



Luke 20:1-21:4— “Debates with Jesus”

OBSERVE & REFLECT

(This section is designed to encourage us to reflect on and observe the scripture and weekend sermon.)

READ Luke 20:1-21:4

- ☀ Read the text at least twice. Try reading the text from two different translations.
- ☀ What do you observe in the text? What jumps out at you and grabs your attention? What questions do you have from the text? Pay attention to any action words or phrases and observe what the implications are.

INVESTIGATE & APPLY

(This section focuses on what the scripture has to say as we dig deeper into the Word. It is oriented to create discussion on the Scripture.)

Open: Often protestors will perform symbolic actions that represent what they actually want to say, such as burning a flag or temporarily blocking a road. Why are such symbolic actions often powerful ways of getting a point across?

The box labelled “messiahship” is bigger than anyone had realized. It is designed to contain the one who will share the very throne of God.
-NT Wright

1. Read Luke 20:1-26. Looking back to the end of Luke 19 we see Jesus throwing out those who were selling things in the temple. The question the Jewish leaders ask in Luke 20:1-8 about where he got his authority to command what does and doesn't go in the Temple is a natural one to ask. Jesus answers takes them by surprise and does not seem natural at all. What are the connections Jesus is trying to make between himself John the Baptist?
2. No first-century monarch would have allowed himself to get into the position described in v.9-19, and no land-owner would tolerate for very long that kind of behavior. But there are striking parallels between this story and the last parable Jesus told (19:11-27). How does this parable of the tenants also explain what was happening in Jesus' coming to Jerusalem?
3. What made the question posed to Jesus in v.20-26 a trick question? How does Jesus turn the accusers into the accused and challenge the authorities in the temple all at once? What does it mean to give back to God what belongs to him?
4. Read Luke 20:27-21:4. Now the Sadducees have a question for Jesus. They were the aristocracy of Judaism, and they denied the resurrection of the dead. What points does Jesus make in response to their question? How does Jesus contrast the teachers of the law and the widow in 20:45-21:4?
5. Jesus responds to their “riddle” with a riddle of his own. He quotes from Psalm 110, as Psalm of David about the Messiah who will be enthroned until victory is attained over those who have opposed him, and who will be exalted, bringing judgement upon the unjust. How does Jesus expand the understanding of Messiah for his audience through his use of Ps. 110 in verses 41-44?

NEXT STEPS

- ☀ We have the task of making Christ's lordship known. Normally it wouldn't be appropriate to overturn tables and expel people from buildings. What symbolic actions might be appropriate in our world, to make the point that Jesus possesses all authority in heaven and on earth?
- ☀ We see many examples of people's bias in this passage, and what they will do to Jesus based on these biases. Do you see any bias in yourself? What agendas might you have deep within yourself that keep you from seeing and responding to Jesus as he wants you to?

Luke 20

[1] One day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up [2] and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority." [3] He answered them, "I also will ask you a question. Now tell me, [4] was the baptism of John from heaven or from man?" [5] And they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' [6] But if we say, 'From man,' all the people will stone us to death, for they are convinced that John was a prophet." [7] So they answered that they did not know where it came from. [8] And Jesus said to them, "Neither will I tell you by what authority I do these things."

[9] And he began to tell the people this parable: "A man planted a vineyard and let it out to tenants and went into another country for a long while. [10] When the time came, he sent a servant to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. [11] And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed. [12] And he sent yet a third. This one also they wounded and cast out. [13] Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.' [14] But when the tenants saw him, they said to themselves, 'This is the heir. Let us kill him, so that the inheritance may be ours.' [15] And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? [16] He will come and destroy those tenants and give the vineyard to others." When they heard this, they said, "Surely not!" [17] But he looked directly at them and said, "What then is this that is written:

"The stone that the builders rejected
has become the cornerstone?"

[18] Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him."

[19] The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people. [20] So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor. [21] So they asked him, "Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. [22] Is it lawful for us to give tribute to Caesar, or not?" [23] But he perceived their craftiness, and said to them, [24] "Show me a denarius. Whose likeness and inscription does it have?" They said, "Caesar's." [25] He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." [26] And they were not able in the presence of the people to catch him in what he said, but marveling at his answer they became silent.

[27] There came to him some Sadducees, those who deny that there is a resurrection, [28] and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. [29] Now there were seven brothers. The first took a wife, and died without children. [30] And the second [31] and the third took her, and likewise all seven left no children and died. [32] Afterward the woman also died. [33] In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

[34] And Jesus said to them, "The sons of this age marry and are given in marriage, [35] but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, [36] for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. [37] But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. [38] Now he is not God of the dead, but of the living, for all live to him." [39] Then some of the scribes answered, "Teacher, you have spoken well." [40] For they no longer dared to ask him any question.

[41] But he said to them, "How can they say that the Christ is David's son? [42] For David himself says in the Book of Psalms, 'The Lord said to my Lord, 'Sit at my right hand, [43] until I make your enemies your footstool.'" [44] David thus calls him Lord, so how is he his son?"

[45] And in the hearing of all the people he said to his disciples, [46] "Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, [47] who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

Luke 21

[1] Jesus looked up and saw the rich putting their gifts into the offering box, [2] and he saw a poor widow put in two small copper coins. [3] And he said, "Truly, I tell you, this poor widow has put in more than all of them. [4] For they all contributed out of their abundance, but she out of her poverty put in all she had to live on."