

HEARING THE WORD



NIGEL BARGE

Luke 22 – 24
Leader's Guide

Hearing the Word Luke 22 – 24 Leader's Guide

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Nigel Barge, January 2021

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Resources

The *New Bible Dictionary* 3rd edition, published by Inter Varsity Press
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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* comes last in Section E

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 (10:2)
- 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';		
4:34	The Holy one of God	5:34	the bridegroom

Study 1

Luke 22:1-13

Know God is in control - always.

Background

Preparing to kill: Jerusalem's population at Passover went from c30,000 to over 2 million, according to contemporary historians. The religious authorities had decided to kill Jesus but feared the crowds who hung on his words (19:47-48).

Preparing to betray: Judas is always listed last in every list of the 12 disciples. He was their Treasurer and a thief. He criticised Mary using precious ointment to anoint Jesus' feet, saying it should have been sold and cash given to the poor. Actually, he wanted it for himself. So, he was already guilty of deception, even before this betrayal (John 12:6; 13:29).

Preparing to celebrate: When God delivered his people from slavery in Egypt, the final plague killed all the first-born sons of Egyptians but spared Israelite sons. God 'passed over' houses with lamb's blood on door-lintels. By Jesus' time, men were expected to come to Jerusalem for the annual Passover Feast.

Feast of Unleavened Bread and Passover are almost synonymous terms. This upper room meal does not include lamb, so was probably on Thursday, the day before Passover, when the victim (a lamb or kid), was killed. All four gospels agree Jesus' death happened on the Friday.

Word List

- | | | |
|----|---------------------------|--|
| 1 | <i>unleavened bread</i> | During this Feast all yeast was removed from houses. |
| 3 | <i>Satan</i> | <i>lit</i> 'Accuser'; the most evil being, the devil, who tempted Jesus at the start of his ministry Luke 4:2ff. |
| | <i>Iscaiot</i> | Hebrew, probably meaning 'man of Kerioth' (a place) |
| 4 | <i>betray</i> | <i>lit</i> Hand over |
| 5 | <i>agreed</i> | 'Covenanted', <i>c.f.</i> new covenant (20) |
| 7 | <i>lamb</i> | Ritually slaughtered at the Temple (until AD 70) |
| | <i>Peter and John</i> | Two of the twelve disciples. They were from Galilee. |
| 10 | <i>man carrying...jar</i> | Women usually carried water <i>jars</i> ; men carried water <i>skins</i> |
| 11 | <i>The Teacher</i> | respectful form of address for a rabbi, <i>i.e.</i> teacher |
| 12 | <i>guest room</i> | Often upstairs. Same word translated <i>the inn</i> Luke 2:7. |

Bible Connections

See also Matthew 26:17-30; Mark 14:12-26; John 13:1-30; 1 Cor 11:23ff

- | | | |
|---|----------------------------------|--|
| 3 | <i>Satan entered</i> | see also John 13:2:27 |
| 7 | <i>Feast of Unleavened Bread</i> | see Exodus 12:18-20 |
| 7 | <i>passover lamb</i> | see Exodus 12:1-11; Deuteronomy 16:1-8 |

LOOK

1) The Text

What questions does the passage raise?

- 1 Why did Luke need to explain that the Feast of Unleavened bread was also called Passover?
- 2 Who were the elders (20:1) and Sadducees (20:27)?
- 3 How did Satan enter Judas Iscariot?
- 4 Who were the officers?
- 6 Why did he consent?
Why did they want 'the absence of a crowd'?
- 7 On which day of the feast was the lamb sacrificed?
Why is 'lamb' singular?
- 8 Why Peter and John – not James as well?
What did 'preparing the Passover' mean?
- 9 Why 'eat' rather than 'celebrate'?
- 10 Why does He say 'behold' (ESV)?
How – is it pre-arranged or a miracle?
- 11 Why does Jesus refer to himself as 'the teacher'?
Why does he specify the guest room?
- 12 What are the implications of it being 'furnished'?
- 13 What did it mean that it was 'just as He had told them'?

What surprises or confuses you?

- 13 If he knew and had control of events why did he not avoid his death.?

2) The Context

a) Surrounding text

- 2 Seeking to put Him to death (19:47)
Feared the people (19:48)
This is the heir. Let us kill him (20:14)
- 3 Peter, Satan has demanded to have you – but I have prayed for you that your faith may not fail (22:31)
- 3 They found it 'just as he told them' (19:32)

b) The book

- 3 Judas, the apostle (6:13)
And if Satan is divided against himself, how will his kingdom stand? (11:18)
Through death he might destroy the one who has power over death, that is the devil (Hebrews 2:14)
Number of the twelve (6:12-16)
Get behind me, Satan (4:8)

- 5 *Parables of the rich fool (12:16ff) and Lazarus and the rich man (16:19ff)*
- 8 *Peter, John – and James (9:28)*
- 11 *The master of the house (Luke 12:37ff, 46: 13:25; 14:21ff; 16:8)*

c) The whole Bible

- 2 *The light shines in the darkness but the darkness has not overcome it. (John 1:5)*
- 3 *Satan entered Judas. (John 13:27)*
Woe to the world for temptations to sin! For it is necessary that temptations come but woe to the one through whom they come. (Matthew 18:7)
Woe to the one by whom temptations come. (Matthew 18:7)
Resist the Devil and he will flee from you. (James 4:7)
Get behind me, Satan. (Matthew 16:23)
Did I not choose you, the twelve? Yet one of you is a devil ... Judas Iscariot. (John 6:70,71)
My Father who has given them to me is greater than all; no one can snatch them out of my Father's hand. (John 10:29)
- 5 *What will you give me if I deliver (Jesus) to you? (Matthew 26:15)*
Love of money is a root of all kinds of evils. (1 Timothy 6:10)
- 6 *Helped himself to what was put into (the money bag) . (John 12:6)*
- 13 *Do you think that I cannot appeal to my father and He will at once send twelve Legions of angels? (Mt 26:53)*

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?

Gospel – narrative

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

1 *He mentioned both as he was writing to Gentiles.*

2 *The Temple authorities had taken up the issue.*

3 *Satan must have been allowed to enter Judas Iscariot, by Judas himself.*

4 *The officers were the commanders of the Temple guard.*

6 *He consented as 'the price was right'!*

They wanted the absence of the crowd as for the moment, the crowd was for Jesus.

- 7 The Passover Lamb was sacrificed on the first of the seven days in the feast of unleavened bread.
'Lamb' singular because each group / household had a lamb / kid of its own.
- 8 Only 2 were needed and they were the leading two(?)
Preparing Passover meant getting all the food, wine, spices etc ready
- 9 'Eat' rather than 'celebrate' because it was in the act of eating that there was remembrance.
- 10 'Behold' because he wanted them to see that he knew what would happen.
It is told as a miracle – no explanation is given?
- 11 'Teacher' must have been the way Jesus was known / acknowledged.
He specified the 'guest room' to contrast with **no** 'guest room' at his birth.
- 12 'Furnished' means it was ready for use. Literal meaning is 'spread'.
- 13 It was 'just as he had told them' meant he was in charge of events.

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

- 13 He did not avoid it because he had come to give His life and a ransom for many. (Mark 10:45)

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

As Passover approached the Temple authorities wanted to kill Jesus but feared the crowd. (1,2)

Satan entered the apostle, Judas, who, for a price, agreed to betray Jesus, privately. (3-6)

As Passover approached Jesus sent Peter and John into Jerusalem to prepare a place to eat it. He told them to go in and follow a man carrying water to a house where they were to ask the master of the house for the guestroom to eat Passover with his disciples. Prepare it there. (7-12)

They found it just so and prepared Passover. (13)

LISTEN

1) What is the lesson or the main point?

Jesus was in complete control of all events of His Passover.

2) Which verse best sums up the message of the passage? **v 13**

And they found it just as he had told them, and they prepared the Passover

LIVE

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

a) His nature and character?

3 *God permits the act of Satan as He fulfils His will*

b) His grace?

2 *God did not obliterate them in judgement immediately*

c) Jesus and His salvation?

13 *Jesus sacrifice was a conscious self-offering that he submitted to*

Now underline the application of the Main Point.

2) What should I do?

2 *There are powers, often religious, that seek the complete destruction of Jesus.*

3 *Be aware. Satan can enter those closest to Jesus / His work.*

5 *Never put money first i.e. before God.*

Compare all the world promises you – but only for this life – with what Jesus promises – for eternal life.

8 *Be prepared to go when Jesus tells you even if you don't know vital details.*

9 *Follow Jesus' instruction, however improbable it appears.*

12 *Note - When God is at work – full provision is made!*

13 *If you trust Jesus, you will find the future just as He told you.*

Now underline the application of the Main Point.

Study 2

Luke 22:14 – 23

Remember Jesus death for you whenever you eat.

Background

The Passover meal was loaded with meaning about God rescuing his people from slavery in Egypt through Moses. Jesus gave it a new dimension.

Although a Passover meal, there is no mention of the lamb being eaten.

Four cups of wine were drunk marking God's rescue of them from Egypt:

1) saving through the plagues, 2) delivering from slavery, 3) redeeming from Egyptians through the Red Sea, 4) becoming a nation at Sinai.

This Passover did not merely repeat the previous celebration, for Jesus calls it a *New Covenant* in v 20. He points (v16) beyond His death to a future fulfilment and He symbolically offers Himself – His own body and blood.

Word List

14	<i>reclined</i>	Passover was always eaten reclining, i.e. leaning on left elbow and eating with right hand.
16	<i>Kingdom of God</i>	The unchallenged rule of God. (Until Jesus came, most Jews thought it would start when the Messiah was crowned in Jerusalem.)
17,20	<i>the cup</i>	The Passover meal included four cups of wine.
20	<i>covenant</i>	a promise/binding agreement between parties
22	<i>Son of Man</i>	OT title Jesus used of himself, stressing his humanity

Bible connections

15	<i>Jesus' sufferings</i>	<i>see</i> Matthew 16:21; Luke 18:31-34
16,18	<i>Kingdom of God/ come in Jesus</i>	<i>see</i> Matthew 3:2; 12:28; Luke 11:20
20	<i>God made previous Covenants, with:</i>	
	<i>Noah</i>	peace, avoidance of wrath of God <i>see</i> Genesis 9:16
	<i>Abraham</i>	an inheritance and descendants <i>see</i> Genesis 17:2
	<i>Moses</i>	holiness through the Law <i>see</i> Exodus 24:3-8
	<i>David</i>	an everlasting Kingdom <i>see</i> 2 Samuel 7:12
	<i>New Covenant promised</i>	<i>see</i> Exodus 24:8; Isaiah 42:6; Jeremiah 31:31-34; Zechariah 9:11; 2 Corinthians 3:6; Hebrews 8:6; 9:15.
21	<i>betrayal</i>	<i>see</i> Psalm 41:9
22	<i>Son of Man</i>	<i>see</i> Matthew 8:20; Daniel 7:13

LOOK

1) The Text

- 14 What hour?
Why does Luke note He 'reclined'?
Why the 'apostles'?
 - 15 Why did He 'earnestly desire'?
How would he 'suffer'?
How did He know?
 - 16 What is fulfilled?
When would he next eat it?
 - 17 To whom did he give thanks?
Why did He give them this cup?
 - 19 Why did he break the bread?
To whom was his body given?
 - 20 What does 'in my blood' mean?
 - 21 Why does he bring in the betrayal straight after the Lord's supper?
 - 22 When and by whom has it been determined?
Why 'woe' to that man?
 - 23 Why were they questioning?
- What surprises or confuses you?
Where was 'the Passover lamb that had to be sacrificed'?! (22:7)

2) The Context

a) Surrounding passages

- 14 ...The hour came: This is your hour and the power of darkness (22:53).
(The hour when) I may eat the Passover. (22:11).
 - 15 Being in agony he prayed more earnestly. (22:44).
-
- ### b) The book
- 14 He reclined at table with the Pharisees. (7:37; 11:37; 14:15)
Apostles, the Twelve (6:13)
 - 15 Earnestly: Pleaded with him earnestly (7:4) therefore pray earnestly (10:2)
I must suffer (9:22; 17:25; 24:26,46)
The Holy Spirit descended on Him in the form of a dove. (3:22).
 - 16 Fulfilled: the times of the Gentiles are fulfilled (21:24); Scripture must be fulfilled (22:37); Moses, Prophets, Psalms, must be fulfilled (24:44).
Eat again – he took bread blessed it and broke it. (24:30).
 - 17 The Kingdom of God – a constant focus throughout Jesus' ministry (4:43).
 - 18 Your kingdom come (11:2).

c) The whole bible

- 14 At just the right time (Galatians 4:4).
- 15 Christ our Passover lamb is sacrificed for us. (1 Corinthians 5:7).

Not during the feast, lest there be an uproar among the people (Matthew 26:5).

- 16 Fulfilled – the lamb of God who takes away the sin of the world (John 1:29).
In Christ, God was reconciling the world to Himself (2 Corinthians 5:19).
All the promises of God find their ‘Yes’ in Him. (2 Corinthians 1:20).*
- 17 For the joy set before him, He endured the cross. (Hebrews 12:2).*
- 17,19 He emptied Himself, by taking the form of a servant, being born in the likeness of men. (Philippians 2:7).*
- 19 Remembrance (1 Corinthians 11:24).*
- 20 New Covenant (Jeremiah 31:31; 1 Corinthians 11:25).
The life of the flesh is in the blood. (Leviticus 17:11).
This is my blood of the New Covenant which is poured out for the forgiveness of sins (Matthew 26:28).*

d) Bible story

See Study 1.

LEARN

- 1) How do you answer the questions the passage raises?*
- 14 ‘The hour’ was the eating of the Passover meal.
‘Reclining’ was a formal posture at a meal.
The ‘apostles’ were his chosen twelve.*
- 15 ‘Earnestly desire’ underlines the vital importance of this meal.
He would ‘suffer’ beatings, rejection and being put to death.
He knew as the Father and the Holy Spirit had told Him.*
- 16 The death of Jesus (the lamb of God) for the sin of the world was the fulfilment?
He would next eat it (break the bread) after his resurrection*
- 17 He gave thanks to His Father?
He gave them this cup to ‘toast’ the coming of the Kingdom of God.*
- 19 He broke it as the start to the meal, ready to share it round them.
His body was given to the Father.*
- 20 ‘In my blood’ means that His life was given.*
- 21 He mentions betrayal to show that He knew exactly what was happening.*
- 22 It had been determined by God the Father in all eternity.
Woe to that man because he had set himself against God.*
- 23 They were questioning as they had no idea who would betray Jesus.*

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

The Passover lamb was present amongst them. He was giving them a meal to remember Him!

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

At the appointed time, He ate the formal Passover meal with just his apostles, desiring to do this before he suffered and fulfilled it in the Kingdom of God. (14-16)

He told them to share a cup as He would not drink wine till the Kingdom comes (17,18).

At the start of the meal, He gave them bread to eat to remember his body given for them. (19)

Similarly, after supper, he gave them wine symbolising His life blood, given for them, establishing a New Covenant. (20)

He says that He knows one of them will betray him. He will be held responsible, but God is in charge. They are confused as to who would do it? (21-23)

LISTEN

1) What is the lesson or the main point?

Jesus is totally committed to share 'His Passover' for the delivery of humanity.

2) Which verse best sums up the message of the passage? **v 15**

I have earnestly desired to eat this Passover before I suffer.

LIVE

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

a) His nature and character?

14 God purposes 'an hour'; an opportune moment for His work.

16 God fulfils all His promises.

21 God knows the beginning and the end.

22 God is in control of all things.

b) His grace?

*19 Jesus **gives** His body for us.*

c) Jesus and His salvation?

15 Jesus earnestly desires to share the benefits of His death with us.

17,19 Jesus was fully a man – He gave thanks as a man, for mankind.

19 Jesus commands us to remember Himself and His death for us.

Now underline the application of the Main Point.

2) What should I do?

15 Be amazed that God should earnestly desire to have fellowship with me!

17 Be amazed that God should want me to participate in the coming of the Kingdom of God!

19 Receive the body of Christ given to / for me!

20 Receive the blood of Christ sealing / guaranteeing His New Covenant!

23 Don't focus on the wrong thing; the betrayer rather than the betrayed.

Now underline the application of the Main Point.

Recognise the privilege of humbly following Jesus.

Background

Not content with ensnaring Judas (22:2), Satan also wants to attack all the other disciples, (to sift *you*, plural, v31). He ‘had asked’ to do so. This reminds us of the dialogue between God and the fallen angel, Satan, in the first two chapters of the Old Testament book of Job, which refers to events happening in a realm invisible to human beings. Jesus tells Peter He has prayed for him in particular and for his faith to survive. Even so, when Peter is challenged (v54-62), he will fail spectacularly, despite this forewarning.

Word list

- 25 *benefactor* ‘Used as a title by some kings of Egypt, (e.g. Ptolemy IX, 147-117BC) and of Syria, (e.g. Antiochus VII, 149-129BC). Also occurs as a laudatory title on 1st Century AD inscriptions commemorating services rendered (e.g. the people of Cos).’ (NBD)
- 31 *Simon* Original name of the disciple Jesus nicknamed, *Peter*.
- Satan* *Lit* ‘Accuser’. The most-evil being, the devil, who tempted Jesus at the start of his ministry, Luke 4:2ff.
- asked* *c.f.* Job 1:6-12: 2:1-7
- sift like wheat* *i.e.* signifying great trials ahead
- you* In v31, ‘you’ is plural, so applies to all the disciples...
- 32 *you* ...while in v32, it is singular, *i.e.* prayer for Simon explicitly
- 37 *transgressors* sinners / breakers of God’s Law Psalms 37:38; 59:5; 119:158

Bible connections

- 24 *the greatest* *see* Luke 9:46//Mark 9:34; 10:43.
- 27 *one who serves* Matthew 20:28//Mark 10:45; John 13:12-17
- 31 *sift* *c.f.* shaken, Amos 9:9
- 32 *I have prayed for you* Romans 8:26-27
- 35 *when I sent you* *see* Matthew 10:9-10// Luke 9:3; 10:4
- 37 *‘numbered with transgressors’* *see* Isaiah 53:12

LOOK

1) The Text

What questions does the passage raise?

- 24 *What triggered the dispute?*
What did they mean 'the greatest' – in whose eyes?
- 25 *How did He know that that was what they were discussing?*
Why did He take the gentiles as an example and not the Jews?
- 26 *Why is 'the youngest' taken as the opposite of 'the greatest'?*
- 27 *What did He mean by the contrast – 'but I am among you as one who serves'?*
- 28 *What trials does he refer to?*
- 29 *What did He mean by 'assigning them to a kingdom'?*
- 30 *When would they eat and drink?*
- 31 *Why did Jesus use his old name, Simon?*
Why did He say 'Simon', twice?
To whom did Satan make his demands?
- 32 *What did He mean by 'strengthen your brothers'?*
- 33 *What did Peter imagine prison and death might mean?*
- 34 *Why did He make this prediction?*
- 37 *Why must the Scripture be fulfilled?*
Who were the transgressors?
- 38 *Why did He say to the them, 'it is enough'?*

What surprises or confuses you?

- 36 *Why should they now take a money bag, knapsack and sword?*

2) The Context

a) Surrounding text

- 32 *I have prayed for you... (c.f. 22:39)*
- 34 *Peter remembered.... (22:6 lff)*
- 36 *Lord, shall we strike with the sword? (22:49)*

b) The book

- 24 *An argument arose among them as to which of them was the greatest. (9:46)*
- 27 *Whoever does not bear his cross and come after me, cannot be my disciple. (14:27).*
- 28 *Trials (c.f. 11:4)*
- 31 *Martha, Martha (10:41)*
- 35 *Take nothing for your journey, no staff. . . (9:3)*

c) The whole Bible

- 24 *James and John – sit at your right and left in your glory? (Mark 10:35ff)*
- 25 *Rulers of the Gentiles lord it over them... (Mark 10:42)*
- 26 *Jesus serves the disciples by washing their feet. (John 13:12ff)*
- 27 *Among you as one who serves (Mark 10:43f)*
Stayed with me though my trials (c.f. John 6:66)
- 31 *Satan answered the Lord and said... (Job 1:9)*
- 32 *Peter called the rock after his declaration, 'You are the Christ'. (Matthew 16:18)*
The Spirit intercedes for us. (Romans 8:26,27)
- 37 *He was numbered with the transgressors. (Isaiah 53:12)*
- 38 *My kingdom is not of this world. (John 18:36)*

d) Bible story

See Study I

LEARN

- 1) How do you answer the questions the passage raises?
- 24 *the thing that triggered the dispute about being 'the greatest' was Jesus' warning about being 'the worst' i.e. the betrayer.*
'The greatest' must have been great in the eyes of other people.
- 25 *Perhaps he knew as a 'word of knowledge' c.f. vs 34.*
The 'king of the gentiles' represented the ways of the world.
- 26 *The youngest is the opposite of the greatest in that they are the weakest/most helpless.*
- 27 *He was contrasting Himself with the ways of the world.*
- 28 *Trials, up to this point, must refer to when people rejected Him.*
- 29 *'Assigning/conferring' meant 'giving'.*
- 30 *They would eat and drink in glory.*
- 31 *Jesus uses his old name, Simon, to show that Satan had appealed to take and keep the old Peter. But he would be 'born again' – as a new Peter.*
He said 'Simon' twice to emphasise and show His love,
Satan made his demands to the Father.
- 32 *He meant to tell Peter to use his coming experience of failure, repentance ('when you have turned back') and restoration to help other disciples who fail.*
- 33 *Perhaps he imagined the crowds turning on Jesus i.e. publicly?*
- 34 *He made this prediction to show Peter that He, Jesus, was in charge – and that he loved him.*
- 37 *Scripture must be fulfilled because God has declared it.*

*'The transgressors' were those who had broken the Law by crossing a line.
38 He said, 'it is enough', because they were off down the wrong track.*

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

*36 During Jesus ministry he had provided for them and countered all problems.
Now, he was saying, it was going to be different – a struggle.*

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

Ignoring Jesus telling them of his sacrifice for them, his disciples were arguing about which of them was the greatest. Jesus tells them to follow his example and serve, and in His kingdom, they will reign with Him. (24-30)

Jesus said to Peter that although Satan had demanded to have them, He had prayed for him that his faith should not fail. Peter blustered his willingness to die with Him, but Jesus revealed that instead, Peter would deny Him three times that day before the cock crowed (31-34)

Jesus reversed the instruction given when He sent them out to proclaim the Kingdom of God (take nothing), telling them now to take money-bag, knapsack and cloak. This is symbolic as Satan has engaged the fight.(22:3) The battle is now on.

LISTEN

1) What is the lesson or the main point?

Jesus was among them not to lord it over them but to serve them and this costly service was their calling too.

2) Which verse best sums up the message of the passage? v 27

For who is greater, the ones who is at table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves

LIVE

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

a) His nature and character?

31 God calls us by name – tenderly.

34 God knows us, completely.

37 God's Word must be fulfilled.

38 God sometimes silences our babbling.

b) His grace?

29 *God confers on us the Kingdom of God.*

30 *God invites us to eat and drink at HIS table.*

c) Jesus and His salvation?

26 *Jesus serves mankind.*

Now underline the application of the Main Point.

2) What should I do

24 *Be very careful about comparing yourself to others*

26 *Christian, do not 'lord' it over those over whom you have authority.*

27 *Serve like Jesus.*

28 *Know your place – one on whom the kingdom has been conferred.*

31 *Listen to and imitate the tender way the Lord addresses His followers.*

33 *Beware making wild promises.*

38 *When unsure, say nothing!*

Now underline the application of the Main Point.

Study 4

Luke 22:39 – 46

Be alert to temptation

Background

Matthew and Mark tell us this incident took place at ‘Gethsemane’ – probably a private garden on the lower western slope of the Mount of Olives. It seemed to be a place Jesus had often used *e.g.* 19:29, 21:37. Luke condenses the story and gives us just one example of Jesus’ prayer (Matthew and Mark list three).

Word List

- | | | |
|----|------------------------|--|
| 39 | <i>Mount of Olives</i> | small range of four hills; the highest (830m) overlooks south Jerusalem from the East, across the Kidron valley. |
| 40 | <i>temptation</i> | <i>i.e.</i> temptation to sin, <i>or</i> a time of severe testing/ordeal |
| 42 | <i>this cup</i> | In Old Testament, a ‘cup’ is linked to suffering and God’s wrath. |
| 43 | <i>angel</i> | from Greek word <i>angelos</i> , meaning messenger |
| 44 | <i>agony</i> | Greek <i>agonia</i> - the only time this word occurs in New Testament. |

Bible Connections

- | | | |
|-------|--------------------------------|---|
| | | <i>See also</i> Matthew 26:36-46; Mark 14:32-52; John 18:1-14 |
| 42 | ... <i>this cup</i> | <i>see</i> Isaiah 51:17,22; Jeremiah 49:12; Ezekiel 23:33 |
| | <i>doing the Father’s will</i> | <i>see</i> Psalm 40:8, Isaiah 50:5; John 6:38 |
| 42-44 | Jesus was made sin for us. | <i>see</i> 2 Corinthians 5:21 |
| 43 | Angel strengthening Jesus | <i>see</i> Matthew 4:11; Mark 1:13 |

LOOK

1) The Text

What questions does the passage raise?

39 *Why does it note that this was his custom?*

Why does it note his disciples followed him?

40 *What was the temptation He anticipated?*

41 *Why does it note 'a stone's throw'?*

Why did He 'kneel down'?

42 *What cup was He anticipating?*

43 *Why does it mention an 'angel from heaven'?*

How did the angel strengthen Him?

44 *Why was He in agony?*

What did He pray more earnestly than?

Why was He 'sweating blood'?

45 *Why were they 'sleeping with sorrow'?*

46 *Why did He ask them why they were sleeping?*

Why were they to 'rise and pray' and not 'kneel and pray'.

What surprises or confuses you?

45 *If they didn't understand (18:34), why were they 'sleeping from sorrow'?*

2) The Context

a) surrounding passage,

44 *c.f. arguing about who was the greatest (22:24)*

40b *I have prayed for you that your faith may not fail. (22:32)*

b) individual book,

39 *Entrance down the mount of Olives (19:37)*

Disciples left all to follow Jesus. (18:28,43)

40 *Lead us not into temptation. (11:40)*

42 *When you pray, say 'Father'. (11:2)*

43 *You are my beloved son - with you I am well pleased. (3:22)*

44 *Pray earnestly. (10:2)*

45 *They understood none of these things. (18:34)*

c) whole Bible,

41 *Knelt down and prayed - Peter (Acts 9:40), Paul (Acts 20:36)*

- 42 God so loved the world that he gave his only son that whoever believes in Him should not perish but have everlasting life. (John 3:16)
- 43 I knew you always hear me. (John 11:42).
- 44 Jesus forsaken by God (Mark 15:34)
Made to be sin (2 Corinthians 5:21)
We do not have a high priest who is unable to sympathise with our weakness but one who in every respect has been tempted as we are, yet without sin (Hebrews 4:15).
- 46 This is the work of God, that you believe in the one he Has sent. (John 6:29).

d) Bible story

See Study 1.

LEARN

- 1) How do you answer the questions the passage raises?
- 39 'As was His custom' explains why Judas could lead the guard to Him.
It notes this to show it was His lead / His decision.
- 40 The temptation was to stop believing in Him in the next 48 hours.
- 41 'A stone's throw' indicates that they could see Him and knew where He was.
He knelt down as He was being crushed / it was an attitude of submission.
- 42 The 'cup' was being made to be sin / being separated from the Father.
- 43 The angel from Heaven meant that the Father was 100% with Him.
The angel strengthened Him by assuring Him of the Father's love and purpose.
- 44 He was in agony as He faced that which was before Him – to be the object of His Father's wrath against sin.
He prayed more earnestly as He saw the hour approaching.
He 'sweated blood' in extreme anxiety and fear as He embraced the future.
- 45 They could feel His pain, though they did not understand it.
- 46 He asked them as a way of preparing them for action.
'Rise', as they were lying asleep; and 'Pray', as that was the action required.
- 2) How do you resolve issues that surprised or confused you?
- 45b They could feel and see his pain and anxiety though they didn't understand it.

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

At the Mount of Olives as usual, He warned them of coming temptation. (39,40),

He withdrew, but within sight, and pleaded with the Father, subject to His will, to spare Him His anticipated agony. (41-44)

Rising from prayer he found His disciples asleep, overcome by sorrow. He again warned them of the coming temptation. (45,46)

LISTEN

1) What is the lesson or the main point?

Resist the Devil and submit to God when tempted not to do God's will.

2) Which verse best sums up the message of the passage? v 42b

'Father if you are will take this cup from me; yet, not my will but yours be done.

LIVE

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

a) His nature and character?

42 The Father is in control of all things.

The Father's will is supreme.

43 God sends messengers to strengthen us

b) His grace?

42 Jesus' struggle was for us.

c) Jesus and His salvation?

42 Jesus submitted to the Father to save the world.

Now underline the application of the Main Point.

2) What should I do?

39 *Like his disciples – follow Jesus.*

40 *Pray that you may not enter into, let alone succumb to, temptation.*

42 *Submit to the Father's will, like Jesus.*

43 *Look to heaven for strengthening in times of trial – physical, mental, spiritual, financial.*

44 *Prayer may involve struggle and extreme effort.*

45 *Beware the struggle to 'stay awake' in times of trial.*

46 *ditto vs 40!*

Now underline the application of the Main Point.

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Study 5

Luke 22:47 – 65

Fix your eyes on Jesus

Background

All four Gospels devote more space to Jesus' trials than they do to his crucifixion. As they do so, they bring out the innocence of Jesus, his silence under questioning, the mocking of people who do not accept his claims, and how he literally took the place of a convicted terrorist.

All four also record how Peter three times denied being a disciple of Jesus, even after Jesus had warned him it would happen. (22:31-34)

Matthew 26:57 tells us the teachers of the law and the elders had already assembled at the house of Caiaphas, the high priest.

While roosters can crow at any time, they do so about four times during the night, with the frequency increasing as dawn approaches. The third one is variously stated as 3 or 4 am. By the way, also at 3am, the Roman guard changed at the end of the third 'watch', signalled by a bugle call named *gallicinium* – which is Latin for cockcrow.

Word list

47	<i>Judas</i>	One of Jesus' twelve particular followers. <i>See</i> note on p9
	<i>...to kiss him</i>	A form of greeting with a hand on each shoulder, especially to a teacher, expressing friendship and esteem
48	<i>Son of Man</i>	The title Jesus often used of himself, stressing His humanity.
50	<i>one of them</i>	John 18:10 tells us it was Peter.
	<i>high priest</i>	Singular, usually refers to president of the Sanhedrin – the Jewish supreme court.
52	<i>chief priests</i>	Plural, <i>i.e.</i> leading men among the priests.
	<i>temple guard</i>	The Temple police.
	<i>elders</i>	Lay members of the Sanhedrin.
53	<i>hour</i>	Particular or opportune time for something <i>cf</i> John 12:27.
54	<i>seized</i>	The verb used does not necessarily imply violence.
59	<i>Galilean</i>	<i>i.e.</i> From the northern area around Sea of Galilee, probably spoke Aramaic with a different accent from Jerusalem

Bible Connections

See also

Matthew 26:67-75; Mark 14:65-72;
John 18:16-18, 25-27

Peter's boast:

Matthew 26:31-35; Mark 14:29-31; Luke 22:31-34

62 Jesus wept

John 11:35

LOOK

1) The Text

What questions does the passage raise?

47 *What was He saying?*

Why 'a man called Judas', not Judas Iscariot'?

What did 'a kiss' mean?

Why does it say, "he drew near"?

48 *Why did Jesus ask Judas this question?*

Why does He call himself, 'the Son of Man'?

50 *What is the significance of the bondservant of the high priest?*

53 *What did he mean – this was his 'hour'?*

Why did only Peter follow him?

56 *Why did the servant girl say it?*

Why did Peter deny it?

59 *Why did the third accuser say, 'certainly'?*

How did he know he was a Galilean?

61 *Where was the Lord?*

62 *Why did he go out and weep bitterly?*

Who were the men holding Jesus?

63 *When were they mocking Jesus?*

64 *What did they mean, 'prophesy'?*

65 *What does Luke mean by 'blaspheming' Him?*

What surprises or confuses you?

64 *Why did they demand that He prophesy?*

2) The Context

a) surrounding passage,

47 *Judas – Iscariot (22:3)*

48 *Son of Man (22:22)*

49 *Here are two swords. (22:38)*

52 *Chief priest and officers of the Temple (22:4)*

54 *High priest's house (22:54)*

59 *Pilate asked whether this man was a Galilean (23:6)*

61 *Before the cock crows today, you will deny three times that you know me (22:34).*

b) individual book,

53 *Darkness over the whole land (23:44)*

63 *Father forgive them for they know not what they do. (23:34)*

c) whole Bible,

61 *And whoever denies me before men I will also deny before my father who is in Heaven. (Matthew 10:33)*

As the eyes of a maidservant to the hand of her mistress, so our eyes look to the Lord. (Psalm 123:2)

64 *Jesus was THE prophet. (Deuteronomy 18:15)*

65 *Blaspheming by claiming to forgive sins i.e. to be God (Mark 2:7)*

Jesus is the lion of the tribe of Judah. (Revelation 5:5)

d) Bible story

See Study 1.

LEARN

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

47 *He was saying – why are you sleeping? Rise and pray that you may not enter into temptation?*

A man called Judas is stressing his relationship with the rest of the twelve. A kiss' was a greeting that implied intimacy and respect.

48 *By asking Judas this question, Jesus showed he already knew his intention. 'The son of man' is a title identifying His humanity*

50 *The high priest would not be there – his bond-servant would be in his place. He was therefore the one arresting him on behalf of the High Priest.*

53 *'Your hour' meant the time when you appear to be in charge.*

56 *The servant girl said it as she was the lowest least threatening person about. Peter denied it, as she was a woman – not an admissible witness.*

59 *He said 'certainly' as there must have been talk about it.*

He knew Peter was from Galilee, like Jesus, by his accent.

61 *The Lord must have been on the edge of the courtyard – away from the fire.*

62 *He went out and wept bitterly as he realised he had indeed denied Jesus as predicted and there was nothing he could do about it.*

The men holding Jesus must have been 'the officers of the Temple'.

63 *They were mocking Jesus even as Peter was denying Him.*

64 *'Prophecy' normally means to speak the truth / the word of God. Here the mockers were saying to the blindfolded victim, 'Guess which of us hit you!'*

65 *'Blaspheming' meant making a false claim to be God.*

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

They noted that it was claimed of Him that He was a prophet of the Lord. They did not believe it.

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

As Jesus was speaking, Judas arrived with a mob and went to identify Jesus (who knew what he was up to), with a kiss. A disciple resisted and cut off the high priest servant's ear. Jesus healed him and then asked the chief priest, the officers of the temple guard and elders why they had not arrested him during the day, observing that this was the hour of the power of darkness (47-53).

They seized him and took Him to the high priest house. Peter followed and sat near the fire in the middle of the courtyard. Three times Peter was accused of being with Jesus, with increasing power. He flatly denied it each time – and then the cock crowed. Jesus caught his eye and Peter wept bitterly (54-62).

Meanwhile men guarding Jesus, disbelieving him to be the prophet, taunted and blasphemed him (63-65).

LISTEN

1) What is the lesson or the main point?

MP *The Lord sees and knows and is in control of all things.*

2) Which verse best sums up the message of the passage? **v 61a**

KV *And the Lord turned and looked straight at Peter.*

LIVE

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

a) His nature and character?

48 *God knows our motive*

53 *God in in control of time – he gives darkness its hour.*

61 *The Lord reigns – at all times*

b) His grace?

65 *God is blasphemed by Jesus' accusers, but He doesn't respond – yet.*

c) Jesus and His salvation?

51 *Jesus commands and everyone/everything obeys*

Now underline the application of the Main Point.

2) What should I do?

47 *Never think that I can betray Jesus / get the better of Him.*

50 *Do not try and defend Jesus.*

53 *Do not try and manipulate the Lord.*

56 *Beware, as temptation often starts in very benign circumstances*

61 *Never avoid the look of Jesus; he is looking at your soul.*

Never pretend I do not know Him.

62 *Weep bitterly over if I ever deny Jesus.*

63 *Do not mock Jesus – he may appear weak, but He is the lion of Judah.*

Now underline the application of the Main Point.

Study 6

Luke 22:66 – 23:12

Only question Jesus with an open mind!

Background

Jesus' trial was in two main stages. First the Jewish trial in which the chief priests managed to get Jesus condemned under Jewish law. But they did not have the power to sentence anyone to death. So, they had to come up with crimes that would make the Romans execute him.

Luke tells us about Jesus' appearances before (i) the formal Sanhedrin, then (ii) Pilate, (iii) Herod, and finally (iv) Pilate again.

The Jewish trial itself was in 2 or 3 stages: starting during the night, before Annas and Caiaphas (who had some of the Sanhedrin with him) then, after daybreak, a formal meeting of the Sanhedrin.

It was against Jewish law to conduct a trial on a capital charge at night; also to give the verdict at night after a day-time trial. A daytime verdict could not be given until the day after the trial. They shouted down Pilate's 'not guilty' verdict, demanding Jesus be crucified. So both trials were unlawful.

Pilate had provoked the local population previously, which may have cast him in a bad light with his superiors in Rome. He did so in two ways:

- 1) At this time Romans worshipped their emperors, with images of Caesar on their banners. Jewish Law forbade graven images. In deference to the Jews, previous governors removed the image. Pilate didn't. This caused a set to!
- 2) Pilate had commissioned a new water supply for Jerusalem – but paid for by the Temple treasury! The ensuing revolt was harshly put down.

Word List

22:66	<i>council</i>	The Sanhedrin (supreme court of the Jews)
67	<i>Christ</i>	Greek, <i>Christos</i> , means Hebrew, <i>Messiah</i> = Anointed One
69	<i>Son of Man</i>	Ambiguous title Jesus called himself, to stress his humanity; but OT also uses it of the Messiah (Daniel 7:13).
	<i>seated</i>	Posture of rest, having completed his saving work
	<i>right hand</i>	Place of honour
70	<i>the Son of God</i>	Indicating Jesus' special relationship to God (John 5:18)
23:1	<i>whole council</i>	Sanhedrin / council traditionally of 70 (Numbers 10:16)
	<i>Pilate</i>	The Roman governor of Judea, AD 26-36
3	<i>you</i>	Emphatic; it's an incredulous question
5	<i>Galilee</i>	Northern area around Sea of Galilee
7	<i>Herod</i>	Herod Antipas (son of Herod the Great) 4 BC – 39 AD
11	<i>elegant robe</i>	Greek <i>lampros</i> means bright (probably a cast off royal

robe)

Bible Connections

see also Matt 26:57-67; 27:1,11-26; Mk 14:53-65, 15:1-15; Jn 18:12-14, 19-23, 28-40
22:69 *Seated at God's right hand* *see* Psalm 110:1; Hebrews 1:3, 12:2
23: 2 *'He opposes paying tax to Caesar'* a lie: *see* Luke 20:25
23: 9 *Jesus led no defence* *see* Isaiah 53:7-8, a prophecy re 'The Servant'

LOOK

1) The Text

What questions does the passage raise?

22: 66 *What time was this?*

Who were the assembly of elders?

What was 'their council'?

67 *Why did they ask him if he was the Christ?*

What did his answer mean?

69 *What does 'the right hand of the power of God mean'?*

70 *What did they mean by 'the Son of God'?*

71 *Why did He reply, 'you say that I am'?*

What had they heard from His own lips?

23:1 *Which 'whole company'?*

Why was it 'whole'?

2 *Why did they say 'forbid us to give tribute to Caesar'?*

When did He say he was King?

3 *What did Jesus mean by 'you said so'?*

4 *What did Pilate mean by 'find no guilt'?*

5 *Where was 'this place'?*

6 *What did Pilate hear that made him think he was Galilean?*

8 *What was it a sign of?*

10 *What were the priests etc. accusing him of?*

11 *Why did they treat Him with contempt?*

Why did they array him with special clothing?

12 *What made Pilate and Herod become friends?*

What surprises or confuses you?

9 *Why did he not answer Herod, but did answer Pilate?*

2) The Context

a) surrounding passage,

23:3 *King of the Jews (23:37,38)*

b) individual book,

22:66 *Elders were 'lay' leaders. (7:3)*

67 *Blessed is the King. (19:38)*

The Christ (20:41ff)

70 *The Son of God (1:35; 4:3ff; 4:41)*

23:1 *Pilate – 'mingled the blood of Galileans with their sacrifices' (13:1)*

2 Tribute to Caesar (20:22)

8 No sign will be given (11:29; 21:7)

c) whole Bible,

67 *He has blinded their eyes and deadened their hearts. (Isaiah 6:10 /John 12:40)*

The god of this age has blinded the minds of unbelievers. (2 Corinthians 4:4)

69 *Seated at the right hand of God (Colossians 3:1; Hebrews 8:1)*

Power of God (Romans 1:16; 1 Corinthians 1:4)

Receive power when the Holy Spirit comes upon you (Acts 1:8)

23:5 *Can anything good come out of Nazareth? (Galilee) (John 1:46)*

4 *He who knew no sin was made to be sin for us, so that in Him we might become the righteousness of God (2 Corinthians 5:21)*

11 *If they persecuted me, they will persecute you (John 15:20)*

d) Bible story

See Study 1.

LEARN

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

22:66 *Day came around 6.00 am*

The assembly of elders were the non-religious leaders associated with tribes and families.

Their 'council' was the Sanhedrin.

67 *They asked him if he was the Christ to incriminate him before the Romans*

His answer was non-committal.

- 69 *'The right hand' means the one exercising the will of God in power of God is the Holy Spirit. Hence together they represent the 'executive' of God.*
- 70 *'The Son of God' meant being divine. (1:35; 4:3ff; 4:41)*
- 71 *'You say that I am' was not denying it but merely putting the question back to them.*
They had heard from his own lips that he didn't deny it.
- 23:1 *'Whole company' were elders, chief priests and scribes.*
'Whole' meant all 70 or so members.
- 2 *They said this as a direct lie that would merit the death penalty – sedition? He never said he was King.*
- 3 *'You said so' meant, 'these are your words', i.e. neither confirming or denying.*
- 4 *'Find no guilt' meant he had neither told people they should pay taxes to Rome nor claimed to be King.*
- 5 *'This place' was Jerusalem.*
- 6 *He heard that he had been up to Galilee.*
- 8 *It was a sign of spiritual power.*
- 10 *They were accusing Him of rebellion and challenge of the throne.*
- 11 *They treated Him with contempt, for great claims had been made about Him but he refused to verify them.*
They dressed Him up because they thought his claim to be king was a joke.
- 12 *Herod sent Jesus back as a joke – thus making it easier for Pilate to deal with.*

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

9 *Before Pilate, was an official trial. Herod's interview was for Herod's curiosity and entertainment.*

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

At daybreak, the leaders met in council with Jesus before them and tried to get Him to incriminate Himself by asking if He was the Messiah or the Son of God. Jesus refused to be drawn, but cryptically said He would share God's power. They concluded his guilt. (22:66-71)

They presented Him before Pilate, accusing Him of claiming to be king and encouraging non-payment of taxes. Jesus avoids Pilate's question of claims to be

king. Pilate concludes He is not guilty, but the council press His guilt on inciting rebellion from Galilee to Jerusalem . (23:1-5)

Hearing He was from Galilee, Pilate sent Him to Herod, who was delighted as he had heard that Jesus did signs. Herod questioned Him at length; Jesus did not answer. The religious leaders vehemently accused Him; Herod's soldiers mocked Him. Herod sent Him back to Pilate, wearing a fine robe as a joke. (23:6-12)

LISTEN

1) What is the lesson or the main point?

People naturally do not understand who Jesus is.

2) Which verse best sums up the message of the passage? v 67,68

If I tell you, you will not believe, and if I ask you, you will not answer.

LIVE

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

a) His nature and character?

67 God alone may reveal the identity of Jesus.

God will not answer proud questions.

69 God is all powerful.

b) His grace?

23:2 Jesus allows us to lie about Him – for now.

c) Jesus and His salvation?

23:4 Jesus was not guilty.

Now underline the application of the Main Point.

2) What should I do?

22:66 Note – it is never a good idea to 'lead' Jesus.

67 Only ask God *who Jesus is* if you are prepared to listen.

71 Never put words into Jesus mouth.

23:2 Beware accusing God wrongly.

8 Beware the attraction of signs.

12 Beware finding common cause with those who seek to ignore King Jesus.

Now underline the application of the Main Point.

‘Decision’, Sentence, Capitulation.

Background

‘The chief priests and the elders of the people came to the decision to put Jesus to death.’ (Matthew 27:2) But they themselves could not carry out a death penalty so they had to bring Jesus to Pilate on a charge that would force Pilate to execute *i.e.* ‘subverting our nation’ (23:2).

It was apparently a Passover custom for the Governor to grant an amnesty to one prisoner. According to Matthew 27:15 and John 18:39, Pilate raised the subject, hoping the crowd would opt for Jesus. In Mark 15:6-8, the crowd reminded him to ask them. Luke does not mention the practice. By the 4th century AD, someone had inserted v 17, which is not in Luke’s original text.

In Roman law, a judge could order a light beating to one declared innocent, to ensure they took better care in future.

Word List

18	<i>Barabbas</i>	The name means ‘son of the father’.
22	<i>crime</i> (NIV) <i>insurrection</i>	Greek <i>evil</i> (ESV) He must have been involved in some rebellious act against the Roman occupation.

Bible Connections

See also Matthew 27:15-26; Mark 15:6-15; John 18:39-19:16

25 *innocent condemned, guilty released*

c.f. 2 Corinthians 5:21

LOOK

1) The Text

What questions does the passage raise?

- 14 *How was he accused of misleading (ESV) the people? (NIV inciting...to rebel)*
What were the charges?
- 15 *What else might Herod have done?*
Why did Herod send Him back?
- 16 *What would Pilate have punished Him for?*
- 17 *Why do the verses jump from 16-18? Where has v 17 gone?*
What are the reasons it should be included?
- 18 *What does 'Barabbas' mean?*
- 19 *What was the insurrection?*
Whom had he murdered?
Why 'in the city'?
- 21 *Why did they shout, 'Crucify him!' and not 'Stone him!'?*
- 22 *What is the significance of going to the people for the third time?*
Why did Pilate use the word 'evil'? (NIV 'Crime')
Under Roman law, what crime would have deserved death?
- 23 *Why did they demand He should be crucified?*
- 24 *What was their demand?*
- 25 *What does it mean he 'delivered Jesus over to their will'?*
What was the penalty for insurrection and murder?

What surprises or confuses you?

Why did Pilate condemn a man he knew to be innocent?!

2) The Context

a) surrounding passage,

- 14 *Misleading the people (23:5)*
Charges (23:2)
Examining before you (23:4)
 - 15 *Neither did Herod – He sent him back (23:11)*
- b) individual book,
- 22 *Third time prophesied (9:21, 44,45; 18:31-34) three denials (22:54-62)*
third day resurrection (24:1ff)
Evil = opposite of Godly? c.f. evil spirits (7:21; 8:2)

c) whole Bible,

- 18 *The choice – Barabbas or Jesus (Mark 15:60)*
Release a murderer (Acts 3:14)
- 19 *Life for life, eye for an eye (Deuteronomy 19:21)*

- 21 For a hanged man (on a tree) is cursed (Deuteronomy 21:22,23)
- 22 Evil age i.e. Godless (Galatians 1:4)
- 25 Innocent - condemned, guilty - released (c.f. 2 Corinthians 5:21)

d) Bible story

See Study 1.

LEARN

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

14 He was accused of stirring up the people.

The charges were 'misleading the nation and forbidding us to give tribute to Caesar'. (23:2, 5)

15 If Herod had found him guilty, that would have put pressure on Pilate.

Herod send Him back agreeing with Pilate showed there was no case to answer.

16 Pilate would have punished hHm as a token / reminder, not to transgress.

(17) A late manuscript has the insertion: 'Now he was obliged to release one man to them at the festival', to explain the next verse about Barabbas.

18 'Barabbas' means son of the father. He represented Zealots; they would later rebel, causing Rome to retaliate and destroy Jerusalem in AD 70.

19 Insurrection was rebellion against the Roman invaders.

He must have murdered someone from the Roman garrison.

'In the city' means it was at the heart of the Jewish nation.

21 They shouted 'crucify him' to persuade the Romans to put him to death.

22 To say 'a third time' implies the number has significance: three prophecies, three denials, three days in the earth.

'Evil' suggests any wrongdoing was not against Rome, but against God.

Crimes deserving death under Roman law were insurrection and murder.

23 They demanded He should be crucified because they wanted him sentenced by Roman law.

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

Pilate condemned Jesus because he was afraid of the Jewish crowds and the Roman emperor.

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

Pilate called all the Jewish leaders together and said that neither he nor Herod found Jesus guilty of a death sentence, so he was going to release Him. (13-16).

The crowd wanted Jesus crucified and the murderer Barabbas released. Pilate protested His innocence three times then gave in and granted their request. He released Barabbas and handed over Jesus to their will (18-25).

LISTEN

1) What is the lesson or the main point?

The human law indulged the people's will such that, the guilty was released and the innocent committed to death.

2) Which verse best sums up the message of the passage? *v 25*

He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

LIVE

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

a) His nature and character?

24 This travesty of human justice contrasts with the perfect justice of God.

b) His grace?

14 God allows himself to be the subject of man's judgment.

c) Jesus and His salvation?

14/22 Jesus was innocent.

25 Jesus submitted to the humans will because it was the will of the Father.

Now underline the application of the Main Point.

2) What should I do?

18 Beware – everybody can be - and was – wrong.

21 Beware – the human lust for failure in others.

22 Beware - the compelling force/pressure of majority opinion.

25 Submit to the Fathers will even if it is contrary to human will

Now underline the application of the Main Point.

Be assured: Jesus receives all the repentant

Background

The Romans used crucifixion as an instrument of torture and execution, for the most heinous offences, but rarely for Roman citizens. The cross beam (*patibulum*) was carried to the execution site (always outside the city) by the condemned person. He was preceded by the herald, carrying the '*title*', the written accusation. Once victim and title were nailed to the crossbar, it was hoisted into place and he was left to die of thirst and exhaustion. In muscles depleted of oxygen, fluid and salt, lactic acid causes cramp, starting from extremities, ending with heart and lungs. Horrifically cruel! Death could be hastened by breaking the legs, to stop the victim pushing up to gasp a breath. John 19:33 says this was not needed, as Jesus was already dead by 3pm.

Unlike the centurion or the believing thief, 'Simon of Cyrene' is *named*, which implies that those to whom the Gospel was first written would recognise him. Mark, writing his Gospel for the church in Rome, identifies this Simon as 'the father of Alexander and Rufus' (Mark 15:21). Paul, in his letter to Rome, greets 'Rufus, eminent in the Lord, also his mother and mine' (Romans 16:13)

Word List

- | | | |
|----|---------------------------------|---|
| 26 | <i>Cyrene</i> | N. African port with a Jewish settlement; now <i>Tripoli</i> . |
| 28 | <i>daughters of Jerusalem</i> | <i>i.e.</i> City dwellers, not from Galilee |
| 31 | <i>when tree is green...dry</i> | perhaps a proverbial saying, <i>meaning</i> , 'If this is the fate of someone innocent, how much worse will be the fate of the guilty?' |
| 33 | <i>skull</i> | Latin <i>calvaria</i> which gives us 'Calvary'. Reason for the name is not known. |
| 34 | <i>divided...lots</i> | An accepted perk for the executioners; <i>see</i> John 19:23. |
| 36 | <i>wine vinegar</i> | <i>i.e.</i> Cheap /sour wine. |
| 39 | <i>save</i> | Greek <i>sozo</i> save or heal (18:42; 19:10). |
| 40 | <i>'Don't you fear God?'</i> | Means, 'Do you not fear even God?' |
| 42 | <i>come...kingdom</i> | <i>or</i> come with your kingly power. |
| 43 | <i>Paradise</i> | Persian word for exclusive, walled garden. See Revelation 2:7
An earthly king could bestow a special honour by making someone a 'companion of his garden.' |

Bible Connections

See also Matthew 27:33-44; Mark 15:22-32; John 19:17-24

Many phrases in this passage tie in with Psalm 22

29-30	<i>children are a blessing</i>	<i>see Psalm 127:3</i>
30	<i>Death is better than the coming wrath.</i>	<i>see Hosea 10:8</i>
31	<i>when tree is green</i>	<i>see Ezekiel 20:47</i>
34	<i>Father forgive them.</i>	<i>see Matthew 5:44; Acts 7:59</i>
35	<i>‘If you are the Son of God...’</i>	<i>see Luke 4:9</i>
43	<i>Paradise</i>	<i>see Revelation 2:7</i>

LOOK

1) The Text

What questions does the passage raise?

- 26 *Why did they seize another?*
 - Why is Simon named?*
 - What is the significance of him coming in from the country?*
 - Why did he carry it behind Jesus?*
- 27 *Who were ‘the great multitude of people and of women’?*
 - Why were they following, mourning and lamenting for Him?*
- 28 *Why did he call them ‘daughters of Jerusalem’?*
- 30 *Why will they say to the hills, ‘Cover us’?*
- 31 *How is the ‘wood green’?*
- 32 *What is the significance of two others being crucified at the same time?*
- 33 *What was the significance of being in the middle?*
- 34 *Who was Jesus referring to when he said, ‘forgive them’?*
 - Why did they cast lots – was it worth it?*
- 35 *Who were the rulers?*
 - What did they mean ‘he saved others’?*
- 36 *Why did they offer him sour wine after they mocked him*
- 38 *Why did Pilate put up that sign – he had found Him not guilty of claiming that he was King.*
- 39 *Why did he ‘rail against him’ i.e. why was he so angry?*
- 40 *Why did he ask if he did not fear God?*
 - Who was the condemnation by?*
 - What was the condemnation for?*
- 41 *What were the crimes for which crucifixion was a just punishment?*
- 42 *What did he mean by ‘your kingdom’?*
- 43 *How could he know they would die today?*
 - What did he mean by paradise’?*

What surprises or confuses you?

41 *Why did the penitent thief say his punishment was just?*

2) The Context

a) surrounding passage,

34 *Then they arrayed him in splendid clothing/elegant robe. (23:11)*

35 *Rulers (23:13)*

38 *King of the Jews (23:3,22)*

b) individual book,

26 *Whoever does not bear his cross cannot be my disciple. (14:27)*

27 *Great multitude of people (6:17 c.f. 19:37)*

32 *Numbered with transgressors (22:37)*

35 *The Christ of God (9:20)*

This is my Son, the chosen one, listen to Him. (9:35)

Salvation has come to this house. (19:9)

41 *Reward in heaven (6:23)*

42 *I must preach the Good News of the Kingdom. (4:43)*

His Kingdom will never end. (1:33)

c) whole Bible,

28 *Daughters of Jerusalem (only in Song of Solomon 1:5; 2:7; 3:6 etc)*

30 *Calling to the mountains and rocks, 'fall on us and hide us from the face of him who is seated on the throne and from the wrath of the lamb'. (Revelation 6:16)*

33 *Therefore hear the Word of the Lord, I saw the Lord sitting on His throne and all the hosts of heaven standing beside him on the right and on the left. (1 Kings 22:19)*

They gave me poison for food and for my thirst ... sour wine. (Ps 69:1)

34 *Forgive 'them'. (Acts 2:23; 3:17; 13:27f; 1 Corinthians 2:8)*

Stephen prayed, Lord do not hold this sin against them. (Acts 7:60).

Forgiving one another as Christ forgave you (Ephesians 4:32)

35 *He that believes in me though he die, yet shall he live. (John 11:25)*

40 *Chief priest and elders ... asking for a sentence of condemnation (Acts 25:15)*

41 *God judges justly. (1 Peter 2:23) {same root as righteous in Greek dikaios}*

42 *I when I am lifted up from the earth will draw all people to myself. (John 12:32)*

d) Bible story

See Study 1.

LEARN

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

26 *They seized another because of Jesus' physical weakness(?)*

Simon is named because the first readers of the text might know his son.

After a long journey, he had almost reached the Temple, when he met God Himself in Jesus.

The sign went first with the charge, then the man and then the means of death if he was unable to carry it himself.

27 *'The great multitude of people and of women' must have included those who had welcomed him a few days before (19:37).*

They were mourning in their sadness and disappointment.

28 *He call them 'daughters of Jerusalem' for they were his potential bride/ His church (?).*

30 *They will say that because they hope for a quick end to their fear/pain(?)*

31 *The wood is 'green' because the Son of God is right there before them.*

32 *The significance of two others, on left and right, may be that they show the two possible responses to Jesus?*

33 *The King is at the centre.*

34 *Jesus was referring to those who were crucifying Him / the soldiers (?)*

The robe was the 'splendid clothing' that Herod had put on Him. (v11)

35 *The rulers were the elders and civil leaders.*

'He saved others' means he claimed that He gave life.

36 *They offer him sour wine to taunt him c.f. salt water*

38 *Pilate put up that sign out of pique – He had pronounced Him not guilty of being 'King of the Jews'. They had forced Pilate to crucify an innocent man.*

39 *His anger was displaced emotion of suffering in body, mind and spirit.*

40 *He recognised that Jesus was faultless before God.*

The condemnation was by the Law.

The condemnation ~~for~~ was for a capital offence against the state.

41 *VERY strange – a Jew saying he is being justly executed by an invader?!*

42 *He recognised Jesus as King.*

43 *Sabbath was next day – they must be dead before it started, 6pm Friday, 'Paradise' was the King's garden in which he was invited to participate.*

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

41 *He was saying his punishment was just as he was conscious of his sin before God.*

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

Simon, a traveller from Cyrene, was made to carry the crossbar for Jesus.

Jesus warned the multitude who felt sorry for him that something terrible would later fall on them. (26-31)

He was crucified with a criminal on His right and left at a place called The Skull.

The Soldiers cast lots for his garments. The rulers scoffed at the idea of Him being Christ. The soldiers plied him with sour wine and mocked the claim he was king of the Jews. (32-38)

One criminal, disbelieving, also mocked him. The other recognised that before God, he was a sinner and put his faith in King Jesus. He was promised paradise, with Jesus, that day. (39-43)

LISTEN

1) What is the lesson or the main point?

This faithful criminal was the first one who recognised the Jesus as King.

2) Which verse best sums up the message of the passage? v 42

'Jesus, remember me when you come into your Kingdom.'

LIVE

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

a) His nature and character?

29 *God warns us.*

35 *God will not respond to our unbelieving tests.*

b) His grace?

34 *The Lord pleads for forgiveness for those who are crucifying Him.*

c) Jesus and His salvation?

42 Jesus reveals Himself as King

43 *Jesus responds to faith*

Now underline the application of the Main Point.

2) What should I do?

26 *Be prepared like Simon to be pressed into the Lord's service.*

28 *Do not feel sorry for Jesus on the cross; feel sorry for myself!*

28f *Recognise the appalling tenuousness of existence.*

34 *Beware of exacting cheap benefits from Jesus.*

35 *Address my questions to Jesus*

36 *Be very careful how I address Jesus*

38 *Note – 'many a true word is spoken in jest'!*

39 *Do not anticipate any response from God for bitter, faithless prayers.*

40 *Fear God.*

41 *Recognise the justice of our sentence under God, of death.*

42 *Call humbly on the King.*

43 *Hear His welcoming reassurance to the faithful.*

Now underline the application of the Main Point.

Study 9

Luke 23:44-49

Look carefully at Jesus' death

Background information

Luke's account of the moment of Jesus' death stresses its effect on those who watched.

'Into your hands I commit my spirit' was a Jewish mother's nightly prayer with her children.

In the Temple there was a 30ft-high curtain separating the 'Most Holy Place' from the rest of the temple. It signified the separation between God's holy presence and sinful mankind (Exodus 26:33). Only the high priest could enter, and only once a year, on the day of atonement (Leviticus 16:2,3,29,30).

Word List

- | | | |
|----|---------------------------|--|
| 44 | <i>sixth hour</i> | Noon. The twelve daylight 'hours' varied in length with the seasons, but the sixth hour was always midday. From the 3 rd hour (Mark 15:25) to 9 th was 6 hours on the cross. |
| | <i>darkness</i> | It can't have been a lunar eclipse: Passover is always held at full moon, when the moon is on the opposite side of the globe from the sun. |
| 45 | <i>curtain</i> | See above. |
| 46 | <i>breathed his last</i> | Greek <i>exepneusen</i> , not the normal word for dying, but Dr Luke is precisely correct for death by crucifixion. |
| 47 | <i>centurion</i> | Senior soldier, commanding about 100 men, in charge of execution |
| 48 | <i>beat their breasts</i> | A sign of grief |
| 49 | <i>acquaintances</i> | (ESV) lit 'all the (ones) known to him' – i.e. widest group of disciples? |

Bible Connections

See also Isaiah 52:12 – 53:12; Matt 27:31-61; Mark 15:21-47; John 19:16-42

- | | | |
|----|-------------------------------------|--|
| 45 | <i>curtain torn in two</i> | <i>c.f.</i> Matthew 27:51, Mark 15:38 <i>torn <u>from top to bottom</u>.</i> |
| | <i>Jesus opened the way to God:</i> | <i>see</i> Hebrews 9:7-8; 10:19-22 |
| 46 | <i>'into your hands...'</i> | <i>see</i> Psalm 31:5 |

LOOK

1) The Text

What questions does the passage raise?

44 *What is the significance of the sixth hour?*

Why was there darkness?

What does it mean that it was 'over the whole land'?

Why till the 9th hour – i.e. dark for 3 hrs?

45 *What does it mean that 'the sun light failed'.?*

What was the significance of the curtain being torn in two?

46 *Why did He call out in a loud voice?*

What did He mean by, 'Into your hands I commit my Spirit'?

Why 'breathed his last' and not 'died'?

47 *Why a centurion / a senior soldier?*

What did he mean by innocent / righteous?

48 *Who were 'the crowds'?*

What did they see?

Why did they return home beating their breasts?

49 *Who were his 'acquaintances' (ESV)?*

Who were the women who had followed him from Galilee?

Why did they stand at a distance?

What surprises or confuses you?

47 *Why did the Roman soldier praise (glorify) God?*

2) The Context

a) surrounding passage,

48 *the crowds (23:48)*

b) individual book,

46 *Loud voice – protest of demoniacs (4:33; 8:28) / praise of God (17:15; 19:37)*

"Father" (by Jesus) (11:2; 22:42; 23:34)

47 *Praise (lit. glorify God) c.f. the angels (2:14)*

49 *The twelve ..also some women .. who provided for them out of their means (8:2,3)*

The women who had followed Him from Galilee. (23:55)

c) whole Bible,

- 44 *God separated the light from the darkness (Genesis 1:4)*
Darkness (Job 3:4 + 29 others!)
Ninth hour (Acts 3:1; 10:3)
God is light. In Him is no darkness at all. (1 John 1:5)
- 46 *Into your hands I commit my spirit. (Psalm 31:7)*
Commit my Spirit / Lord Jesus receive my spirit. (Acts 7:59)
- 47 *He who knew no sin was made to be sin for us so that in Him we might become the righteousness of god (2 Corinthians 5:21)*
- 48 *'Crowds' c.f. the 3000 at Pentecost? (Acts 2:41)*
Beating their breasts (Nahum 2:7)

d) Bible story

See Study 1.

LEARN

- 1) How do you answer the questions the passage raises?
- 44 *The sixth hour is the centre of the day.*
There was darkness as God the Father turned his face / removed his light.
land is generally taken as the opposite of sea.
Three stands for total – ie the price was totally paid for sin.
- 45 *'The sun light failed' means that God was completely absent.*
the curtain being torn in two meant there was no barrier to God coming out and man going in.
- 46 *A loud voice expressed the desire to be heard by others.*
It meant utter trust in Him alone.
'Died' ends a person's life on earth - 'breathed his last' implies an end to this earthly existence but then...!
- 47 *A centurion / a senior soldier demonstrates that this was an important event for all Jerusalem.*
Innocent / righteous means without sin.
- 48 *'The crowds' were the same people as had accused Him. (23:4)*
They 'saw' darkness.
They return home beating their breasts because they sensed they had done something terrible.

49 *His acquaintances were those who knew Him – His followers.*

The women who had followed him from Galilee were the ones who had looked after / provided for Him and His disciples.

They stand at a distance as they were watching a disaster.

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

47 *The roman soldier praised (glorified) God as He believed Jesus was the King.*

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

It went dark everywhere between the 6th and 9th hour as the sun failed. The Temple curtain was torn in two. Jesus yielded Himself to the Father in death. The centurion expressed belief in Jesus and His righteousness. The previously hostile crowd went home repenting. His followers and the women from Galilee watched from a safe distance.

LISTEN

1) What is the lesson or the main point?

Through Jesus’ crucifixion, the barrier that excludes man from God’s presence was removed.

2) Which verse best sums up the message of the passage? v 45

And the curtain of the Temple was torn in two.

LIVE

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

a) His nature and character?

44 *God is prepared to remove Himself from His creatures.*

b) His grace?

45 *God removed the barrier separating Himself and mankind through Jesus’ crucifixion.*

c) Jesus and His salvation?

46 *Jesus wants all to see (and follow) his submission to the Father*

Now underline the application of the Main Point.

2) What should I do?

45 Enter God's presence through Jesus

46 Listen to Jesus' 'loud voice'.

Follow Jesus' example – entrust the Father with my life.

47 Look at the crucifixion and give glory to God.

Confess that Jesus is the righteous one.

48 Note the terror of the absence of God.

Repent at the 'sight' of the crucifixion.

49 With all His followers - Watch these things.

Now underline the application of the Main Point.

The Gospel is for the Jew first, then for any

Background information

Criminals were not normally buried but burnt on the rubbish dump called Gehenna situated outside the south wall of Jerusalem. (This smouldering heap became a by-word for 'hell'.)

Joseph of Arimathea, however, apparently a wealthy man, is emboldened and asks for the body, to give it a proper burial. This was witnessed by the faithful band of women from Galilee who had supported Jesus all of His ministry.

A body that was laid in a family tomb naturally decomposed. After a period of time, the tomb was re-opened and the bones that remained were placed in a box (known as an ossuary) in a room at the back of the tomb. A single-lair tomb was then ready for another body. Bigger tombs could have several lairs. Joseph's tomb, however, was brand new, never before used.

Word list

- | | | |
|----|--|--|
| 50 | <i>Joseph</i> | Means ' <i>may He add</i> ' (Genesis 30:24) |
| | <i>Council</i> | The Sanhedrin (the supreme court of the Jews) |
| | <i>Arimathea</i> | Means 'city of the Jews' |
| | <i>righteous</i> | Greek <i>dikaios</i> – same word as 'innocent' (47) |
| 53 | <i>Jesus wrapped in linen</i> | On the Day of Atonement, Aaron/the high priest wore 'holy linen garments' to enter Most Holy Place in Temple. (Leviticus 16:4, 32) |
| | <i>in which no-one had yet been laid</i> | Rock tombs <i>could</i> be re-used; this was new. |
| 54 | <i>Preparation Day</i> | <i>i.e.</i> Friday, the day before the Sabbath. It was used for doing work forbidden on Sabbath, <i>eg</i> cooking. |
| | <i>Sabbath</i> | The Jewish holy day, when no work was done (Exodus 20:8ff) sundown (<i>c</i> 6pm) Friday to sundown Saturday |
| 56 | <i>spices, perfumes</i> | Customary to put these between the graveclothes. |

Bible connections

- | | | |
|----|-------------------------------------|---|
| 51 | <i>'waiting for the kingdom...'</i> | <i>see</i> Matthew 27:57; John 19:38 |
| 55 | <i>the women</i> | Luke 8:2-3; 23:49; 24:1, 9-11, 22-23; Acts 1:14 |

LOOK

1) The Text

What questions does the passage raise?

50 What does 'Joseph' mean?

What is a 'Jewish town'?

What was a 'righteous man'?

51 Which decision and action?

What did 'looking for the Kingdom of God' mean?

52 Why did he have to ask Pilate for the body?

53 Why did he wrap it in a linen shroud?

What did being 'cut in stone' mean?

What did it mean that no-one had used it?

54 What was the day of the Preparation?

56 Which commandment?

What surprises or confuses you?

50 What was Joseph's importance? – he is named by all four Gospels?

2) The Context

a) surrounding passage,

50 They led him away to their council (22:66)

'All' had consented (22:71; c.f. Mark 14:64) – Had Joseph absented himself?

A righteous man means a follower of Jesus? (c.f. Matthew 27:57; John 19:38)

51 Jesus is 'King of the Jews'. (23:3, 38)

Decision – guilty of blasphemy (Matthew 26:65)

Action – presenting Him to Pilate accusing Him of misleading nation, forbidding us to give tribute to Caesar, saying He, Himself is Christ, a king (23:3)

55 Women from Galilee (23:49)

b) individual book,

50 Trusted in themselves that they were righteous (18:9)

51 I must preach the Good News of the kingdom of God. (4:43)

I will not eat the fruit of the vine till the Kingdom of God comes. (22:18)

53 Rich man ... fine linen (16:19)

An unused womb (1:34), colt (19:30) and tomb

55 *Women from Galilee (8:2)*

c) whole Bible,

50 *To the Jew first and then to the Greek (Romans 1:16)*

There is no one righteous. (Romans 3:10)

By the obedience of one man, many will be made righteous. (Romans 5:19)

For in (the Gospel), a righteousness is revealed that is by faith from first to last, as it is written “the righteous will live by faith”. (Romans 1:17)

51 *Looking for the kingdom means a follower? (Matthew 27:57; John 19:38)*

53 *The tomb which Joseph had prepared for himself. (Matthew 27:60)*

Linen was Priestly wear. (Exodus 39:7; Leviticus 6:10)

Jesus, our great high priest (Hebrews 4:14ff)

We are buried with Christ. (Romans 6:4)

56 *Sabbath commandment (Deuteronomy 5:12)*

The Lord rested on the Sabbath. (Genesis 2:2)

d) Bible story

See Study 1.

LEARN

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

50 *‘Joseph’ sounds like ‘taken away’.*

Arimathea is a ‘Jewish town’ in Judea – 22 miles NE of Jerusalem.

A ‘righteous man’ was a man of faith in Jesus.

51 *The decision was to charge Him with misleading the nation and forbidding them to give tribute to Caesar. The action was to push for crucifixion.*

‘Looking for the Kingdom of God’ meant expecting God to come and be King – to rule over all.

52 *Pilate’s permission was required because criminals’ bodies were normally burnt not buried?*

53 *Linen was the cloth of the garment of priests.*

‘Cut in stone’ mean chiselled out of rock – very time consuming / expensive .

It means that no one else has been laid in the tomb and later had their remains moved to the back of the tomb.

54 *The day of the Preparation was the day before the Sabbath, when all necessary work was done, to avoid working on the Sabbath.*

56 The commandment was to observe the sabbath

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

The burial of Jesus after His death was vital for an attested resurrection.

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

Joseph was a Jew, a member of the Jewish council and one who believed in Jesus. He had not agreed with their action against Jesus, as he was waiting for Him to be revealed as King. (50,51)

Requesting the body from Pilate, he took it down, wrapped it in linen and placed it in a virgin tomb. It was preparation day; Sabbath was about to start. (52-54).

The women from Galilee watched where Jesus' body was laid, then went back and prepared the spices and ointments (55,56)

They obeyed the commandment and rested on the Sabbath (57)

LISTEN

1) What is the lesson or the main point?

It is evident that Jesus died, His body was buried and the burial was witnessed.

2) Which verse best sums up the message of the passage? v. 53

Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone where no-one had ever been laid.

LIVE

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

a) His nature and character?

51 God reveals his Kingdom.

b) His grace?

51b. No one is excluded from the kingdom of God, neither the poor nor the rich.

c) Jesus and His salvation?

53 Jesus, the Son of God, died a human death.

Now underline the application of the Main Point.

2) What should I do?

50 *Privileged, wealthy and powerful? – I too am included!*

51 *Believers – do not consent to the rejection/persecution of Jesus whatever the cost.*

52 *Be bold and public in your service of Jesus.*

53 *Note – Jesus shared our complete helplessness in death*

Give Jesus the best – He deserves it.

55 *Never give up on Jesus.*

56 *Always be prepared to serve Him.*

Obey Scripture.

Now underline the application of the Main Point.

Jesus is alive!

Background

In the East, tombs were often caves, carved out of rock. The body was covered in long linen strips like bandages. Normally, spices and ointments were bound in with them. The body was then laid on a shelf in the rock tomb. In a larger tomb, there could be several such shelves, allowing for several different corpses at once, but this was an as yet unused tomb, 23:53. The tomb was closed by a great circular stone, flat like a cartwheel, which ran in a downwards-sloping groove across the opening. It was held in place by gravity and by an added stone wedge.

Word List

- 1 *first day of the week* i.e. Sunday
spices...prepared see 23:55-56
- 4 *wondering* (NIV) *perplexed* (ESV) Experience does not match up with known facts. (Luke 9:7; Acts 2:12; 5:24; 10:17)
two men...lightning Matthew uses the term 'angel' (messenger)
- 5 *bowed down* . . . Sign of respect
- 6 *Galilee* northern area around Sea of Galilee.
- 7 *Son of Man* An ambiguous title Jesus called Himself, seeming to stress His humanity; but OT also uses it of the Messiah (Daniel 7:13)
- 9 *the Eleven* The twelve disciples minus Judas, who had killed himself
- 10 *Mary Magdalene* from Magdala, in Galilee; Jesus had healed her of being possessed by evil spirits. *see* Luke 8:2.
Joanna Wife of Chuza, a manager in Herod's household, also healed by Jesus *see* Luke 8:2
Mary mother of James (and Joses Mark 15:40) & wife of Clopas (John 19:25) . They must have been known to Luke's first audience.
Apostles *lit* 'Sent ones', term used to describe the 12 disciples
- 11 *idle tale* The same words are used by Greek medical writers to describe the babbling of a fevered, insane mind.
- 12 *Peter* Brother of Andrew, one of the disciples.

Bible Connections

- see also* Matthew 28:1-8; Mark 16:1-8; John 20:1-8
- 6 *remember how he told you...* *see* Luke 9:22,24,44; Matt 16:21, 17:23
 - 8 *remembered his words* *see* John 2:22

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why 'the first day...' and not 'the next day'?*
Why early dawn?
Why had they prepared and taken spices?
- 3 *Why did they go in?*
Why does it say, 'Lord Jesus'?
- 4 *Why were they 'perplexed'?*
Where did the two men appear from?
What is 'dazzling apparel'?
- 5 *Why did they bow with their faces to the ground?*
What did they mean by, 'Why do you seek the living among the dead?'
- 6 *Why 'in Galilee', when He had said same thing in Judea? (9:22, 18:31-34)*
- 8 *Why had they not remembered His words before?*
- 9 *Who were 'all the rest'?*
- 10 *Why were these women named?*
Who were 'the other women'?
Why the apostles and not 'the eleven'? (9)
- 11 *What was 'an idle tale'?*
What did they not believe?
- 12 *Why did Peter run to the tomb if he did not believe them?*
Why were the linen cloths left?

What surprises or confuses you?

There's quite a variety in the different accounts of the basic facts of the Gospels – the number of Angels, which disciples were present etc.

2) The Context

What other parts of the Bible might help you understand this passage?

a) surrounding passage,

- 1 *'Day before' was Sabbath, (23:56b) -no work at all. Day before that = Preparation day (work done - cooking etc, forbidden on Sabbath.)*
- 4 *Two men were angels. (24:23).*
- 11 *Their eyes were opened and they recognised Him. (24:31).*

b) individual book,

- 4 *When the angels went away from them into Heaven (2:15).*
- 7 *The Son of man must suffer many things and be rejected by the elders and chief priests and the scribes and be killed, and on the third day be raised. (9:21)*
- 8 *This saying was hidden from them and they did not grasp what was said. (18:34)*

c) whole Bible,

- 3 *'Lord Jesus'. The disciples only referred to Jesus by this title after His resurrection. (Acts 1:21; 4:33; 7:59 etc.)*
He was declared to be the Son of God in power according to the Spirit of Holiness, by His resurrection from the dead: Jesus Christ our Lord (Romans 1:4)
- 4 *Two men in dazzling apparel; c.f. 'two men ... in white robes (apparel)' (Acts 1:10)*
- 9 *All the rest were the women folk and his brothers? (Acts 1:14) (?)*
- 10 *Mary called Magdalene, from who seven spirits had gone out. (8:2)*
Joanna, the wife of Chuza, Herod's household manager. (8:2)

d) Bible story

See Study 1.

LEARN

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

1) The Text

What questions does the passage raise?

- 1 *'The first day - It was a new beginning / new era.*
Early dawn means at the very first opportunity – i.e. they were in a hurry.
They prepared and took spices to anoint the body.
- 3 *They went in as there was no-one to stop them.*
'Lord Jesus' is the way Jesus is referred to after the resurrection.
- 4 *They were perplexed, as they had no expectation of the resurrection.*
They appeared from Heaven.
'Dazzling apparel' (ESV) means 'white robes' .(Acts 1:10) (NIV translates: 'clothes that gleamed like lightning'.)

- 5 They bowed with their faces to the ground as they recognised that these were heavenly beings.
They meant – ‘Jesus is alive’, as they say in v 6.
- 6 ‘In Galilee’, i.e. possibly a long time ago – 2 or 3 years?
- 8 They had not remembered previously as it had been hidden from them; they had not understood it at the time.
- 9 ‘All the rest’ were the women and his brothers. (Acts 1:14)
- 10 These women represented, in the world’s eyes: the least important - the demonised Mary Magdalene; the most important – Joanna, wife of Herod’s chief of staff, the familiar – Mary, the mother of James.
They illustrated the diversity of the group. ‘The other women’ were those in this range that had accompanied Him from Galilee.
The ‘apostles’ means, the ‘sent ones’, the messengers, i.e. the ones who would later be commissioned to tell others the Good News.
- 11 ‘An idle tale’ was delusional gibberish.
They did not believe as their eyes had not been opened.
- 12 He believed the body wasn’t there, but he didn’t believe about the angels.
The linen cloths were left as they were grave clothes, not the clothes of the living.

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

Four individuals seeing the same thing will give accounts that slightly vary. The differences are a sign of truth. If they’d been identical, we’d suspect collusion.

The four narrators each had different emphases as they described the events.

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

On the first day of the week, the women eagerly approached the tomb but found the body of Jesus, gone. (1,2)

Confused, two men in dazzling robes appeared, and the women bowed before them. The men asked why they were looking for the living among the dead and reminded them of Jesus’ prediction long before of his execution and resurrection. (3-7)

They remembered Jesus’ words and went back and told the eleven and the rest. It was the women who reported it to the apostles -those who would be commissioned as messengers, and they did not believe them! (8-11)

Peter hurried to check it out and returned marvelling. (12)

LISTEN

1) What is the lesson or the main point?

Jesus is alive.

2) Which verse best sums up the message of the passage? **v 6a**

He is not here, but has risen.

LIVE

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

a) His nature and character?

6 *God's word always is fulfilled .*

7 *God's Word MUST be fulfilled.*

8 *God needs to open eyes.*

b) His grace?

7 *God subjected Himself to sinful man.*

c) Jesus and His salvation?

6 *Jesus has risen.*

Now underline the application of the Main Point.

2) What should I do?

1 *It is never too late to do what is right.*

3 *Never give up searching for the Lord.*

5 *Allow God's Word to question you.*

6 *Believe the mean – Jesus has risen*

8 *Remember the words of Jesus.*

9 *Pass on the message – Jesus has risen.*

10 *Jesus chose all types of 'the last' to be 'first' to receive His message.*

12 *Check out the claims about Jesus for yourself.*

Now underline the application of the Main Point.

Study 12

Luke 24:13-35

On the Road to Emmaus

Background

Only Luke tells us of this incident. He concentrates on the risen Jesus' appearances in the Jerusalem area and does not mention the ones in Galilee.

Jesus' followers were looking for someone to redeem Israel. Redemption in the ancient world signified deliverance from slavery upon payment of a price.

The day was 'far spent' - too late for the 'stranger' to go beyond the village - but not too late for them to hurry the 7 miles back to Jerusalem with the news! At least, being Passover, if nightfall overtook them, the moon was still full.

Word list

- | | | |
|----|-------------------------------------|--|
| 13 | <i>Emmaus</i> | Location of this village is not known. Meaning derived from Hebrew word which means 'warm spring' |
| | <i>about 7 miles</i> | 60 <i>stadia</i> in original Greek was eleven km. |
| 18 | <i>Cleopas</i> | There is no other mention of him in NT. Name is abbreviated from Gk <i>Cleopatros</i> , 'the glory of the father'. |
| | <i>visitor</i> | Jerusalem grew to about 2 million people at Passover. |
| 19 | <i>Prophet</i> | A man called by God and given a message to proclaim, sometimes predicting what is to come. |
| 27 | <i>Moses & all the Prophets</i> | 'Moses' meant the Law; phrase sometimes used to mean all of the Old Testament. |
| | <i>Scriptures</i> | All the Old Testament |
| 30 | <i>took bread...</i> | At a Jewish meal, bread was commonly broken at prayer of thanksgiving; normally done by the host. |
| 32 | <i>opened the Scriptures</i> | <i>i.e.</i> The hidden meaning was made clear to them. |
| 34 | <i>Simon</i> | Simon Peter. Named, because in those days, testimony from female witnesses was not legally admissible. |

Bible Connections

See also John 1:45; 1 Corinthians 15:3-7

21 *redemption by his blood* *see* Rom 3:24; Gal 3:13; Eph 1:7; Heb 9:15

27 *in all the Scriptures* The whole OT from Genesis (3:15) to Malachi (3:1)
See also e.g. Deuteronomy 19:15; Isaiah 7:14, 9:6, 40:9-11, 53:1-12

LOOK

1) The Text

What questions does the passage raise?

- 13 What 'very day'?
Why **60** stadia?
Why 'from Jerusalem'?
- 14 What 'things had happened'?
- 16 How were their eyes kept from recognising Him?
- 17 Why were they looking sad?
- 18 Why is Cleopas named?
Why is the other person not named?
Why did he assume Jesus was a visitor?
- 19/20 What did they believe about Jesus?
- 21 What did they mean – 'to redeem Israel'?
Why do they say, 'Besides this, it is the third day...'?
- 24 Who went to the tomb?
- 25 What had the prophets spoken?
- 26 What is 'His glory'?
- 28 Why 'the village to which they were going' and not simply 'Emmaus'?
Why did He act as if he were going further'?
- 29 What did 'stay with us' mean?
- 31 How were their eyes opened?
Where did he go?!
- 32 Why did their hearts burn?
- 34 When did he appear to Simon?
Why Simon and not Peter (c.f. 12)
What did they mean 'He was known to them in the breaking of bread'?

What surprises or confuses you?

- 31 Why and how were their eyes opened at this time?

2) The Context

a) surrounding passage,

- 13 Two men / two angels (24:4)
They were 'leaving the city'. (c.f. 24:49)
- 23 'Has risen' – quoting the angels (24: 6,34)
- 24 'Some of those' meaning Peter (24:12) and others
- 34 Appeared to Simon, who had recently denied him three times (22:54-62)

b) individual book,

- 16 c.f. The secrets of the Kingdom (8:10).

- 19 Jesus of Nazareth (4:34; 18:37).
 “Who do the crowds say I am?” “Some say...; others say one of the prophets of old has risen’ (9:19)
- 20 They (the chief priests, the rulers and the people) demanded he should be crucified. (23:23)
- 25 The prophets will be accomplished – delivered to gentiles, put to death in shame, raised on the third day (18:31-33).
- 30 Looked to heaven ... said a blessing...broke the bread. (9:16).
- 34 Jesus had changed Simon’s name to Peter (6:14). Jesus reverted to ‘Simon’ when predicting the denial (22:31). Only after the resurrection appearances does Jesus again call him ‘Peter’ (Acts 1:15; 2:14 etc).

c) whole Bible,

- 13 While we were still sinners, Christ died for us. (Romans 5:8)
 Out of his heart will flow springs of living water. (John 7:38)
 Only on the evidence of two or three witnesses shall a charge be established. (Deuteronomy 19:15)
- 16 Eyes were kept from recognizing Him. (Matthew 28:17; John 20:14; 21:4)
- 18 Jesus shared the glory of the Father. (John 17:5)
- 19 ‘mighty in deed’ - (unusual words) (cf Jeremiah 32:19)
- 21 Redeem Israel – (unusual word) (Psalm 25:22; Psalm 130:8)
- 24 Simon Peter and the other disciple whom Jesus loved (John 20:2) ie John.
- 25 Foolish = unbelieving cf (Romans 1:21)
- 29 Urged strongly to stay (Genesis 32:36)
- 31 He saw him no more ... Philip found himself at Azotus . (Acts 8:39,40)
 And their eyes were opened (Matthew 9:30).
- 33 And those gathered together with them i.e. the eleven, all the rest, all the women. (24:9:10)
- 34 The Lord has appeared to Simon (‘Peter’, in 1 Corinthians 15:5)

d) Bible story

See Study 1.

LEARN

- 1) How do you answer the questions the passage raises?
- 13 The ‘very day’ was the day the resurrection was discovered, the Sunday.
 Six is one short of the perfect 7?
 These folk are going in the wrong direction – away from God?
 ‘Jerusalem’ is where the resurrection has taken place.

- 14 'things' = tumultuous reception of Jesus last Sunday, the week of teaching and celebrity status, the crucifixion by the Romans at the crowd's request, stirred up by Jewish leaders.
- 16 They were kept from recognising Him by the Holy Spirit.
- 17 They were looking sad as they believed in Jesus' death but not His resurrection.
- 18 Cleopas is so named as he was seeking 'the glory of the father'.
He is not named, as there was no significance other than a person to witness the event?
He assumed Jesus was a visitor because he seemed ignorant of the tumultuous events of the previous few days. (18b).
- 19/20 They believed Jesus was a prophet: He spoke the Word of God, did mighty things in God's name, but was put to death by the authorities; dashed Cleopas's hopes of Him redeeming Israel, i.e. restoring the kingdom.
- 20 They mentioned chief priests as it was their decision and plot to kill Jesus.
- 21 To 'redeem Israel' meant to liberate and restore Israel as a kingdom.
They say, 'Besides this, it is the third day...' because they were aware of Jesus prediction – they just hadn't believed it.
- 24 Peter and other(s) - John
- 25 All that the prophets had spoken of Jesus' death and resurrection.
- 26 'His glory' this is a direct reference to his divinity – only God has Glory.
- 28 'The village .. going' was meaningful to all readers; the name Emmaus was not. Besides, the exact reference point is not relevant.
He acted as if he were going further' as he waited on their invitation.
- 29 'Stay with us' meant join us for the night?
- 31 Their eyes were opened by the work of the Holy Spirit.
Nowhere! He was just hidden from their eyes.
- 32 'Hearts burned' as God spoke to them, making sense of long familiar words.
- 34 Luke does not state when He appeared to Simon, but see 1 Corinthians 15:5.
Simon is Peter's old name, before he believed in Jesus.
- 35 It meant as they started their meal together, as the bread was broken and given to them. (30)

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

This was the very heart of the Gospel – his body broken and offered to all who would eat. As they saw it, their eyes were open.

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

That day, two disciples were walking away from Jerusalem. The risen Jesus drew alongside them. On enquiry he found that they didn't believe in Him or in His resurrection. (13-24)

He showed them the truth about Himself in all the scriptures (25-27).

They invited him to stay with them. He did, and as He broke bread at the table, God opened their eyes. They recognised him - and he vanished! (28-31).

They believed the scriptures, rushed back to Jerusalem. Finding the 11 and the others they announced the Lord had risen, appeared to them, and had explained how they had understood when he broke the bread. (32-35)

LISTEN

1) What is the lesson or the main point?

Jesus had shown them that all the Scriptures were speaking of Him and anticipating the sacrifice of Himself for His people.

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

Then they told what had happened on the road and how he was known to them in the breaking of the bread.

LIVE

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

a) His nature and character?

16/31 *God opens eyes.*

b) His grace?

13 *Even As we go away from Him, God walks with us.*

35 *God reveals Himself to us through the death of Jesus.*

c) Jesus and His salvation?

19 *Jesus encourages us to rehearse the facts about Him.*

30 *Jesus opens our eyes when we consider Him / His sacrifice for us.*

Now underline the application of the Main Point.

2) What should I do?

- 14 When unsure of what God is doing, rehearse the facts.*
- 15 Be aware of the closeness of Jesus even if we don't perceive Him.*
- 18 Do not let 'sadness' lead to inactivity in seeking the Lord.*
- 26 Recognise the necessity of Jesus' death on the cross.*
- 27 Look for Jesus in all the Scriptures.*
- 29 Be sure to urge Jesus strongly, to stay with you.*
- 32 Expect your 'heart to burn' as I hear Jesus, the Word of God*
- 33 Now is the time to share the message that Jesus is risen*
- 35 Tell the facts – Jesus is found in all the Scriptures which speak of His sacrifice for our sins.*

Now underline the application of the Main Point.

Take a close look at the risen Jesus

Background

The fulfilment of Scripture is a major theme of Luke's Gospel. He sees God as setting out His purpose in Scripture then bringing it to pass. God's plan was not frustrated by the actions of wicked men.

The disciples are beginning to digest the fact of Jesus' resurrection when they get a shock as He suddenly appears in the room with them. (John tells us the door was locked, since the disciples feared being discovered by the Jewish authorities.)

Jesus promises to send them power to be his witnesses. He was referring to The Holy Spirit, who had already featured in Luke's Gospel, always in connection with Jesus Himself; now the Spirit would be given to individual followers. Luke describes this happening in the second chapter of his second volume, The Acts of the Apostles.

Word list

- 36 *Peace be with you.* The normal greeting of the day
- 37 *ghost* *c.f.* Mark 6:49
- 39 *my hands and my feet* *i.e.* His wounds from the crucifixion
- 42 *broiled* Cooked by direct heat
- 50 *Bethany* Village about 3km from Jerusalem beyond Mount of Olives
 The home of Lazarus and his sisters, Martha and Mary.

Bible Connections

See also John 20:19ff for an independent account of the same appearance

- 39 *Touch me and see.* *see also* John 20:27; 1 John 1:1
- 42-43 *ate in their presence* *see also* Acts 10:39-41
- 44 *written in the Psalms* *see* Psalms 2, 16, 22, 69, 72, 110, 118
- 46 *suffer...rise from the dead* *see* Matthew 16:21
- 48 *witnesses* *see* Acts 5:30-32
- 49 *power from on high* Luke 1:39, 67; 2:25; 3:16,22; 4:1,14,18; 10:21
 See also John 14:16,25; 15:26; 16:7-15
- 51 *the ascension of Jesus* *see also* Acts 1:4-11; John 6:62; John 14:2

LOOK

1) The Text

What questions does the passage raise?

36 *What things?*

Why did He say, 'Peace to you'?

Why did His blessing not 'work'?

Why did they think they saw a spirit?

38 *What were their doubts?*

39 *Why His hands and his feet – not his face?*

41 *What does 'disbelieve for joy' mean?*

42 *Why did He ask for something to eat?*

What is the significance of 'broiled fish'?

43 *Why did He eat it 'before them'?*

44 *Why did he say - 'These are my words....'?*

45 *How did He open their eyes?*

47 *What does it mean – "in His name"?*

Why beginning from Jerusalem?

49 *What is 'the promise of the Father'?*

Why 'clothed with power'?

What does it mean 'from on high'?

What surprises or confuses you?

Where is it written in the OT that 'the Christ should suffer.' ? (46f)

2) The Context

a) surrounding passage,

38 *troubled...doubts – c.f. What is this conversation you are holding? (17)*

What things? (19)

44 *Moses and the Prophets and the Psalms (24:27)*

Must be fulfilled (24:7)

45 *Their eyes were opened. (24:31)*

Understanding the Scriptures (24:27, 32)

b) individual book,

36 *Peace among those with whom He is pleased (2:14)*

37 *Spirit seizes him (9:39)*

38 *Troubled, c.f. Zechariah (1:12)*

49 *Glory to God in the Highest (2:14)*

c) whole Bible,

36 *Jesus came and stood among them. (John 20:19).*

37 *A Spirit of divination (Acts 16:16).*

What if a spirit or an angel spoke to Him? (Acts 23:9)

38 *But some doubted (Matthew 28:17).*

47/48 *... Witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth (Acts 1:8).*

Repent and be baptised every one of you in the name of Jesus Christ for the forgiveness of sins. (Acts 2:38).

39 *They have pierced my hands and my feet. (Psalm 22:16).*

40 *Put your finger here, and see my hands; and put out your hand and place it in my side. Do not disbelieve, but believe. (John 20:27 ESV).*

43 *and he stood by them under the tree while they ate. (Genesis 18:8)*

45 *Saul ... you may regain your sight. (Acts 9:17)*

The god of this world has blinded the minds of unbelievers... God ... has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:4,6)

(Paul) reasoned with them from the Scriptures explaining and proving it was necessary for the Christ to suffer and to rise from the dead. (Acts 17:2,3)

47 *Repent and be baptised in the name of Jesus Christ for the forgiveness of sins. And you will receive the gift of the Holy Spirit. (Acts 2:38)*

d) Bible story

See Study 1.

LEARN

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

36 *'These things' were what had happened on the road and how he was known to them in the breaking of bread. (24:35).*

Peace was the promise of the Angel – peace among those with whom (God) is pleased.

They thought they saw a spirit because they didn't believe in the resurrection of the body.

38 *Their doubt was that this was Jesus (not simply a hologram!)*

39 *His hands and his feet showing that though resurrected His wounds from His crucifixion were still visible.*

41 *They rejoiced knowing it was Jesus, but they did not believe He was 'in body'.*

42 *He asked for something to eat to demonstrate that he was 'in body' - 'broiled fish'?!*

- 43 He ate it before them to show that it was really Him in bodily form.
 44 He said - 'these are my words....' Because it was a direct quote. .
 45 Opening their eyes was a direct work of the Holy Spirit.
 47 'In His name' means by His authority.
It shows that it starts there and radiates out.
 49 The promise of the Father is the gift of the Holy Spirit.
'Clothed with power' means the source will be outside themselves and it will enable them to do things that otherwise they would be incapable of.
The source is God Himself.

2) How do you resolve issues that surprised or confused you?
Once you see that the 'Servant' in Isaiah (42:1) is another name for the Christ/Messiah, it is clear that the Christ would suffer (Isaiah 52:13- 53:12). See also Psalm 22.

3) Give an overall 'picture' of the passage in a few sentences.
Jesus appeared among them and gave them peace. They were frightened thinking He was a ghost. He rebuked them showing the physical marks of crucifixion. They struggled to believe He was physically there, so He asked for and publicly ate a piece broiled fish. (36-43)
He told them and enabled them to understand that all the Scriptures told of a suffering Messiah who rose from the dead after three days and instructed proclamation of repentance and forgiveness of sin from Jerusalem to all nations. (44-47)
He said that they would do this by the power of the Father's Spirit which they would receive in Jerusalem (48,49).

LISTEN

1) What is the lesson or the main point?
Because of Jesus' death and bodily resurrection the message of forgiveness of on repentance should be offered to all, Jews first.

2) Which verse best sums up the message of the passage? **v 47**
Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in His name to all nations beginning at Jerusalem.

LIVE

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

a) His nature and character?

44 *God must fulfil His Words in Scripture.*

46 *God revealed His determination that His Messiah would die and rise again.*

47 *God offers repentance and forgiveness in the name of Jesus Christ, through his messengers.*

a) His grace?

37 *God comes to us graciously – not because we deserve it.*

45 *God opens minds to enable people to understand his Word.*

b) Jesus and His salvation?

39 *The risen Lord Jesus has a physical body.*

40 *Jesus bears the marks (not the restrictions) of His wounds on the cross.*

49 *Jesus sends the promise of the Father – the Holy Spirit*

Now underline the application of the Main Point.

45) What should I do?

36 *Be at peace; Jesus is here.*

Ponder Jesus, His place in Scripture and His crucifixion for us.

37 *Do not be frightened of the risen Jesus.*

38 *Listen to Jesus as He questions your unbelief.*

39 *Rise to the challenge of Jesus to test your unbelief.*

41 *Note – there is a stage between unbelief and belief which involves joy!*

45 *Beseech Jesus to open your mind to understand Scripture.*

47 *Proclaim to the nations – repent of your sins and receive the forgiveness of Jesus.*

Now underline the application of the Main Point.

Worship Jesus

Background

Luke describes the Ascension more fully in Acts 1:9-11, where he tells us it happened forty days after Easter Day.

The Ascension differs radically from Jesus vanishing from sight of the two people at Emmaus (24:31). There is an air of finality about it. It is the decisive close to one chapter and the beginning of another. Jesus' earthly work is accomplished.

Luke's gospel ends (v53) where it began (1:5) in the temple and on a note of great joy.

It is not a 'tidying up' at the end of the Gospel but it is the culmination of Luke's account with the disciples finally recognising Jesus as God and bowing before Him in worship.

Word list

50	<i>Bethany</i>	Village situated on slopes of the Mount of Olives
52	<i>worshipped</i>	Greek <i>proskyneō</i> , (<i>lit.</i> forward - kiss); used only once elsewhere in Luke's Gospel – ' <i>(Anna) never left the Temple but worshipped night and day, fasting and praying</i> ' (2:37)

Bible connections

50	<i>Bethany</i>	<i>see</i> Mark 11:1; Matthew 26:6
52	<i>led them out</i>	same root as at His crucifixion – ' <i>they led him away</i> ' (Luke 23:26)
52	<i>Jerusalem</i>	<i>Anna spoke about the child to all who were looking forward to the redemption of Jerusalem.</i> (Luke 2:37)
53	<i>worthy of praise.</i>	<i>Great is the Lord, and most worthy of praise in the city of our God, His holy mountain.</i> (Psalm 48:1)

LOOK

1) The Text

What questions does the passage raise?

- 50 *Why did He lead them out?
Why did He take them to Bethany?
Why did He lift up His hands?
What was blessing / What difference did it make?*
- 51 *Why did He leave **while** He was blessing them?*
- 52 *Why did they worship Him when he had left?
Why did they return to Jerusalem not home to Galilee?*
- 53 *Why did they stay at the Temple?
What were they praising God for?*

What surprises or confuses you?

- 52 *Why did they have great joy – were they not sad He was gone?*

2) The Context

a) surrounding passage,

- 50 *As they led Him away.. (23:26)*

b) individual book,

- 50 *Looking at his disciples, he said, 'Blessed are you who are poor, for yours is the Kingdom of God. Blessed are you who hunger now....' (6:20f)
As He approached Bethphage and Bethany at the hill called the mount of Olives, He sent out two disciples... (19:29)*
- 52 *Anna, daughter of Phanuel, never left the temple but worshiped night and day, fasting and praying. (2:37)
The twelve were with Him, and also some women who had been cured of evil spirits and diseases. (8:2)*
- 53 *I bring you news that will cause great joy for all the people. (2:10)
Praising God – Zechariah (1:64); angels – (2:13); shepherds (2:20). Lame man (5:25); Leper (17:15); blind man (18:43)
One day as He was teaching the people in the Temple courts and preaching the Gospel. (20:1)
As for what you see here (the Temple) the time will come when not one stone will be left on another; every one of them will be thrown down. (21:6)*

c) whole Bible,

- 50 *Elijah went up to Heaven in a whirl wind. (2 Kings 1:11)
The Lord .. my shepherd...leads me. (Psalm 23:2)
Jesus promised to be with them, always. (Matthew 28:20)*
- 51 *Enoch walked with God; then he was no more, because God took Him away. (Genesis 5:24)
'The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious to you; the Lord turn His face towards you and give you peace.' (Numbers 2:22-26) {– the blessing of the priests}*
- 53 *At his tabernacle will I sacrifice with shouts of joy; I will sing and make music to the Lord (Psalm 27:6)
Praising God and enjoying the favour of all the people. (Acts 2:47)*

e) Bible story

See Study 1

LEARN

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

- 50 *Jesus lead them out as He was in total charge.
Bethany was the route of His entrance to Jerusalem (19:29), so it was also the place of His exit.
He lifted up His hands to show that he was imparting something to them – His blessing.
His blessing was His promise to be with them, always, in the Spirit, even though in body He was not.*
- 51 *He left while He was blessing them giving a sense of continuing.*
- 52 *They worshipped Him as they recognised he was God.
They returned to Jerusalem not home to Galilee because they had an entourage of others from Galilee with them in Jerusalem. (8:2)*
- 53 *The Temple was where Jesus had been last preaching and teaching. (20:1)
They were praising God for the resurrection; Jesus' demonstrated of His triumph over death.*

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

They were joyous over His resurrection / triumph over death and that though they could not see Him, He was still with them.

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

He took them to Bethany and was taken up to Heaven. They recognised He was God and returned to Jerusalem and worshipped Him there.

LISTEN

1) What is the lesson or the main point?

The recognition of Jesus as God and the worship of Him is the source of great joy.

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

52 *Then they worshipped Him and returned to Jerusalem with great joy.*

LIVE

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

a) His nature and character?

50 *The Lord leads His people.*

The Lord blesses His people.

53 *The Lord is worthy of our praise – continually!*

b) His grace?

50 *God initiates (He led....He lifted up... While He was blessing.... Then they worshipped Him.)*

c) Jesus and His salvation?

52 *Jesus is worthy of our worship.*

Now underline the application of the Main Point.

46) What should I do?

50 *Follow where Jesus leads.*

51 *Note – Jesus **is** blessing you.*

52 *Worship Jesus with great joy.*

53 *Be continually praising God.*

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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