

HEARING THE WORD



NIGEL BARGE

Luke 19¹¹ – 21³⁸

Leader's Guide

Hearing the Word Luke 19¹¹–21³⁸ Leader's Guide

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Nigel Barge, April 2020

Scripture Quotations taken from

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Resources

The New Bible Dictionary 3rd edition, published by Inter Varsity Press
The New Bible Commentary 21st century edition. A commentary on every Bible book, IVP
www.blueletterbible.org

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Hearing the Word: A Tool for Bible reading



LOOK – What does it *say*?

- 1) The Text
 - a) What questions does it raise -
Who, What, When, Where, Why, How?
 - b) What surprises you?
- 2) The Context?
 - a) the surrounding text
 - b) the Book of the Bible
 - c) the whole Bible
 - d) the place in the Bible Story



LEARN – What does it *mean*?

- 1) What type of writing is it?
- 2) Answer the questions
- 3) Summarise the passage



LISTEN – What is the *message*?

- 1) Which is the main point?
- 2) Which is the key verse?



LIVE – How should we *respond*?

- 1) What does it show about God,
(Father, Son, Holy Spirit) :
 - a) His nature and character?
 - b) His grace*
 - c) Jesus / his salvation**
- 2) What should I do?

* God's undeserved generosity is evident throughout the Bible, and it is perfectly expressed in Jesus.

** The Bible, from 'the fall' onwards, describes God's plan of salvation through his Son. Thus, *all* the Scriptures speak in some way of Jesus (Luke 24:27).

Reading Narrative

In seeking to hear the Word of God throughout the Bible, we need to take into account the *type of literature* in which each part is written. Luke is mainly *narrative* (story), the most common type, seasoned with *teaching* and *parable*. To approach narrative correctly we need to keep these principles in mind.

1 In General: It is *God's* story

The whole Bible recounts the story of God's dealings with humankind. After creation and the fall in Genesis, the rest describes how God works out his unfolding plan of salvation for humanity in Jesus. The OT prepares for the arrival, life, death and resurrection of Jesus. The NT recounts these and looks forwards to his return at the end of time. It is *all* about Jesus. Therefore:

a) Every part relates to Him (Luke 24:27; John 5:39).

So as we read, we should be asking – ‘what does this show about Jesus; what is He doing?’

b) Everything is relevant.

In a film every scene plays some part in the overall story. Often, we are shown things in the early stages that make no sense until later. The Bible is the same. So, as we read Bible narrative – knowing how it ends – we should be asking ‘what relevance has *this* part of the story to the *main* story?’

2 In particular: ‘Follow the camera angle’

A film director focuses the viewer's attention on particular shots to tell ‘his story’. In the same way each narrator in the Bible is selective about what to tell us. They leave out much general detail, only giving us what is relevant to what they are trying to convey.

As we read we should therefore be asking the question, ‘Why is he telling me this and in this particular way?’

3 Warts and all

Human beings often get things wrong. The Bible narrative faithfully records errors, even by people who are elsewhere commended. For instance, Moses murdered a man, King David committed adultery, and Peter, who was praised for realising Jesus was the Christ, was minutes later roundly scolded when he tried to stop Jesus being the Christ through suffering! (Exodus 2:12; 2 Samuel 11; Matthew 16:16-23)

So we can't treat every thought or action in a narrative as something to copy, just because ‘it's in the Bible’. We must ask the Holy Spirit to use the rest of Scripture to discern good examples to follow, and bad ones to avoid.

Background to Luke's Gospel

The Author

Luke was a doctor and friend of the apostle Paul, who calls him 'the beloved physician' and 'fellow worker' (Colossians 4:14; Philemon 1:24). He began to travel with Paul at Troas (Acts 16:10). He was close to Paul near the end of his life (2 Timothy 4:11).

He may have come from Antioch in Syria, or Troas, or Philippi in Macedonia. He was a Gentile (i.e. not a Jew). Indeed, he is the only non-Jewish writer in the New Testament.

He had carried out careful research (see Luke 1:3, 2:51). He also wrote the story of the early church in the 5th book of the New Testament, whose full title is: 'The Acts of the Apostles'. It takes us up to Paul's imprisonment in Rome but not his trial, suggesting Luke finished writing it before that event.

The Date of writing

Luke wrote his gospel before writing Acts (*see* Acts 1:1) probably before 63AD.

The structure

A	The introduction	(1: 1 - 4)
B	The birth of Jesus	(1:5 - 2:52)
C	The start of Jesus' ministry	(3:1 - 4:13)
D	Jesus in Galilee	(4:14 - 9:50)
E	From Galilee to Jerusalem	(9:51 - 19:44)
F	Jesus in Jerusalem	(19:45 - 21:38)
G	The death of Jesus	(22:1 - 23:56)
H	The resurrection of Jesus	(24:1 - 53)

So this volume of *Hearing the Word* overlaps the end of Section E and the start of Section F.

Its purpose

Matthew and Mark probably wrote their gospels before Luke. Unlike them, Luke had not himself witnessed Jesus' birth, life, death and resurrection, but he'd been in personal contact with many eyewitnesses who had. He addresses both his Gospel and Acts to someone called Theophilus. This may have been a real individual: could he have been an official in Roman government?... Someone who wanted details of Christianity before Paul's trial in Rome?... Someone who paid Luke's expenses while writing? Actually, the name means, 'friend of God', so it might refer to anyone, in any time or place, who *wanted to know the Gospel and be a friend of God*.

The Themes

Five themes keep re-occurring in Luke's Gospel:

1 Salvation

a) a historical event

Jesus Christ's coming to earth as a man is the centre point of history. Luke points out the exact time and situation of Jesus' birth. (Luke 2). Jesus 'sets his face' (moves determinedly) towards Jerusalem (9:51) where he completes his work, commits his Spirit to the Father, and dies (23:46). On the third day he rises from death. Forty days later, having promised to return, he ascends to heaven (Acts 1:9-11). Meantime, the Good News of this salvation is offered to all by the power of the Spirit (Acts 2:38,39).

b) for all mankind

From the announcement by the angels of 'good news ... for all people' (2:10) to the genealogy of Jesus stretching back to Adam (3:38), it is clear the non-Jews are included too. This does not deny the importance of Israel. Luke begins and ends his Gospel with people in Jerusalem and shows it to be the ultimate destination of Jesus' earthly ministry (1:8; 2:22, 36; 9:51-53; 13:22; 17:11; 18:31; 19:28).

2 The 'outsiders'

Luke shows that people then seen as 'weak' are equally welcome in the Kingdom of God, by recording Jesus' interaction with them. This includes:

a) Women

Women are central to the story. At the beginning, the angelic announcement of His birth was to Mary (1:26-38) and at end, the truth of His resurrection was given first to the women at the tomb (24:1-11). He ministered to women in various settings (7:11; 7:37; 13:11; 21:1-4) and it was women who helped finance Him and His apostles (8:2-3).

b) Children

The accounts of Jesus' birth show the importance and value of a child from the womb (1:41!). At various times he intervenes to heal the child of a distraught parent (7:12; 8:42; 9:38).

c) The poor

Jesus himself was from Nazareth (4:16) – a poor, insignificant town (John 1:46). His birth was to an unmarried girl and witnessed by the 'outcasts' of society, the shepherds (2:8-20). The offering at His birth was that of the poor (2:24; Leviticus 12:8) and the message he preached was for the poor (4:18; 7:22). He died with common criminals (23:32,41).

d) Gentiles

Luke, himself a Gentile, is writing to another Gentile, Theophilus (1:3). He records the faith of a Gentile Roman Centurion: of him, Jesus says he had 'not found such great faith in Israel' (7:9). Possibly out of deference to his non-Jewish readership, Luke seldom quotes the Old Testament.

3 The Holy Spirit

The ministry of the Holy Spirit is explicit throughout the Gospel, in:

a) the birth of John the Baptist (1:15,41,57) **b)** the conception of Jesus (1:35)
c) Simeon's prophecy about Jesus (2:25-27) **d)** John's promise that Jesus would
'baptise with the Holy Spirit' (3:16) **e)** the baptism of Jesus (3:22) **f)**
the temptations of Jesus (4:1) **g)** the power of Jesus' ministry (4:18) **h)**
the joy of the Spirit (10:21) **i)** the promise of the Spirit for His followers (11:13;
12:10-12; 24:49), fulfilled at Pentecost, as Luke records in Acts 2.

4 The humanity of Jesus

There is no clearer way of demonstrating Jesus' humanity than noting his recourse to prayer. Through this he shows:

- a) his own dependence on the Father through prayer (3:21; 5:16; 6:12; 9:18, 28, 29; 10:21; 11:1; 22:39-46; 23:34, 46).
- b) his identification with his disciples, as He similarly instructs them in prayer through:
 - i) parables - the friend at midnight (11:5-13) the unjust judge (18:1-8); the Pharisee and the tax collector (18:10-14)
 - ii) teaching on prayer (6:28; 11:2; 22:40, 46)

5 The deity of Jesus

Luke presents Jesus as God in an *oblique* way. This fact was not acknowledged at that time. This is the key theme of the first 5 chapters:

1:17	John prepares for the Lord	4:41	the Son of God
1:32	called Son of the Most High	5:8	the Holy presence
1:43	Mary mother of 'my Lord'	5:13	able to cleanse an individual
2:11	Saviour who is Christ the Lord	5:20	a forgiver of sin
2:49	in 'His Father's house'	5:32	(righteous one) calling sinners to repentance
3:22	God says 'you are my Son';	5:34	the bridegroom
4:34	The Holy one of God		

Be prepared, Jesus will judge us all, eventually.

Background

Jericho is about 17 miles from Jerusalem, so the journey is nearly over. This led some to think the 'Kingdom of God' would appear immediately. So, Jesus told them this parable.

A 'nobleman going to a far country to receive a kingdom' would remind the Jews of a vassal going to Rome to be made king. This had happened with Herod the Great's son Archelaus. When Herod died in 4BC, he bequeathed Judea to him with the title of king. The people hated him and sent 50 representatives to Rome to ask he *not* be made king. The emperor, while confirming his authority, did not give him the title of 'king'. Archelaus built a magnificent palace in Jericho and an aqueduct for irrigation purposes.

Word List

12	<i>distant country</i>	i.e. He would not be returning soon.
13	<i>mina</i>	1 mina = 100 drachmas i.e. about 3 month's wages
20	<i>in a piece of cloth</i>	i.e. It did not comply with the minimum requirements for safety which required burial in the earth.
21	<i>severe</i>	Unusual word, (very negative), meaning 'ungenerous, mean'
27	<i>enemies of mine</i>	Those who had set themselves in opposition to him (see v14).

Bible Connections

There are resemblances to the parable of the talents in Matthew 25

11	<i>coming of the kingdom</i>	<i>c.f.</i> Luke 17:20; Acts 1:6
17	<i>well done...</i>	<i>see</i> Proverbs 27:18
22	<i>judge you by your own words</i>	<i>c.f.</i> 2 Samuel 1:16; Job 15:6

1) The Text

- 11 Who is 'they'?
What things had they heard?
What did they imagine 'the Kingdom of God' was?
- 12 What was the significance of 'a far country'?
- 13 Why 'ten servants' when only three thereafter are mentioned?
What does the mina represent?
- 14 Why / What is the difference between, servants and citizens and who do they represent?
Why did the citizens hate him?
- 16 What did the servants call him 'Lord'?
Why did he say 'your mina has made'?
- 17 Why such a vast difference in value - 1 mina represents 3 months wages yet is given 10 cities?
- 19 What does 10 minas/10 cities, 5 minas/5 cities show?
- 20 Why in a 'piece of cloth'?
- 21 Why did he say this - 'harsh? Take what you did not deposit and reap what you did not sow'. Was it true?
- 22 Why did the King repeat his answer?
- 23 What did it show that he had not even put the money in the bank?
Why does he call it 'my' money?
- 24 Why give the mina to the most successful - he had 10 cities to rule over and it was a tiny sum?
- 26 What do they have that more will be given?
- 27 Why was he so 'vengeful'?
Why does it end with the citizens being 'slaughtered'?

What surprises or confuses you?

Was he right – was the king severe etc.?

2) The Context

a) surrounding passage,

- 11 These things... the son of man - seek and save the lost (19:10)
Near to Jerusalem (19:24,41,45)
- 16 Lord (19:31,38)

b) individual book,

- 11 *Being asked by Pharisees when the Kingdom of God comes (17:20)*
- 15f *'If you then have been faithful with unrighteous wealth, who will entrust you with true riches'. (16:11)*
- 17 *Went through **cities** and villages proclaiming ... (8:1)*

c) whole Bible,

- 12 *All authority on heaven / earth is given to me. (Matthew 28:18)*
King of kings and Lord of lords (Revelation 17:14; 19:16)
- 13 *No longer do I call you servants ...but...friends. (John 15:15)*
- 14 *Reign over us ... they hated him even more. (Genesis 37:8)*
He came to His own and his own did not receive Him. (John 1:11)
Behold your king we have no king but Caesar (Luke 19:15)
- 15 *So each of us will give an account of himself to God (Romans 14:12)*
- 24 *treasures in heaven (Matthew 6:19,20)*
.. He will suffer loss, though he himself will be saved, but only as through a fire. (1 Corinthians 3:15)
- 25 *The King ... loves justice. (Psalm 99:4)*
- 27 *Like a sheep, he was led to the slaughter. (Acts 8:32)*
Vengeance is mine. I will repay says the Lord. (Romans 12:19)
c.f. Father forgive them..... (Luke 23:34)
The wages of sin is death. (Romans 6:23)

d) Bible story

God and humanity have been separated by sin.

God's requirements of the Law have been given but not met.

God's solution is about to happen as He sends His Son, Jesus.

LEARN

1) What kind of literature is this?

Parable

2) How do you answer the questions that the passage raises?

- 11 *'They' are the crowd (3) of Jewish pilgrims going to Jerusalem who grumbled that Jesus had gone to a 'sinner's house. (7)*
These things were about salvation. (9,10)
They thought 'the Kingdom of God' was when the King came to reign in Jerusalem.
- 13 *Ten is a number signifying many.*

Minas represents the inherent recognition of God and His Law that is in all men

14 Servants are submitted to their masters will; citizens are part of your group but are free agents.

His citizens hated him as they didn't want him to rule over them.

16 Servants called him 'lord' as he was their master

'Your' mina has made means the Lord gets the credit.

17 Such a difference in value as the mina was simply a test.

19 It shows the reward is proportion to faithfulness.

20 A piece of cloth shows he was not even careful in its burial.

21 He was not harsh – He gave them all a mina - 3 months wages.

22 King repeat his answer because these words would condemn him

23 It showed he hadn't even tried.

He calls it 'my' because both the money and increase are the Lord's.

24 His success was 'fruit of the spirit'(?)

26 They will be given more love joy peace ... etc

27 He was just – they had rejected him / his kingship.

The citizens are judged.

3) Given that a parable describes the relationship of God and people

a) Where is God represented?

Jesus is the nobleman who is made King

b) With whom are we meant to identify?

We are either servants (his disciples) or citizens (Israel)

c) What is the subject?

Attitudes to the coming rule of the King

4) How do you resolve issues that surprised or confused you?

He wasn't severe i.e. mean or selfish (He gave them a mina each). He was simply just.

5) Give an overall 'picture' of the passage in a few sentences

As they were expecting Jesus to be crowned in Jerusalem he told this parable (11).

A noble man went far away to be crowned king. He gave ten minas one to each of ten servants telling them to do business for him (12-13). His citizens rejected his kingship (14).

On his return, he called his servants to account. One had made ten minas and another five, but the third said he had buried it as he feared the King was so mean. (15-21)

The king asked that if he had thought this was so, why did he not put it in a bank? He gave it to the one with ten minas despite the protests of other eight. He said that he who has many minas, more will be given. (22-26) The enemies / the citizens were summarily executed. (27)

LISTEN

1) What is the lesson or the main point?

Jesus, on His return, will reward (only) His servants according to their faithfulness and love.

2) Which verse best sums up the message of the passage?

I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. (26)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

11 God speaks in response to human misunderstanding.

26 God responds to our acknowledgement of Him.

27 God is just and final in His judgement.

b) His grace

13 The Lord gives his servants 'minas'.

*16 The Lords mina made..... i.e. **It** does the work.*

c) Jesus and His salvation?

11 Jesus knew the nature of His end in Jerusalem

Now underline the application of the Main Point.

2) What should I do?

11 Do not presume on the Lord's timing.

15 Note – God will call us to account for what He has given us.

17 Look for God's commendation.

25 Don't question the Lord – He is just.

26 Acknowledge Him as Lord of all.

Now underline the application of the Main Point.

Welcome Jesus as King.

Background

Luke tells us only the facts about Jesus' approach to Jerusalem; Matthew and John add the prophecy of Zechariah 9:9 about Zion's king coming on an ass's colt. The ass was the mount of a man of peace, a merchant or a priest. An earthly king was more likely to appear on a mighty warhorse.

By this time there is a price on Jesus' head (John 11:57), so this entry is an act of glorious defiance, focussing the attention upon himself, and a deliberate claim to be the promised king.

From Mark we know Jesus cleansed the temple the *day after* the triumphal entry. The only place in the temple where a non-Jew could go to pray and meditate was the outside courtyard, called 'the court of the Gentiles'. This, however, was where the traders had set up their stalls for changing ordinary (secular) money into the 'sacred' Temple coinage and for the sale of sacrificial animals, which had to be 'pure, spotless, without blemish'. If you had brought your own animal and the priest found a fault with it, you had to buy one of theirs, at inflated prices.

There was no peace for Gentiles to pray. Besides, the Jews were being charged extortionate rates of exchange. The Temple was the usual place for teaching. As He did so, Jesus aroused even more opposition from officialdom, while the crowds of ordinary people 'hung on his words'.

Word List

- 29 *Bethany* Village about two miles from Jerusalem on eastern slopes of Mount of Olives
- Bethphage* Location unknown. It means '*place of young figs*'
- 30 *colt* Word could mean the young bred from a horse or an ass
- The Lord* Same word as in vs 38
- 41 *wept* 'Wailed' i.e. sobbing.
- 47 *leaders among the people* The ruling classes generally.

Bible Connections *See also Matthew 21:1-9; Mark 11:1-10; John 12:12-15*

- 36 *spreading cloaks* *c.f.* 2 Kings 9:13
- 38 "*Blessed is. . . name of the Lord*" *quoting* Psalm 118:25,26;
- peace in...highest* *and the angels in* Luke 2:14
- 40 *stones cry out* *c.f.* Habakkuk 2:11
- 41 *weeping over Jerusalem* *see* Isaiah 22:4
- 43 *embankment, siege* *see* Isaiah 29:3
- 44 *dash to ground, complete overthrow* *c.f.* Psalm 137
- 46 *house of prayer* *see* Isaiah 56:7
- den of robbers* *see* Jeremiah 7:11

LOOK

1) The Text

What questions does the passage raise?

- 28 *What things had he been saying?*
Who did he go on ahead of?
- 29 *Why are Bethphage and Bethany together?*
Why did he send two disciples ahead?
- 30 *How did he know they would find a colt?*
- 31 *Who was 'the Lord'?*
Why might they know that He was coming?
- 33 *Why were there more than one owner?*
- 34 *Why did they say "The Lord has need of it"?*
- 35 *Why did they throw their cloaks on the colt.*
- 36 *Why did they throw their cloaks on the road*
- 37 *Why did they start rejoicing and praising God as He was drawing near on the way down the mount of olives.*
- 39 *What were they thinking that the people should have been rebuked for?*
- 40 *What did he mean that the very stones should cry out?*
- 41 *How near was he?*
- 42 *What did He mean – the things that make for peace?*
- 43 *When would the days come?*
- 44 *What did he mean – the time of his visitation?*
- 45 *How did one man clear the Temple?*
- 47 *Why and How were they seeking to destroy Him?*
- 48 *What does 'hanging on his words' mean?*

What surprises or confuses you?

- 41 *How could He liken himself to a king who says of his enemies 'kill them in front of me' (19:27) and then weep over Jerusalem (19:41)?*

2) The Context

a) Surrounding passage,

- 48 *People ready to stone those hostile to Jesus (20:6)*

b) individual book,

- 38 *Glory to God in the highest and on earth peace among those with whom He is pleased. (2:14)*
- 29 *Parable of the fig tree (13:6)*
- 30 *Unridden c.f. virgin womb (1:34) tomb unused (23:53)*
- 37 *Miracles were signs of the Kingdom (7:19-22) - healing of blind beggar (18:35-43), conversion of Zacchaeus (19:1-10).*

41 *His goal – set His face towards - no prophet can die outside (13:33)*

44 *City destroyed (21:6,20)*

c) whole Bible,

28 *Jesus was walking on ahead. (Mark 10:32)*

29 *Bethphage is mentioned in other Gospels too. (Matthew 21:1; Mark 11:1)*

Two required as witnesses (Leviticus 17:6; Matthew 18:20)

30 *Colt or ass symbolises peace (Zechariah 9:9)*

35 *Cloaks on the road for the coronation of Jehu (2 Kings 9:13)*

38 *Blessed is the King. (Ps 118:26)*

Great is the Lord and worthy of praise. (Pss 18:3; 48:1; 96:4; 145:3)

40 *Creation groans (Romans 8:22)*

44 *City destroyed (Isaiah 29:3; Ezekiel 4:2; 26:8)*

45 *The authority of Jesus (Mark 1:28; 4:41; Luke 8:25)*

46 *It is written (Luke 4:8,10)*

47 *The existing plot to kill Jesus (John 11:53, 57)*

Jesus and His people were popular. (Acts 2:47)

d) Bible story

See Study 1.

LEARN

1) How do you answer the questions the passage raises?

28 *He had just told the parable of the ten minas concluding as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.*

He was leading to show that He was embracing his, soon to be revealed, death.

29 *They must have been very closely associated.*

He sent two disciples ahead as he wanted them to witness God's preparation for the events to come.

30 *He knew because the Holy Spirit told Him.*

31 *'The Lord' was God – the Father or the Son!*

They might have known as the Spirit had revealed it to them.

33 *More than one owner so there were witnesses from the other side(?)*

34 *They said 'The Lord has need of it' as they were doing as He had told them.*

35 *They threw their cloaks on the colt signifying recognition/respect.*

36 *They threw their cloaks on the road as an act of abandon.*

37 *They rejoiced as this was the King entering the city of Jerusalem.*

39 *They were meaning the welcoming Him as King / Messiah.*

- 40 *This was an event that effected the whole of creation.*
- 41 *The way down the Mount of Olives means it may have been a few hundred yards.*
- 42 *The things that make for peace were to receive Him faithfully as king.*
- 43 *The days would come in AD 70 – in around forty years' time.*
- 44 *The time of His visitation was the arrival of the Messiah / God Himself.*
- 45 *One man cleared the Temple as He spoke with authority.*
- 47 *They were trying to find a way of killing Him as they did not believe He was from God.*
- 48 *Hanging on His Words means they were waiting with rapt attention for him to speak.*

2) How do you resolve issues that surprised or confused you?

God is loving and just - ' he is forgiving of iniquity and transgression but will by no means clear the guilty...' (Exodus 34:7)

3) Give an overall 'picture' of the passage in a few sentences.

He led the way to Jerusalem and stopped at Bethphage and Bethany (29,29)

He sent two disciples on to receive God's provision of a colt. (30-34)

They set Jesus on the colt and the crowd welcomed Him as king. (35-38)

Some Pharisees grumbled but Jesus told them God was at work. (39,40)

Jesus wept over the city anticipating His rejection by and God's destruction of it. (41-44)

Entering the Temple he cleared out the profiteers. The powers seeking to destroy Him were frustrated by the adoring crowd. (45-48)

LISTEN

1) What is the lesson or the main point?

Jesus presents Himself as Messiah inviting a response.

2) Which verse best sums up the message of the passage? **v 38a**

Blessed is the king who comes in the name of the Lord.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

28. *God leads the way in fulfilling His purposes.*

29 *God in truth knows the future.*

33,34 *The Lord owns **all** creation.*

38 God sent Jesus as King

b) His grace?

43 *God did not send The day of judgement, immediately – c.f. his enemies being killed in front of him (19:26)*

c) Jesus and His salvation?

41 *Jesus has compassion for the lost.*

Now underline the application of the Main Point.

2) What should I do?

28 *Follow where ever he leads – even to ‘crucifixion’?*

29 *Obey Jesus, trusting in his wisdom and provision*

37 *Acknowledge the Lord Jesus He is worthy of praise - Join the chorus of God’s praise (what you were made for!)*

38 *Praise God for Jesus.*

39 *Beware - Don’t criticise others in Jesus name – we may not know what God is doing.*

Now underline the application of the Main Point.

Study 3

Luke 20:1-8

Submit to God if you want to hear His voice.

Background

The chief priests, teachers of the Law and the elders were component parts of the Jewish Sanhedrin. This was the supreme council and governing body of the Jews. It consisted of :

Chief priests were the current High Priest and ex high priests

Scribes were 'lawyers' – they were experts in the Law (First five books of Bible)

Elders were representative heads of families. (c.f. Numbers 11:25)

The chief priests, the teachers of the law and the elders were plotting to kill Jesus. (19:47) They thought Jesus had no right to act as he had in the temple (only the Messiah would be at liberty to act without their permission) so they sent a delegation and came to question Him about his authority, hoping to trap him into a corner. Knowing this, Jesus puts them on the horns of a dilemma with His counter-question.

Word list

- | | | |
|---|-----------------------|--|
| 1 | <i>gospel</i> | God's 'good news' to the people |
| 3 | <i>John's baptism</i> | A baptism for the forgiveness of sins in preparation for one who would baptise in the Holy Spirit (Mark 1:4,7) |

Bible Connections

- | | | |
|---|--|---|
| 2 | <i>Jesus' authority</i> | <i>see</i> Matthew 7:29; 26:64; 28:18
Mark 1:27
Luke 10:22
John 3:31,35; 5:26-27; 7:16; 17:2
Ephesians 1:21
Philippians 2:9-10
Colossians 2:10
1 Peter 3:2 |
| 3 | <i>Jesus replying with a question</i>
<i>John's baptism</i> | Luke 5:21 – 22-24; 6:2 – 3-5; 11:15 – 17-22
<i>see</i> Luke 3:1-6 |

LOOK

1) The Text

What questions does the passage raise?

20:1 *Where in the Temple was He teaching?*

Who was He teaching?

Why does it start 'one day'?

What is the difference between preaching and teaching? -

Who were the chief priests, the scribes and the elders?

2 *What authority did they recognise?*

What were 'these things'? -

3 *Why did Jesus reply at all?*

4 *What did the baptism of John signify?*

What does it mean with two options – heaven and earth?

5 *What had John said that they might have believed?* -

6 *What did stoning mean?*

Why would they stone them?

What did they think John was prophesying?

8 *Why did Jesus not answer their question?* -

What surprises or confuses you?

3 *Why did Jesus not just answer them straight?*

2) The Context

a) Surrounding passage,

2 *These things refer to the triumphal entry (19:35ff) and the cleansing of the Temple. (19:45)*

6 *The Lord is coming. (19:38)*

b) Individual book,

1 *Good news of the kingdom of God (4:43; 8:1; 16:16)*

c) Whole Bible,

20:1 *No form or majesty that we should look at him (Isaiah 53:2b)*

Not noticeable – no aura (John 7:10)

When He spoke the Word of God (John 7:14-16; John 1:1ff)

Elders (Nu 11:25)

2 *All authority in Heaven and earth is given to me (Matthew 28:18)*

4 *There was a man sent by God (John 1:6)*

d) Bible story

See Study 1.

LEARN

1) What kind of literature is this?

Gospel

2) How do you answer the questions that the passage raises?

20:1 He will have been teaching in the Colonnades – accessible to Jew and Gentile.

He will have been teaching the crowd that came with Him on ‘palm Sunday’?

*It starts ‘one day’ as there was no significance to that particular day
Preaching is announcing (lit ‘good news-ing’) the kingdom of God and
teaching instructing in the content of Scripture?*

*The chief priests, - those in charge of the Temple / sacrifices; the scribes -
experts in the Law and its interpretation; the elders – heads of families,
shared government of people (Numbers 11:25)*

2 They recognised – the Romans. The Temple / scriptures. The King – Herod.

*These things included the ride into Jerusalem claiming to be King, clearing
the Temple and teaching crowds in the Temple.*

*3 Jesus replied for the benefit of the crowd / to deflect a provocative question
– it was ‘not yet His time’.*

*4 John’s baptism signified repentance before God and His forgiveness of sin.
Heaven and earth i.e. Was it from God or man?*

5 John said the Lord was coming so we need to repent of our sin.

6 Stoning was the Hebrew death sentence.

*They would stone them for blasphemy (?) – didn’t believe God
They thought John was prophesying that the Lord was coming c.f. the
response of the crowd. (19:38)*

8 Jesus didn’t answer their question because they were not sincere.

3) How do you resolve issues that surprised or confused you?

3 Jesus wanted to teach the crowd / it was not His time.

4) Give an overall ‘picture’ of the passage in a few sentences.

In the Temple, Jesus was questioned about his authority. (1,2)

He replied asking where John Baptist’s authority came from – Heaven or man

*(3,4) They reasoned - If ‘Heaven’- why did you not believe him?. If ‘man’ – they
feared stoning of the crowd (5,6)*

They said they didn’t know so Jesus refused to answer them. (7,8)

LISTEN

1) What is the lesson or the main point?

The divine authority of Jesus is revealed to those who humbly faithfully.

2) Which verse best sums up the message of the passage? **v 8**

Neither will I tell you by what authority I am doing these things.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

1 God teaches those willing to listen to Him.

3 God meets our unbelief (sin) by giving us further questions.

8 God will not answer those with a closed mind.

God is sovereign as to whom He reveals Himself.

b) His grace?

3 God is willing to speak to us even if we are set in unbelief.

c) Jesus and His salvation?

2 Jesus has been given 'all authority'. (2)

Now underline the application of the Main Point.

2) What should I do?

1 Listen to Jesus.

7 Answer Jesus' question – was J the B right?

8 Note – Asking Jesus a question born from unbelief is unlikely to receive an answer.

Now underline the application of the Main Point.

Do not think that you can go on ignoring God

Background

Judea in the time of Jesus was in the throes of economic trouble and labour unrest. There were many absentee landlords who let out their lands in this way. Rent was usually a fixed amount, or a percentage, of the produce, irrespective of the success or failure of the crop.

Word list

- 9 *parable* A story with one main point. (cf an allegory in which every detail of a story has another meaning eg *Pilgrim's Progress*)
- vineyard* A field for growing vines to produce grapes.
- 10 *servant* bond servant or slave
- 17 *capstone or cornerstone* A vitally important stone in a building that give it its stability or alignment.

Bible Connections

Israel rejecting God's messengers cf Nehemiah 9:26; Jeremiah 7:25f; 25:4-7; Matthew 23:34; Acts 7:52; Hebrews 11:32, 36-38

- 9 *Israel as God's vineyard* see Isaiah 5:1-7
- The people -also at the trial – cried crucify Him.* see Luke 23:13,21
- 13 *beloved son* see Luke 3:22
- 17 *Jesus our cornerstone* see Psalm 118 :22; Acts 4:11; 1 Peter 2:7

LOOK

1) The Text

What questions does the passage raise?

- 9 *Why did he 'begin' to tell them a parable.*
Why 'the people' – what had happened to the delegation (20:1).
- 10 *Why did he ask for 'some of the fruit'?*
Why did they 'beat' him?
- 10/11 *Why did they send the servants away 'empty handed'.*
- 13 *Why did he call him 'beloved son'?*
- 14 *Why did they think that the inheritance might be theirs if they killed the heir?*
- 15 *Why did they throw him out and then kill him?*
- 16 *Why is this in the future?*
'why would the owner come himself?
Who are the 'others' that he would give the vineyard to?
Why did they say surely not? – was that not fair?
- 17 *Who is 'them'?*
Why did he look directly at them?
Why does he say 'it is written'?
What does it mean 'the stone that the builders rejected has become the cornerstone'?
- 18 *What does he mean 'to fall on that stone'?*
Why repeat 'everyone it falls on' and 'when it falls on anyone'?

What surprises or confuses you?

- 9 *Why is He telling this to 'the people' who acclaimed Him as king?*

2) The Context

a) surrounding passage,

- 9 *The people hanging on His words (19:48)*
One day as Jesus was teaching the people (20:1)
- 16 **Destroy** (the tenants) chief pries, etc. who were seeking to **destroy** Him (19:47)

b) individual book,

- 11 *Mocked and treated shamefully (18:32)*
- 14 *Inherit - what shall I do to inherit eternal life? (10:25; 18:18)*

c) whole Bible,

- 9 *The earth is the Lord and all that fills it. (Psalm 24:1)*
- 10 *The Lord required a 1/10th (Leviticus 27:30-32)*

- 11,12 The Lord is patient ... not wanting any to perish (2 Peter 3:9)
- 13 God so loved the world that he sent us His son (John 3:16)
 Son appointed heir of all things (Hebrews 1:2)
 You are no longer a slave, but a son and if a son then an heir through God. (Galatians 4:7)
- 14 It is appointed for men to die once and after that, judgement. (Hebrews 9:27)
- 15 (Peter) Far be it from you Lord .. (Matthew 16:22)
- 17 The wise man built his house on the rock (Matthew 7:24)
- 18 All authority is given to Jesus in Heaven and earth (Matthew 28:19)
 The stone that the builders rejected has become the cornerstone. (Psalm 118:22)

d) Bible story

See Study 1.

LEARN

- 1) How do you answer the questions the passage raises?
- 9 This emphasises to whom he was speaking?
 He turned and spoke to the people – the delegation were still listening.
- 10 The Lord required a tenth of His peoples produce.
 They 'beat' Him as they resented his request.
- 10/11 They sent them 'empty handed' because they did not recognise their right to ask for anything.
- 13 He call him 'beloved son' as he was identifying Himself with him.
- 14 They thought this because they didn't think there would be a reckoning.
- 15 they throw him out / kill him as they knew who he was – the heir
- 16 The owner came Himself because of the seriousness of their crime – they killed His son.
 The 'others' were the non-Jews(?)
 They said surely not as they understood non-Jews were being given the inheritance.
- 17 'Them' are 'the people (9)'.
 He look directly at them as what He was about to say was the important lesson He wanted them to hear.
 'It is written', because he was quoting the highest authority – the Word of God (Himself!)
 Jesus, the rejected one, will be the ruler of all .
- 18 'To fall on that stone' means to be judged by Him.
 It emphasises that everyone will answer to / be judged by Him.

2) How do you resolve issues that surprised or confused you?

They are Jews too but Jesus is telling the people that they too will reject Him.

3) Give an overall 'picture' of the passage in a few sentences.

Jesus began to tell the people this parable – A man planted a vineyard, hired it out and went faraway. He sent 3 successive servants to receive some of the vineyards fruit, whom they beat and sent away with nothing. (9-12)

The owner then sent his beloved son who they expelled and killed reasoning they would get his inheritance. The owner will come destroy the tenants and give vineyard to others. (13-16)

The people were appalled. He addressed them directly It is written that the one that you reject has become the corner stone. That 'stone' is supreme (17,18)

LISTEN

1) What is the lesson or the main point?

All who reject Jesus will be judged

2) Which verse best sums up the message of the passage? **vs 17b, 18a**

The stone that the builders rejected has become the cornerstone – everyone who falls on that stone will be broken to pieces...

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

9 *God owns and everything He created*

10 *God expects a return from His 'investment'*

16-18 *God as judge is decisive and final*

b) His grace?

12,13 *God is patient and waits and asks again for a response*

c) Jesus and His salvation?

13 *God values us enough to send his Son*

Jesus death lead to the opening of the Kingdom to non-Jews

17 *Jesus speaks to us, directly*

Jesus is THE most important, the key person who has ever lived.

Now underline the application of the Main Point.

2) What should I do?

10-12 Do not ignore/maltreat God's prophets.

13 Receive the Kingdom of God's beloved Son.

14 Beware – Never think you can 'get round' God.

16 Don't contradict Jesus.

17 When Jesus 'looks directly' at you , listen!

17b-18 Note – God means business.

Now underline the application of the Main Point.

Never try and get round Jesus

Background

The tribute to be paid to Caesar was a poll tax of one *denarius* (a day's wage for an agricultural labourer) to be paid once a year by everyone aged fourteen to sixty five..

It was levied in Judea from AD 6 when Archelaus was deposed and it became a Roman province under a procurator. It was very unpopular and led to the rebellion of Judas the Galilean (see Acts 5:37) which was quickly suppressed.

Some Jews held that it was wrong to pay tribute to anyone other than God.

Word List

21	<i>partiality</i>	Take sides, influenced by others
22	<i>Is it right?</i>	Or is it lawful <i>ie</i> in accord with law of God?
	<i>taxes</i>	Greek word for tribute <i>ie</i> not taxes like custom duties.
23	<i>duplicity</i>	Or craftiness. The Greek word used has overtones of unscrupulousness., 'ready to do anything'.
24	<i>denarius</i>	Roman silver coin with effigy of Emperor Tiberias stamped on it.
25	<i>render</i>	n.b. Not 'giving' but 'owing' (c.f. surrender)
26	<i>likeness</i>	c.f. Image (Gen 1:26,27)

Bible Connections

see also Matthew 22:15-22; Mark 12:13-17

24	<i>denarius</i>	<i>see</i> Matthew 20:2; John 12:5
25	<i>attitude to authorities</i>	<i>see</i> John 19:10-11; Romans 13:1-6; 1 Tim 2:1-4; Titus 3:1; 1 Peter 2:13-17

LOOK

1) The Text

What questions does the passage raise?

- 19 *Why did the elders not try and lay hands on Him?*
Which 'very hour'?
What did 'lay hands on' mean?
How did they perceive this parable was told against them?
Why did they fear the people?
- 20 *What is the authority and the jurisdiction?*
Who was the governor?
- 21 *What did they mean 'teacher'?*
What did they mean 'rightly'?
What did they mean – show no partiality?
What did they mean by 'the way to God'?
- 22 *What did they mean 'lawful'?*
What was 'tribute to Caesar'?
- 25 *What are God's 'things'?*
Why did they marvel at His answer?

What surprises or confuses you?

- 19 *Did they understand His claim in the parable to be the beloved son of God?*

2) The Context

a) surrounding passage,

- 19 *The people (18:43; 19:47ff)*

individual book,

- 19 *Very hour (2:38; 12:12; 13:31; {Acts 16:18; 22:13})*
Jesus claimed to be the Son of God. (22:70)
Feared the people (22:2)
- 20 *Jurisdiction of Herod (23:7)*
- 22/25 *This man – forbade us to give a tribute to Caesar'. (23:2)*
- 26 *'Marvelling' is negative in Luke. (6:43; 24:12; 24:21) (n.b. a very unusual word)*

whole Bible,

- 20 *Delivered to authority of Rome (c.f. John 8:6)*
- 21 *Jesus is the way to God. (John 14:6)*
- 24 *We are made in the likeness of God. (Genesis 1:27)*

- 25 *Do you not know that I have authority – you would have not unless it had been given to you from above. (John 19:10,11)*
God requires that you do justice, love kindness and to walk humbly with your God. (Micah 6:8)
Caesar's call - dutiful service (Romans 13:1-7)
God's call – total surrender (Romans 6:1ff; Galatians 2:20)
- 26 *No one ever spoke like this man. (John 7:46)*

d) Bible story .

See Study I

LEARN

1) How do you answer the questions the passage raises?

- 19 *Elders, secular leaders were not so threatened by Him.*
The same 'hour' / time was the one that he had told the parable.
'Lay hands on' meant arrest.
They knew as a) He had just been speaking to them b) they recognised the parable from Isaiah – disobedience of Israel and the judgement of God.
They feared the people because of the vast number that came for Passover festival?
- 20 *The authority i.e. representing the Roman Law, and the jurisdiction i.e. the means of enforcing it.*
Pilate was the governor. (Matt 27:2,11)
- 21 *'Teacher' was a functional title e.g. lecturer i.e. it implied no respect?*
'Rightly' meant according to the Law.
No partiality meant that in applying the Law He only had concern for what God said and was not swayed by human consideration.
'The way of God' meant exercising God's will.
- 22 *'Lawful' meant in accordance with God's will / His Law.*
'Tribute to Caesar' was a poll tax 1 denarius per person.
- 25 *God's 'things' are our absolute devotion and obedience to Him.*
They marvelled at His answer because it was so clever.

2) How do you resolve issues that surprised or confused you?

They understood that they were the vineyard tenants and that Jesus was claiming to be the Son of God (22:70)

3) Give an overall 'picture' of the passage in a few sentences.

Feeling 'got at' in the parable, the religious leaders were stopped from arresting Jesus by the fear of the people (19). So, they tried surreptitiously, to trap him under Roman Law (20). They asked whether it was right to give tribute to Caesar or not. Taking a denarius with Caesar's inscription, he tells them to pay him what he is due and to pay God what he is due (21-25) That silenced them!

LISTEN

1) What is the lesson or the main point?

Be a compliant citizen, but give God the supreme place – your worship.

2) Which verse best sums up the message of the passage?

Then, give to Caesar what is Caesar's and to God, what is God's. (25)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

21 God is accessible.

*25 God has 'things' that he requires of us our worship and obedience.
God effortlessly swats aside our challenges.*

b) His grace?

25 Jesus engages with those who are hostile to Him.

c) Jesus and His salvation?

*21 Jesus teaches the way of God because He is the way TO God.
Jesus DOES speak and teach rightly and show no partiality.
Jesus sees right through us.*

Now underline the application of the Main Point.

2) What should I do?

20 Do not waste your time trying to catch God out.

21 Don't pretend sincerity with God.

22 Ask questions of the Word of God – sincerely.

25 Give God what He requires of you.

26 Marvel at Jesus and be silent before Him.

Now underline the application of the Main Point.

What happens when you die?

Background

Luke refers to the Sadducees, only here and in (Acts 23:7-8) They were mostly priests and High Priests from the most powerful ‘aristocratic’ families.

They ruled the Temple. Despite this, they did not believe in the soul and its after life, the resurrection, rewards and retributions, angels and demons! (The New Bible Dictionary)

‘Levirate marriage’ is described in Deuteronomy 25:5ff. To retain land within each of Israel’s tribes, a widow was expected to marry the brother of her late husband, and he was expected to marry her. By New Testament times it seems to have fallen into disuse, so that the question they put to Jesus was an academic one. They clearly regarded a definitive answer as impossible and the impossibility of an answer implied to them the impossibility of a resurrection. Jesus shows that life in heaven will be significantly different!

Word list

- | | | |
|----|----------------------------------|--|
| 27 | <i>Sadducees</i> | See background material above |
| 34 | <i>sons (people) of this age</i> | Denotes all who live in this world |
| | <i>marry...given in marriage</i> | In those days, men ‘married’; women were ‘given in marriage’. i.e. Jesus was referring to <i>weddings</i> which on earth facilitate identifiable reproduction, to replace those lost by death. |
| 35 | <i>that age</i> | i.e. ‘The life to come |
| 37 | <i>account of the bush</i> | i.e. God meeting with Moses at the burning bush |

Bible Connections

- | | | |
|----|-----------------------|---|
| | | <i>See also Matthew 22:23-33; Mark 12:18-27</i> |
| 28 | Levirate marriage | <i>see Deuteronomy 25:5ff</i> |
| 37 | God reveals His Name. | <i>see Exodus 3:1-6</i> |

LOOK

1) The Text

What questions does the passage raise?

- 27 *What did they think happened if there was no resurrection etc?*
- 28 *What did they mean by 'teacher'?*
What did the mean by 'Moses wrote for us'?
What is 'raising off spring for his brother' involve?
- 29 *Why 'seven' brothers?*
- 33 *What did 'had her as a wife' mean?*
- 35 *How do you 'become worthy to attain that age/ the resurrection of the dead'?*
What's the difference between 'marrying and being given in marriage'?
- 36 *What does it mean 'to be equal to angels'?*
Who are sons of God - everybody?
What is a son of the resurrection?
- 37 *Why 'Moses showed'?*
Why these three – Abraham, Isaac and Jacob?
- 39 *Why did the Scribes answer – not the Sadducees or the Priests?*
- 40 *Who is 'they' who no longer asked the questions?*

What surprises or confuses you?

- 38 *What does it mean – **all** live to Him?*

2) The Context

a) surrounding passage,

- 27 *Sadducees next high level deputation, after Chief priest, Scribes and Elders (20:1, 19)*

b) individual book,

- 27 *Parable of Richman and Lazarus – judgement and the afterlife (Luke 16:19ff)*
- 28 *Family marrying a widower (c.f. Ruth 4:5; 21)*
- 33 *'Had her as a wife' means one flesh (Genesis 2:24)*
- 34 *Sons of this age (16:8) as opposed to 'sons of light'*
- 35 *Recompensed at the resurrection of the just (14:14)*
Angels - messenger of God (1:11ff; 1:26ff; 2:9ff)
 - *Heavenly attendants of God (2:15; 4:10; 9:26; 12:8; 15:10; 16:22; 24:36 1:11; 1:19)**Dead to sin but alive to God (Romans 6:11)*
- 36 *What must I do to inherit eternal life (Luke 10:25; 18:18)*

c) whole Bible,

- 35 Resurrection to life or damnation (Jn 5:29)
Sons of God – Those led by spirit of God (Romans 8:14) have faith in Jesus (Gal3:26).
Considered worthy c.f. counted as righteous (Genesis 15:6; Romans 4:3)
- 36 Cannot die c.f. death will be no more (Revelation 20:4)
- 37 book of Moses (Ezekiel 6:18; Mark 12:26)
- 38 In Him was life and the life was the light of men (John 1:4)

d) Bible story

See Study I

LEARN

1) How do you answer the questions the passage raises?

- 27 God only knows!
- 28 'Teacher' was a functional title c.f. 'lecturer'
They meant the first five books were written by Moses, (under God) for all Israel.
'Raising offspring for his brother' means the first Son will bear his brother's name.
- 29 'Seven' is the divine / perfect number?
- 33 'Had her as wife' means he was one with her through intercourse.
- 35 Those considered worthy are God's children.
The man marries. The woman is given in marriage.
- 36 Being equal to angels means they cannot die.
Sons of God are those – led by the Spirit.. have faith in Jesus.
A son of the resurrection are those who inherit eternal life.
- 37 Moses showed in his books (first five books of Old Testament.
These three – Abraham, Isaac and Jacob, were the founding fathers of Israel, those who had received the promise of God - Land, offspring, and blessing – by faith. (c.f. Gen 15:6)
- 39 The Scribes answered because they believed in the resurrection (unlike the Sadducees and many priests).
- 40 The High priests and Sadducees no longer asked questions.

2) How do you resolve issues that surprised or confused you?

- 38 'To Him **all** are live' means Abraham, Isaac and Jacob.

3) Give an overall 'picture' of the passage in a few sentences.

Some of the ruling class who don't believe in resurrection asked, 'Teacher- the Law says if a man dies without children, his brother should take his wife and have children for him (27,28)

'The first of seven brothers died without issue. His next brother married his wife and died without issue. And so it was for each of the seven brothers and then the woman died. When raised, whose wife would she be for all seven were joined to her.' (29-33)

'In the world, we marry. For the chosen in the next world they won't die, there will be no need for marriage, being the same as angels, sons of God and the resurrection.' (34-36)

*The dead are raised, as Moses shows the Lord **is** God of Abraham, Isaac, and Jacob, God of the living. (37,38)*

The Lawyers applauded him. No-one else dared to question Him (39,40)

LISTEN

1) What is the lesson or the main point?

Those who received the gift of life will be raised to live forever.

2) Which verse best sums up the message of the passage? **v 35**

.....those who are considered worthy to attain that age and to the resurrection from the dead will neither marry nor be given in marriage and they can no longer die".

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

27 *The Lord is long suffering and puts up with arrogant unbelief.*

b) His grace?

28 *The Lord answers some inane questions.*

35 *God raises the dead (who are helpless).*

Some are considered worthy (i.e. not with inherent goodness)

c) Jesus and His salvation?

35 *Jesus is our worthiness.*

Now underline the application of the Main Point.

2) What should I do?

27 *Be aware of stubborn unbelief among the religious (including yourself!)*

28 *Don't waste your time asking God clever questions.*

35 *Consider - are you worthy of the resurrection?*

If you have been made worthy of resurrection, be amazingly grateful.

39 *Acknowledge - God speaks well!*

40 *Don't question Jesus or try and trip Him up – be silent before Him!*

Now underline the application of the Main Point.

Study 7

Luke 20:41 – 21:4

Be humble before God and He will exalt you

Background

In antiquity earlier generations were regarded as greater and wiser than the present one. David was seen as the ideal king, so his descendants were by definition less important than he.

The people who used the title ‘Son of David’ for the Messiah, however, saw the Messiah as someone who would defeat all Israel’s foes and bring in a new kingdom of David. They thought of David’s son as similar to David in being, outlook and achievement.

Jesus points out the inconsistency – David himself called the Messiah, ‘Lord’. (Psalm 110:1)

It was forbidden for teachers of the law to accept money for their teaching. But there was nothing to stop people making gifts to teachers and this was regarded as bringing merit to the giver.

Word list

ch 20

- | | | |
|----|---------------------------|---|
| 41 | <i>Christ</i> | Messiah (<i>Christ</i> is the Greek word for the Hebrew word, <i>Messiah</i> ; both mean ‘anointed one’) |
| 46 | <i>flowing/long robes</i> | Sign of distinction, marking the wearers as gentlemen of leisure |
| 47 | <i>widows</i> | The most defenceless group of the day |
| | <i>show/pretence</i> | Their prayers were only an illusion of piety. |

ch 21

- | | | |
|---|-------------------------------|--|
| 1 | <i>Jesus looked up</i> | Rabbis sat down to teach. |
| | <i>treasury/ offering box</i> | Court of the Women, inside court of Gentiles, at the Temple had 13 collection boxes for service expenses. |
| 2 | <i>small copper coins</i> | <i>lepta</i> , was 1/100 th Denarius, which was a labourers daily wage.
Jewish copper coin of very little value. |

Bible Connections

See also Matthew 22:42-46; Mark 12:35-40, 41-44

20:41 *Son of David* see 2 Samuel 7:12-13

Matthew 1:1; 9:27, 12:23, 15:22, 21:9 etc

42 “The LORD (*Yahweh*) said to my Lord (*Adonai*)....” (Psalm 110:1)

Yahweh- the unspoken divine name (Exodus 3:14,15) *Adonai* - Lord or King

LOOK

1) The Text

What questions does the passage raise?

- 41 *Who is He./ them?*
What is the Christ?
Who is David?
- 42 *What does 'The Lord ... my Lord' mean?*
What does his right hand mean?
- 43 *What does he mean to make his enemies His footstool?*
- 44 *What does it mean to call Him Lord?*
- 45 *Why did he speak in the hearing of the people?*
- 47 *How do they devour widows houses?*
What is their pretence?
When will they receive 'the greater condemnation'?
Why the comparative – greater than what or who?
- 21:1 *Why did he look up?*
Why two coins?
- 3 *Why did He say 'truly'?*

What surprises or confuses you?

What is the relevance of 'whose son is the Christ' (20:41-44) to the scribes (20:38,46)?

2) The Context

a) Surrounding passage,

- 41 *Son of David – blind beggar in Jericho (18:38,39)*
Blessed is the King who comes in the name of the Lord. (19:38)

b) Individual book,

- 41 *"But who do you say I am?" Peter answered, "The Christ of God" (9:20)*
If you are the Christ, tell us" But He said to them, "If I tell you will not believe." (22:67)
Descent from David (1;27,32,69; 2:4; 18:38f)
- 44 *Who can forgive sins but God alone? (5:18-26)*
I am among you as one who serves. (22:27)
(First into the kingdom was the thief on the cross?! (23:43)
- 46 *Scribes approved of his answer to the Sadducees (20:39)*
Scribes against Jesus from early on (5:21,30; 6:7)
Pharisees choosing seats of honour. (14:1,7)
- 21:3 *Truly (21:32,43)*
The last will be first and some are first who will be last. (13:30)

c) Whole Bible,

- 41 *'Son of David' as comes into Jerusalem (Matt 21:9)*
His son, who was descended from David, according to the flesh and was declared to be the son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ. (Romans 1:3)
The first will be last. (Matthew 20:16)
- 43 *At the name of Jesus every knee shall bow (Philippians 2:10)*
All authority in Heaven and on earth has been given to me (Matthew 28:18)
- 44 *Jesus washes His disciples feet. (Jn 13:1ff)*
He had no form or majesty that we should look at him and no beauty that we should desire him. (Isaiah 53:2)
Though equal to God, he humbled himself and became nothing (Philippians 2:5-10)
46,47 The Hypocrites – they love to stand and pray that they may be seen by others.
their many words— (Matthew 6:5-7)
Comparative judgement (1 Corinthians 3:10-15)
- 21:1 *But when you give to the needy, do not let your left hand know what your right hand is doing, (Matthew 21:3)*
Widow first – c.f. The first into the Kingdom was the thief on the cross (23:43)
- 4 *God so loved the world that he gave His one and only Son... (John 3:16)*

d) Bible story

See Study I

LEARN

- 1) How do you answer the questions the passage raises?
- 41 *'He' is Jesus. 'Them' is all the people who were trying to question / trick Him.*
Christ is the 'anointed one' ie the king. The Christ was the awaited delivering King.
David is King David – the King who untied the Kingdoms?
- 42 *'The LORD is God Almighty ... 'my Lord' means my king / superior?*
His right hand means he is second in command.
- 43 *To call Him Lord means to acknowledge him as your superior.*
- 45 *He wanted his disciples, unlike the Scribes, to be humble when they would be leaders, but he wanted the crowd to beware of the Scribes.*

- 47 *They devoured widows houses by taking advantage of their weakness and somehow extorting the value*
They pretended to pray for a long time but in fact did not.
They will receive 'the greater condemnation' at judgement after death.
Greater condemnation than others in Hell.
- 21:1 *He looked up as He was sitting down i.e. teaching.*
Two coins i.e. she could have given the less but gave more.
- 3 *He said 'truly' to underline the importance of what He was saying.*

2) How do you resolve issues that surprised or confused you?

Jesus moves from defence to attack and cut to the quick – what is His identity?

3) Give an overall 'picture' of the passage in a few sentences.

How can David be the son of his descendent as the psalmist claims? (41-44)

Jesus taught his disciples in the crowds hearing, to be humble, unlike the Scribes. (45-47)

He contrasted the rich man and a widow putting their gifts in a the collection boxes, noting that God considered her tiny, deliberate, self-sacrificial gift as much more than the rich man's gift. (2:1-4)

LISTEN

1) What is the lesson or the main point?

Human greatness is irrelevant to God.

2) Which verse best sums up the message of the passage?

David thus calls him Lord, so how is he his son? (20:44)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

20:42 God has spoken through the Word.

47 God has a day of judgement when religious pride and ignorance of the poor will be condemned.

b) His grace?

21:3 God looks at our heart not our 'offerings'.

c) Jesus and His salvation?

20:44 Jesus, the Carpenter from Nazareth, is Lord of all.

21:4 God gave His all – His only begotten Son.

Now underline the application of the Main Point.

2) What should I do?

20:42 Sit under the Scriptures and acknowledge / address them

44 Note - Human acclaim counts as nothing to God.

46 Do not glory in ritual, acclaim of men or pride of position

47 Do not take advantage of the week to make personal gain

Do not pretend to be 'holy'

Now underline the application of the Main Point.

Background

v5 destruction of the Temple

v9-11 trouble among nations at large

v20-24 destruction of Jerusalem (took place about 40 years later, in AD 70; Temple totally destroyed and there was a staggering loss of life)

C

5 *beautiful/noble stones* Columns of white marble, 40ft high, each made of
one single block of stone

12 *deliver you to synagogues* Jewish law was administered from synagogues (*lit*
place where people gather together)

see also Matthew 24; Mark 13

12-17 *persecution*

see also Matt 10:17-22; John 15:18-25

witnessing under persecution

see Philippians 1:12-14

LOOK

1) The Text

What questions does the passage raise?

- 5 *Why did they change the subject?*
Who were 'some'?
What were the 'offerings' that they were adorned with.
- 6 *What did he mean by 'these things'.*
- 7 *Why did he not give them a sign?*
- 8 *Who is He?*
- 9 *Why would they be terrified?*
What will 'the end' be
- 10 *When is 'then'?*
- 12 *What does 'His name's sake' mean?*
- 14 *Why should they 'settle beforehand and not meditate on how to answer'?*
- 17 *Who is the all who will hate you – every single person?*
- 18 *How might some be put to death but 'not a hair of your head will perish'?*
- 20 *What is the desolation?*
- 22 *Who is vengeance for?*
- 23 *Who is 'this people'?*
- 24 *What does 'fall by the edge of the sword' mean?*
What are the times of the gentiles?

What surprises or confuses you?

- 5 *'and' - What is the connection with the widow (2ff) and the prophecy r/e Jerusalem?*

2) The Context

a) surrounding passage,

- 5 *Some – the disciples (20:45, 21:12)*
Offerings (21:1)
- 6 *The days will come. (19:43)*
- 8 *'He' – the returning Son of man (21:27)*

b) individual book,

- 7 *No sign will be given except the sign of Jonah. (11:29,30)*
- 8 *'He' – the returning noble man / land owner (19:12ff; 20:9ff)*
In your name (10:27; 24:47) c.f. the name of the Lord (13:35; 19:38)
- 12 *I will send them prophets and apostles, some of whom they will kill and persecute. (11:49)*
- 13 *Witnesses (24:48 c.f. Acts 1:8)*
- 15 *The Holy Spirit will teach you what to say (12:12)*

- 16 Hate his father , mother wife and children ... even own life .. (Luke 14:26)
 17 Hated by all for His Name's sake (John 15:18-20)
 20ff Daughters of Jerusalem - weep for yourselves – the days are coming -
 (23:28,29)

c) whole Bible,

- 7 No sign will be given but the sign of Jonah. (Matthew 12:39)
 10 Kingdom against Kingdom (Isaiah 19:2; Matthew 24:7; Mark 13:8)
 15 Be prepared to make a defence to anyone who asks you to give a reason
 for the hope that is in you. (1 Peter 3:15)
 17 All hated as was Jesus (Jn 15:18) but also 'enjoyed favour of the people'.
 (Acts 2:47)
 18 To Him who is able to keep you from falling and to present you before His
 glorious presence without fault and with great joy.. (Jude 24)
 20 Desolation (Daniel 11:31)
 22 Vengeance is mine (Romans 12:18,19)
 24 To everything there is a time and a season (Ecclesiastes 3:1ff)

d) Bible story

See Study 1

LEARN

- 1) How do you answer the questions the passage raises?
- 5 They changed the subject because they were not looking at the poor
 widow but at the magnificent Temple.
 'Some' were the disciples. (20:45; 21:12ff)
 Gifts were the riches the given to the Temple. (21:1)
- 6 'These things' were the magnificent Temple
- 7 No sign would be given except the sign of Jonah – the resurrection?
- 8 'He' is the returning Jesus.
- 9 Wars are not a sign that Jesus is not coming – be assured – they must
 happen first.
 'The end' will be the return of Jesus.
- 10 'Then' is during this period of wars and tumult.
- 12 'His Name's sake' means that they owe their allegiance to Him.
- 14 'Settle before-hand' is to resolve to trust – God will provide.
- 17 All did not mean every person for Jesus followers but the authorities.
- 18 Hair on your head refers to the eternal destiny.
- 20 The desolation is the complete destruction.
- 22 Vengeance is for the Lord to exercise.
- 23 'This people' is the Jews / the inhabitants of Jerusalem.

24 *'Fall by the edge of the sword' means killed.*
The times of the gentiles are when Jerusalem is controlled by gentiles(?)

2) How do you resolve issues that surprised or confused you?

5 *It would seem as some were not listening to what Jesus was saying about the value of the poor widows gift.*

3) Give an overall 'picture' of the passage in a few sentences.

To those distracted by the grandeur of the Temple, Jesus prophesied its destruction. Their question if there would be a 'sign' was met by a warning of imposters imitating His return and of wars and disasters first. (5-9)

Before these happen there will be a great persecution of those who believe in me. Resolve now to trust in me (My Holy Spirit) to give you unchallengeable wisdom. You will be opposed by those closest to you and hated because of me. But I will give you eternal life. (10-19)

Be prepared to flee. A day comes when Jerusalem will be completely destroyed - even the weakest, as an expression of God's vengeance and wrath. Gentiles will rule it, till they have fulfilled God's purpose. (20-24)

LISTEN

1) What is the lesson or the main point?

All things will be destroyed but you will be preserved, forever.

2) Which verse best sums up the message of the passage? **v 18,19**

By standing firm you will gain life.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

6 *God has a shocking way sometime of getting our attention.*

19 *God is able to 'keep you from falling'*

23 *The Lord has been vengeful and angry with His people.*

24 *The Lord is the one who sets the times.*

b) His grace?

15 The Lord gives us all we need for His service.

c) Jesus and His salvation?

17 Jesus' Name / His rule is hated

Now underline the application of the Main Point.

2) What should I do?

5 Do not be distracted - Pay attention to what the Lord is saying!

7 Be careful of seeking 'signs'.

8 Be careful of the temptation to believe in human 'messiahs'.

9 Don't be afraid of disasters – He has said these will happen and the Lord is in control.

12 Expect persecution as followers of Jesus.

13 Be prepared to give an account for the faith you hold.

14/15 Resolve to trust the Lord for His wisdom.

16/17 Be prepared for people to hate you because of Jesus.

19 Rest assured in Jesus – He has promised you everlasting life.

22 Note - God is vengeful and wrathful

24 Note - God promised a time when the Gentiles will rule Jerusalem no more.

Now underline the application of the Main Point.

Expect Jesus' return

Background

When mankind 'fell', all creation was affected (Genesis 3:14ff). Similarly, the flood was precipitated by the enormity of human sin and the whole world suffered (Genesis 6:5ff). At the end of time, Jesus tells us to expect calamity and 'natural' disaster before Jesus returns.

The fig tree was a well-known symbol of the Jews as a people. If it was so here, 'this generation' (32) could refer to 'a race or family of people.' This being the case, it then would show God's intent to preserve His people, the Jews, down the ages, through rejection, persecution and holocaust, to the end.

If the fulfilment of 'the time Gentiles' (24) refers to the end of the rule of Jerusalem by non-Jews in 1949, then the return of the King and the establishment of His Kingdom, may approach fulfilment!

After three years of ministry, in Luke's Gospel, Jesus concludes his teaching to his disciples with a warning – "watch out".

Word list

27	<i>Son of Man</i>	Old Testament term used by Jesus of Himself
28	<i>redemption</i>	Release on payment of a price
32	<i>this generation</i>	Difficult phrase; It can mean 'a race or family' and so could refer to the continued existence of the Jews as a people.

Bible Connections

see also Matthew 24; Mark 13

LOOK

1) The Text

What questions does the passage raise?

- 25 *When will there be these signs?*
- 26 *Why would they be fearful?*
What does it mean that the powers of the heavens will be shaken?
- 27 *Who is 'they'?*
How will the power and glory be evident?
- 28 *What does it mean to straighten up / raise your heads?*
What is 'your redemption'?
- 29 *Why a fig tree?*
- 31 *What is 'the Kingdom of God'?*
- 32 *What the emphasis 'truly I say to you'?*
What is 'this generation'?
- 33 *Which words?*
- 34 *Why did He tell them to 'watch themselves'?*
What is 'that day'?
- 35 *What will come on the whole earth?*
- 36 *How do you stay awake at all times i.e. never sleep?*
Why 'stand' before the Son of man?
- 37 *Why does it tell us where He slept?*
- 38 *Who are 'all the people'?*

What surprises or confuses you?

- 38 *Why did all the people keep coming to hear Him when His teaching made such little sense?*

3) The Context

a) surrounding passage,

- 32 *Truly, I say to you (18:29; 23:43)*
- 37 *Olivet - Bethany and Bethphage (19:29) – mount of the Ascension (Acts 1:12)*
As was His custom, to the mount of Olives (22:39)
- 38 *The people who hung on His words (19:48) cried crucify Him! (23:13,21)*

b) individual book,

- 28 *Redemption of Jerusalem (2:38)*
- 29 *Fig tree – the parable of the fruit on the fig tree (13:6,7)*
- 31 *Kingdom of God – proclaimed (4:43; 8:1; 9:2) near (10:9; 17:21; 21:31)*
yet to come (22:18; 23:51)
- 32 *This generation (17:25)*

33 *Easier for heaven and earth to pass away (16:17)*

My Words (6:47; 9:26)

34 *Cares and riches and pleasures of life (8:14)*

c) whole Bible,

25 *Signs in the stars (Matthew 2:2)*

Roaring of the seas (Psalm 65:7; Isaiah 17:12,13)

27 *Son of man coming in a cloud with power and with great glory (Mark 9:7; Acts 1:9; Revelation 14:14,15)*

Every knee will bow in heaven and on earth and under the earth... (Philippians 2:10)

28 *Raise your heads (Psalm 24:7,9)*

Redemption (Romans 3:24)

My glory and the lifter of my head (Psalm 3:3)

32 *Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him and He will make your paths straight. (Proverbs 3:5,6)*

d) Bible story

See Study I

LEARN

1) How do you answer the questions the passage raises?

25 *There will be these signs before the Lord returns.*

26 *They will be shaken because the 'natural order' will be in disarray. The powers of the heavens will be the climate(?)*

27 *'They' is 'the people fainting with fear'.*

They will see – c.f. the whole world can watch a moon landing on TV?

28 *It means take courage and look expectantly to God.*

'Your redemption' is the transfer of ownership by payment i.e. you will become Heaven's citizen.

29 *A fig tree was a symbol of the nation of Israel.*

31 *The Kingdom of God is the unchallenged rule of God.*

32 *'Truly, I say to you' give emphasis to what is said.*

'This generation' could mean a race of people i.e. the Jews.

33 *'My words' means all His Words but especially these prophecies.*

34 *He tells them to 'watch themselves' because they are liable to fall. 'that day' is the return of 'the son of man' (27)*

35 *The sudden approach of the Son of man will come on the whole earth.*

36 *'Stay awake' at all times means always be ready.*

'Stand' means you are there by right.

37 *It tells us where He slept as that was how they knew where He was to arrest Him.*

38 *'The people' are those who welcomed Him and hung on His words. (19:48)*

2) How do you resolve issues that surprised or confused you?

38 *They came to hear Him as He spoke with authority (4:32,36)*

3) Give an overall 'picture' of the passage in a few sentences.

The whole of creation will be upset, causing fear in the world, as the son of man returns.

When this happens, welcome it. (25-28)

'Israel', when you see these things, know the Kingdom of God is near. You will persevere. You have my Word. (29-33).

Be watchful and prayerful at all times. (34-36)

He slept on Mt Olivet at night and taught in the Temple by day. (37,38)

LISTEN

1) What is the lesson or the main point?

God's people will persevere to the end – you have His Word

2) Which verse best sums up the message of the passage? **v 32**

Truly, I say to you, this generation will not pass away until all has taken place. (32)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

31 *The Lord is King*

32 *The Lord has given his Word that His people will persevere.*

33 *The Word of God is immutable*

b) His grace?

28 *He will redeem his people*

c) Jesus and His salvation?

27 *Jesus will return with power and great glory*

36 *Jesus will judge*

Now underline the application of the Main Point.

2) What should I do?

25 *Expect the signs of the end amongst creation and creatures*

28 *Look up for 'the redeemer'*

31 *Understand – signs that the Kingdom is near.*

32 *Trust in the Lord/His Word, completely.*

Now underline the application of the Main Point.

Sharing the Word

Use

Hearing the Word can be used alone, with one other person, or in a group

Preparing for a group

Time put in alone beforehand will greatly benefit time spent together.

Work through the stages - LOOK, LEARN, LISTEN, LIVE.

Write down your own questions and answers. *

Format

- a. LOOK - Any questions? (If answer is known or not!)
Relevant cross references in rest of the Bible?
- b. LEARN - Answers to questions?
- c. LISTEN - Key verse and Main Point?
- d. LIVE - What does it show about God /His grace/ Jesus?
What should I do

n.b. Leave plenty of time for the LIVE section!

By also eating together and a time of prayer, you will have shared something of the life of the early church! (Acts 2:42-47)

Remember!

As we gather round God's Word -

- a) Listen to the views of others.
- b) Make room for the novice. (They can join in too when you start by listing 'Any questions'.)
- c) Don't let the 'knowledgeable' dominate. Encourage everyone to think for themselves.
- d) Try to include others, especially 'seekers', in your time together.

* The **process** is explained and practiced in a four-hour course, suitable for all, called '**An Introduction to 'Hearing the Word'**

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