in detail. Jesus' blood shed for them clears the way for the distribution of the blessings of this covenant (Luke 24:49; Acts 1:8; 2:14-39; Heb. 8-10) and opens up a new era of God's blessing.*

4. What do we learn about rule in the Kingdom from this passage?

Rule in the kingdom is about service and humility.

Morris: *The feet-washing that John records was a striking illustration of Jesus' readiness to take the place of one who serves, even though he held the supreme place. All three examples of the word serves here translate diakonōn, a verb which means in the first place the service of the table waiter and thus is very much to the point. From this it came to mean lowly service in general and this is meant here.*

Jesus is not saying that if his followers wish to rise to great heights in the church they must first prove themselves in a lowly place. He is saying that faithful service in a lowly place is itself true greatness.

Bock: *The discussion of humility and greatness touches on the topic of service among Jesus' disciples, especially those who function in roles of leadership. Real leadership does not concern itself with status or rank, but with service. Jesus' own ministry indicates how central this perspective was in his thinking. He ministered to the poor, the rejected of society, the sick, those of different race and gender, children, or anyone who had a need. Position and status meant nothing to him. The church still needs such service and such an attitude today.*

5. (Why 'buy swords'?)

I think the disciples have missed the point.

Note Jesus reaction later (next study) when a sword is actually produced and used.

Liefeld: *Jesus is not being ironic but thoroughly serious. Since he told them not to buy more swords than they had (v.38), and since two were hardly enough to defend the group, the swords may simply be a vivid symbol of impending crisis, not intended for actual use.*

Bock: As becomes evident in 22:49–51, the disciples misunderstand his rhetorical remarks about defending themselves in the face of opposition. They think that Jesus wants them to take a sword inventory to get ready for battle, and they note they have two swords (*macharai*; i.e., battle swords). But the sword inventory they really need is an inner one. Jesus thus makes a dismissive remark: "That is enough." This phrase closes the discussion. The disciples still do not understand what their responsibility is. In the next few hours, they will find out.

Apply

1. What should we have in mind when we share 'the Lord's Supper'?

Discussion.

Behind what Jesus is saying is a set of circumstances in which Jesus is to be remembered.

Note that here is a full meal not just a token ceremony.

Bock: *In a real way, the application of this text about the Last Supper meets us in the celebration of the meal that emerges from this solemn moment. It is perhaps a great tragedy in the church that this meal often gets relegated to a minor role in the church's worship. Many observances of the Lord's table are relegated to a quick addition to a service, observed once a quarter or even less. This supper was never designed to be a "tacked on" element of worship. Though we are not told how often to observe it, there can be no doubt that the call to*

engage in this meal as an act of remembrance was designed to bring believers together regularly to share as a unified body in the reflection and proclamation it represents.

2. Meditate on what it means to be a member of Jesus' Kingdom under his New Covenant.

For discussion and reflection.

Bock – re leadership : *Our culture witnesses many battles that revolve around power. The Bible, however, does not deal in power politics. People in positions of authority are stewards who look to God to meet their needs and who serve him according to their calling. In the last few years, a movement has emerged to call men to be the "heads" of their homes. What is significant about the headship passage in Ephesians 5:22–33 is that it says nothing about the exercise of power. Rather, the passage exhorts husbands to mirror Christ, who gave his body for his bride and calls on them to nourish and cherish their partners. Headship and leadership are not positions that call for the raw exercise of power, but a sensitive display of compassion, care, and service. Pastoral leadership is no different.*

And a little extra : Bock: *I suspect that all of us understand Peter. We have all had times when we had a chance to identify with Jesus but remained silent or denied him because we did not know what reaction might set in. We have failed in standing up for Jesus. But like Peter, we also can learn from our failures and grow. And like Peter, Jesus calls us back to strengthen his people and to serve them.*

For Next Week: Read Luke 22:39-53.

Study 6: Luke 22:39-53

PRAYER and ARREST

Explore the Basics

Read the passage carefully together.

1. Where do Jesus and the disciples go now?

'As usual' they went to the Mount of Olives. (– a constitutional after dinner?) though it is recorded that they spent the nights there. Jesus separates himself from the disciples –He leaves them with the command to pray.

Worth comparing this with the other Gospel accounts (Matthew 26:36-46, Mark 14:32-42).

2. What are the disciples commanded to do? How do they go? Why?

Here they are commanded to pray. It is watch and pray in other accounts.

They don't do very well – they fall asleep.

And they fall into temptation.

Liefeld: Luke does not dwell on the weakness of the disciples, nor does he describe in further detail Jesus' agony. Matthew and Mark refer to another prayer of Jesus and mention two more instances of the disciples' falling asleep. For Luke a single reference to each suffices, with the addition of an explanation for the disciples' sleep: exhaustion from sorrow (v.45). Luke does repeat the injunction for the disciples to pray lest they fall into temptation (v.46).

Morris: It must have added to his trial that at this critical moment his closest followers were so insensitive to his feelings and to what was happening about them that they slept instead of praying with and for him. They have failed this test and he tells them to pray that they may not enter into temptation. The repetition of the instruction (40) gives it emphasis. There will be further tests and they must pray for the right attitude next time.

3. What does Jesus pray for? (Compare Matthew 26:36-46, Mark 14:32-42)

God's will essentially.

But in very human character he asks that he might be spared this terrible suffering.

We need to reflect from here on in Luke's story on what it cost Jesus so that each of us might be forgiven and be made right with God. – Isaiah 53:3-6.

It is not just a death it is a suffering. –

Morris: Jesus prayed alone. The custom of the time was to pray standing with the eyes raised to heaven (cf. 18:11, 13), but on this specially solemn occasion Jesus knelt down. His prayer reveals a natural human shrinking from the awful death that lay ahead of him and thus he asks that, if the Father is willing, this cup be removed. The cup has associations of suffering and of the wrath of God (cf. Ps.

11:6; Isa. 51:17; Ezek. 23:33). *It was no easy task to which Jesus looked forward, but his prayer centres on the Father's will (rather than on his being spared). He prays that God's will may be done and specifically he says not my will. This does mean that his will is in opposition to that of the Father: the very praying of this prayer shows that it is not. But this is a strong affirmation of his desire that the Father's will may prevail.*

Liefeld: *As in Matthew 20:22 and Mark 10:38, Jesus uses the cup as a metaphor of his imminent passion. Some, however, have imagined that this metaphor implies that Jesus faced death with less bravery than others have faced it. (But to shrink from a painful death is not necessarily cowardice; the highest bravery may consist in being fully cognizant of impending and agonizing death and yet to embrace it voluntarily.) ... in the OT the wrath of God expressed against sin was sometimes referred to by the metaphor of a cup (e.g., Ps 11:6, where NIV translates kos as "lot" rather than "cup"; cf. Ps 75:8; Isa 51:17; Jer 25:15-17)*

4. Who else do they now meet in the Garden? What happens?

Essentially a Mob led by Judas.

Confrontation, the ear is severed and healed.

Jesus is 'arrested'.

Liefeld: *All the Synoptics make the point that Jesus was still speaking to his disciples when Judas and the crowd arrived (v.47). This emphasizes the sudden intrusion of Judas and the crowd into the somber scene in Gethsemane. In making the transition to Judas, Luke first refers to the crowd (not mentioned by Matthew or Mark). In Luke "the crowd" (ochlos), in contrast to the "people" (laos), is sometimes presented as being unfeeling, perhaps even hostile. From the crowd attention moves to "the man who was called Judas" (ho legomenos loudas, "one called Judas"). The designation occurs only in Luke and seems to be a dramatic way of isolating Judas—holding him off at a distance for a derogatory look and comment, viz., "this Judas person." Each of the' synoptic writers feels compelled to say that Judas was "one of the Twelve." The betrayal was accomplished with a kiss. In Judas's scheme of betrayal, the kiss was the way he identified Jesus in the darkness of the night (Mark 14:44). But in the high drama of the actual situation, it was cruelly hypocritical. In the Greek word order, following Judas's name, three elements come together in stark succession—"with a kiss/the Son of Man/are you betraying?"*

Deeper and Wider

1. What is at stake in Jesus' prayer? What is he being tempted to do?

The whole act of salvation is at stake here.

Jesus is being tempted to come into his kingdom some other way.

Liefeld: *Luke describes Jesus' agony in physical terms, as we might expect a physician to do. The sweating was apparently so profuse that it looked like blood dripping from a wound (v.44).*

Morris: *Jesus is not spared the trial, but what is supplied is the strength to face it. Though he does not hesitate to ask if another way*

can be found, he affirms his resolve to go the way God wants. Heaven responds not by granting Jesus his request for another way, but by giving him the strength to face what God has called him to do. This union of submission to divine call and divine strength supplied is at the heart of the passage

2. In what way is this temptation similar to the temptation in Luke 4:1-13

Each of the temptations in Luke 4 is a temptation to accomplish good in some other way than that which God has sent Jesus for.

3. What is Jesus' challenge to the Chief Priest and the guard and the elders?

Why do they have to do this in such a sneaking manner.

His challenge is that they actually belong to the darkness.

4. What is the sword used for now? Why does Jesus heal the ear?

Liefield: *John 18:10 (but none of the Synoptics) tells us that it was Peter who drew the sword. Luke alone tells us in words a physician might use about Jesus' healing of the ear of the high priest's servant (v.51).*

Jesus kingdom is not like this.

Morris: *At any rate Jesus made it clear that he wanted no fighting and he went on to demonstrate this by healing the wounded men with a touch. This healing is important. Later Jesus was to tell Pilate that his kingdom is not 'of this world' (John 18:36) and adduce the fact that his servants were not fighting as proof. Peter's action might have cast doubt on his words, but the healing of the wounded ear cancelled out that action and showed unmistakably Jesus' concern for peace.*

Apply

1. **IS Jesus leading a rebellion?**

Well, I think, YES.

What Jesus is about to accomplish is so radical, so confronting, so opposed to all the worlds values and ideas that YES he is leading a rebellion.

But it is not the sort of rebellion an armed mob catching him unawares in the middle of the night can stop. And not the sort of rebellion that should provoke such a reaction from the Jewish authorities and then later the Romans.

Bock: Paramount in the text is the sense of emotion it should generate in the reader. Do we sense the irony of Jesus' performing a healing as his enemies arrest him? Do we sense the fundamental injustice of the arrest and the fact that Jesus is seriously misread by his opponents? Which side do we take as he is led away? Even as the text presents the facts of the passage, there is something revealing about the world's lack of understanding and appreciation for who Jesus is. Such errors of judgment about him prevail today as well. Often we are misread, because he is misread.

2. **How are you going with watching and praying?**

Well how are you?

Be Honest.

Bock: When Luke calls the moment of Jesus' arrest a time "when darkness reigns," he is noting that though his death has been ordained, it is not just (Acts 2:22–24). To reject Jesus and his claims is to side with those who arrest him, since their premise is that Jesus is not who he claims to be. Thus, as this Passion [Luke, p. 573] account proceeds, the constant question is, "Which side represents God?" Luke asks the reader to ponder the question and respond not just with an intellectual choice, but with a decision to embrace the forgiveness and blessing Jesus offers those who recognize him through faith.

For Next Time: Read Luke 22:54-61.