

THE FINAL COUNTDOWN

LUKE 19:28- 22:30

8 STUDIES IN LUKE FOR SMALL GROUPS

JANNALI ANGLICAN CHURCH

BIBLE STUDIES

LEADERS NOTES

These studies in Luke:

1. Luke 19:28-44: The triumphal entry
2. Luke 19:45-20:19: The cleansing of the temple and the parable of the tenants
3. Luke 20:20-26: Paying taxes to Caesar
4. Luke 20:27-44: Questions about the resurrection and the Messiah
5. Luke 20:45-21:4: Beware the scribes and give like a widow
6. Luke 21:5-36: The destruction of the temple and the end of the world
7. Luke 21:37-22:23: The Last Supper
8. Luke 22:24-30: Who is the greatest?

The preaching program for Term 4:

- 17/18th Oct: Luke 19:28-48 What made Jesus angry?
- 24/25th Oct: Peter Sholl
- 31st Oct/1st Nov: Barry Farewell
- 7/8th Nov: Luke 20:1-19 Would we have killed Jesus if he came in our time?
- 14/15th Nov: Luke 20:20-44 How do you answer trick questions?
- 21st/22nd Nov: Luke 20:45-21:4 What religion counts?
- 28/29th Nov: Luke 21:5-38 How do we keep going?
- 5/6th Dec: Luke 22:1-23 How do we remember?
- 12/13th Dec: Luke 22:24-30 Who is the greatest?
- 19/20th Dec: Thanksgiving

Leah's tips in how to use these studies

Consider these studies a guide as you lead your group through Luke's gospel. Please feel to make these studies your own (you may find this article helpful on how to use pre-written bible studies; <https://gotherefor.com/offer.php?intid=29761&changestore=true>).

- the preaching program this Term has some one off sermons. This means that the bible studies and the preaching program will not align every week. If your bible study needs another week, consider spending your first week reading through Luke 19:28-22:30 altogether. You could use the passage printed at the end of these studies to mark down what stands out to you, any questions you have, and application points.
- answering questions individually or in pairs: occasionally I suggest this. We all think differently and some people who are more reflective by nature prefer to have some time to think before they speak. Giving some time for people in your group to write down a response or to talk it over with someone else gives permission not to answer the question immediately. It usually also allows your members to give a more thoughtful answer.
- Bible passage: at the end of these studies, Luke 19:28-21:30 is printed in its entirety. You may find it useful to direct your bible study members to it if there is question which involves writing something down, or marking the text.



Format of these studies:

- **Way in:** there is an introductory question at the start of each study. These are designed to get your group talking and they link into the rest of the study.
- **Context:** this question is designed to give the background for the passage you are studying. It might be reminding your group of what you studied in the previous week or looking at a key Old Testament passage. Context questions can be particularly helpful for newer Christians who may not have as much bible knowledge as your more mature members.
- **Observation:** each week I have included a question which is designed to get your group members closely observing the text. With familiar passages of the Bible (like these chapters of Luke), it can be easy to assume that we already know what the passage says. The observation question in these studies usually involves using a pen and paper. This engages another part of our brain and helps us to slow down as we read the passage.
- **Meaning:** these questions are more similar to traditional bible study questions. Typically, there are more questions than your group may have time to meaningfully discuss. This is deliberate as these studies will be used by a wide range of groups of different sizes and Christian maturity. Some questions may be too basic or too complex for your group; pick which questions will work best for your members. Please do not feel obliged to rush through the study so you can answer every question! Make sure you have enough time to get to the application questions.
- **Application:** these questions are designed to help your group think about and discuss how we should respond to the bible passages. Again, you may choose some weeks to focus on one question.
- **Prayer Suggestions:** these give some pointers as to how to pray from the themes of the passage

In Study Five, I break from this pattern to introduce another way of studying the Bible, called 'the 5 R's'. This comes from AFES groups who have been using it to read Luke's gospel.



Zoom groups

Throughout the studies I have included some tips along the way for those on Zoom. Of course, you will know your group best, so consider whether these suggestions will work for your members. The following is a short explanation of why I have suggested various options:

- Zoom breaks: generally, bible study on Zoom is more tiring than in person. Depending on the length of your bible study, you may find it is helpful to give your members a 'Zoom break' where you invite them to turn off the camera and mute themselves. During this time, your members could do some individual work on the passage but it also gives them permission to get up from their seat, grab a cup of tea, etc.
- Breakout rooms: on Zoom, it is usually more difficult to have a conversation with a larger group as we miss some of the social cues that indicate when someone else is about to speak. In some groups, this means some of our members may find it harder to answer a question, and others may dominate the discussion. Breakout rooms can encourage everyone in your bible study to contribute, especially if you give different breakout rooms a different question or passage to discuss. Then when you come back into the main meeting, you can ask someone from each breakout room to share their breakout room's discussion with the wider group.
- Screen share: you can use function on Zoom to show a picture, a map, a helpful website or the study questions. It can give your group a visual break from seeing each other's faces.

For questions for the whole group, you may find it helpful to be more directive as a leader than you would normally. This may mean you ask a specific group member to answer a question or to give a response to someone else's answer, for example, "Sally, would you like to have a go at the next question?", or "Bill, what do you think about that?".

STUDY 1

LUKE 19:28-44



From top to bottom: Mary Poppins, Salim Mehajer on his wedding day, the Pope, Captain Jack Sparrow.

WAY IN

1) What is a big entrance that someone has made? And what does this entrance say about them? Have a look at the people in the photos for some ideas.

CONTEXT

2) Imagine that you are one of Jesus' disciples. Every year you travel up to Jerusalem for Passover. But this was a special year! Put yourself in their shoes (or sandals) and discuss what Jesus' disciples might have expected as they got close to Jerusalem.

You can discuss this question from memory, or you may want to jog your memory by reading some of these passages (you could give one dot point to a pair of people in your study):

- Predictions that Jesus has made of his death (Luke 9:43-45, 18:31-34)
- Miracles Jesus did publicly (e.g. Luke 18:35-43)
- Expectations that Jesus would become king immediately (Luke 19:11)
- Negative reactions to Jesus (Luke 11:53-54, 13:31-33)

READ THE PASSAGE

Read Luke 19:28-42.

OBSERVATION

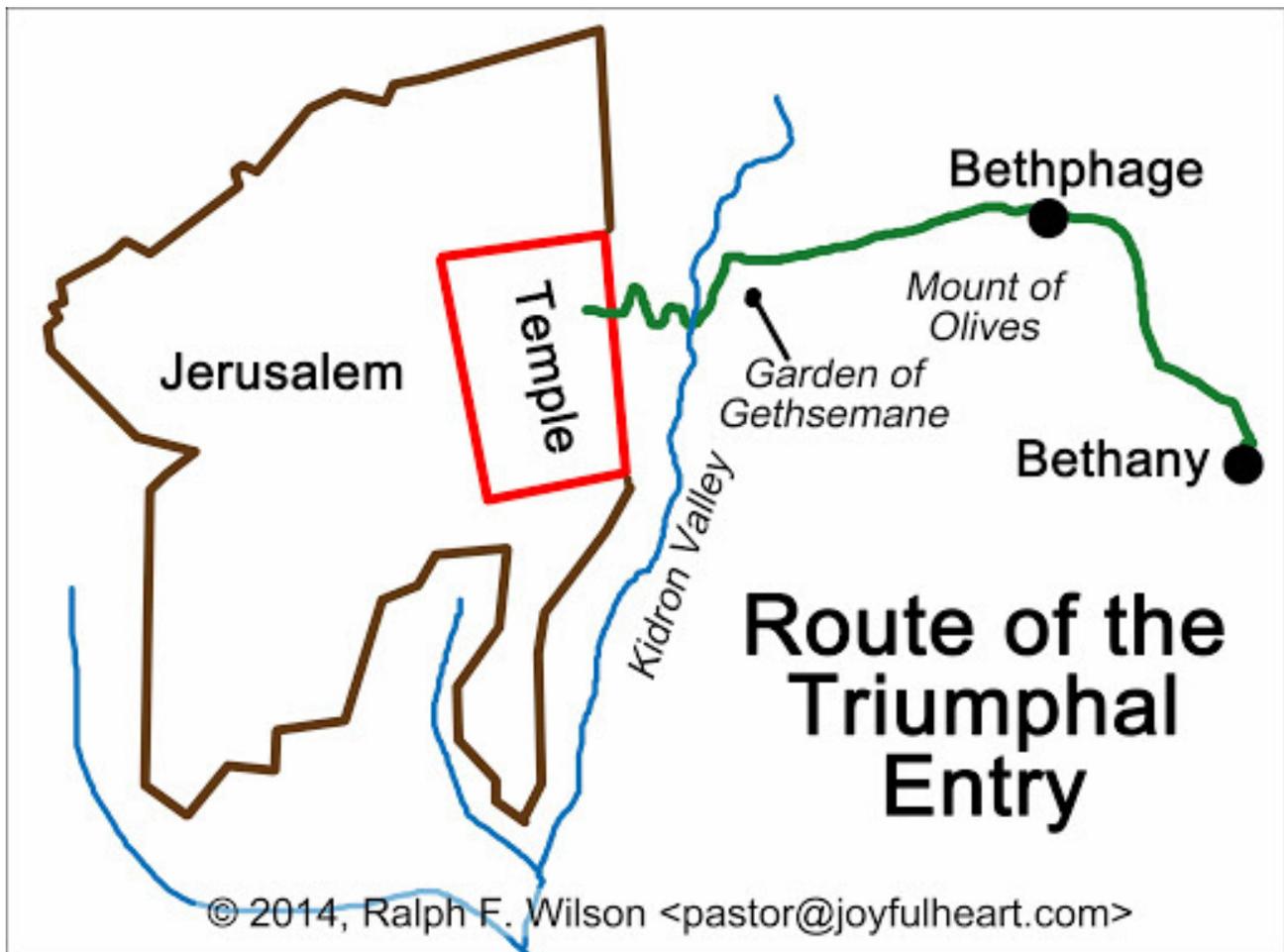
3) Individually, take 5 minutes to look at the passage and at the map below. (You may also be interested in the topographical map and photo at the end of the study).

Mark on the map where the following events occurred:

- v. 29-30
- v. 37
- v. 41 (not a specific place on the map, but estimate where it could be)
- v. 45, 47

Share with your group. What did you notice?

Zoom tip: You could use this observation to time to give your group a "zoom break". Give this question 10 minutes instead of 5, and everyone can turn their video cameras off and mute themselves. If they stay in the meeting they will still hear you call them back to share.



MEANING

Verses 28-39

4) Jesus gives his disciples very specific instructions in verses 29-31.

Why does Jesus ride a donkey into Jerusalem? What claim is he making? Look up Zechariah 9:9 and Psalm 118 to help you.

5) In verses 37 – 39 we see two different groups respond to Jesus. In a pair, pick one of the groups below (disciples or Pharisees) and discuss these questions together.

After 5 minutes or so, come back and share a summary of your discussion with the whole group.

i) How do Jesus' disciples respond? What does their response tell us about who they think Jesus is?

- Optional: look up 2 Kings 9:13 as an example of the custom of spreading your clothes for someone to walk on

ii) How do the Pharisees respond? What does their response tell us about who they think Jesus is?

Zoom tip: you could divide your group into 2 breakout rooms here, and assign room 1 to discuss the disciples' response, and room 2 to discuss the Pharisees. Give them 5 minutes and then bring them back to share.

Verses 41-44

6) What event do you think Jesus is talking about in verses 43-44?

7) Luke could have left this part out of his account. Why do you think he includes it here? What effect does it have on you, and on your view of Jesus?

APPLICATION

Pick one or two of these questions to discuss:

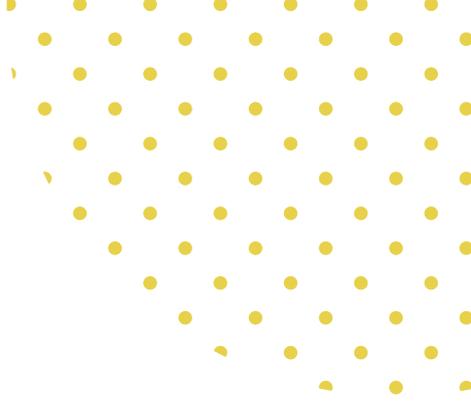
8) Luke wrote his account so that his readers could be certain about what they had been taught (Luke 1:4). What reasons does this passage give us to be certain?

9) What is it about Jesus that has convinced you that he is worthy of praise?

10) Why is it that, when presented with the same evidence, some people accept Jesus as King and others reject him? What are the consequences of this rejection, for a) the Jewish people and b) now?

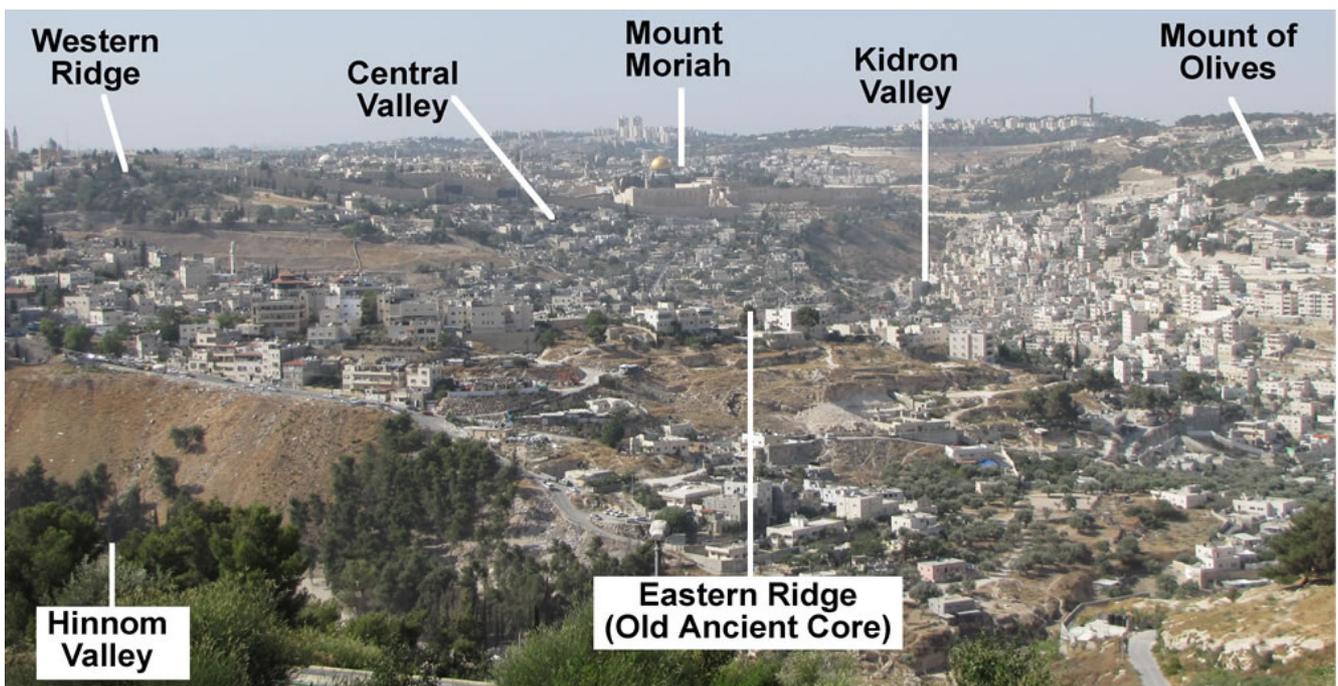
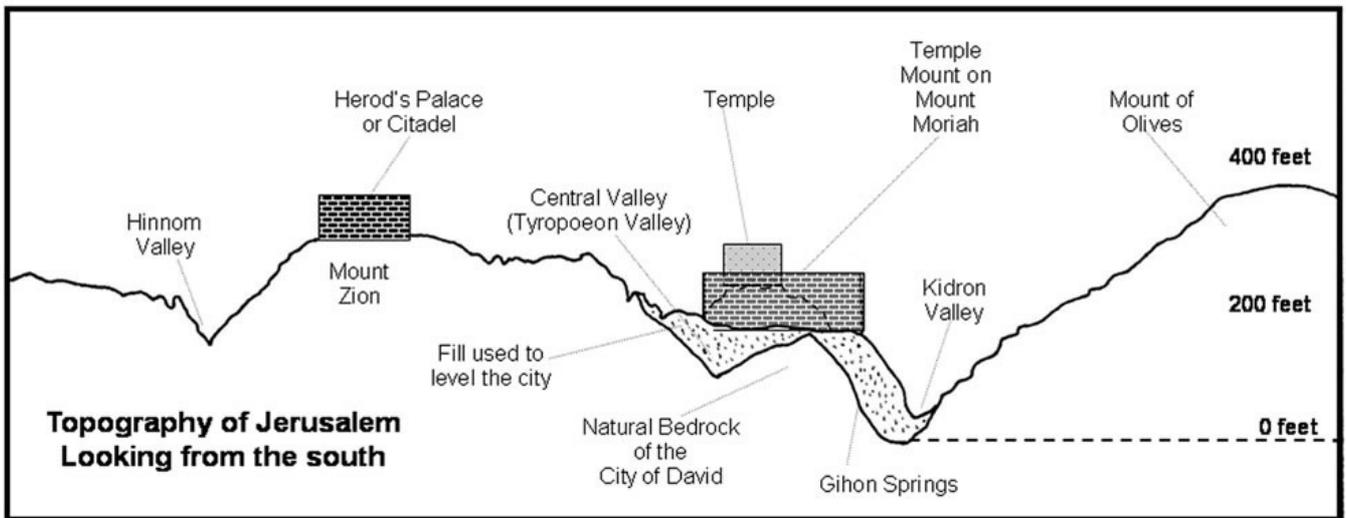
11) It's said that "no one should ever preach on hell without tears".

Do you agree? How do you talk about God's judgment with your unbelieving friends, family and neighbours?



PRAYER SUGGESTIONS

- Praise Jesus for who he is!
- Pray for two people you know who have rejected Jesus.
You may wish to write their names down here:



Pictures from <http://www.generationword.com/jerusalem101/10-central-valley.html>

STUDY 2

LUKE 19:45-20:19

WAY IN

1) How offensive is Jesus today? Think of your non-Christian family, work colleagues, friends or neighbours. Give a reason for your answer.

CONTEXT

2) Up until today's passage, Jesus has been travelling to Jerusalem (since 9:52 in Luke's gospel!). Why is the city of Jerusalem so important in the Bible? What is the significance of the temple?

You may be interested to read this article on what the temple looked like in Jesus' time: <https://www.thegospelcoalition.org/blogs/justin-taylor/what-did-the-temple-look-like-in-jesus-time/>

READ THE PASSAGE

Read Luke 19:45-20:19

OBSERVATION

3) By yourself, take 5 minutes to re-read the passage. What emotions are described or implied? Write the emotions down beside the verses in your bible or in the manuscript of Luke 19:28-22:30 at the end of this book. Here are some emotions to get you started:

- anger
- shame
- shock
- frustration
- envy
- fear

Zoom tip: you could turn your video off here to give a Zoom break

MEANING

4) What does Jesus cleansing the temple say about...

- the state of worship in Israel at the time?
- Jesus himself?

You may wish to look up the Old Testament references that Jesus quotes; Isaiah 56:7 and Jeremiah 7:11.

5) Read verse 20:1-8 again. Why do the chief priests and scribes ask Jesus where his authority comes from? What does their response to Jesus' question in verse 7 tell us about their real motivations?

Background information: John the baptist was an Old Testament style prophet who pointed to Jesus as the Messiah (see Luke 3:15-16).

6) In pairs or small groups, take 7 minutes to read Isaiah 5:1-7 together and fill out the table below. *Zoom tip: go into breakout rooms for 7 minutes.*

In Jesus' parable in verses 9-18, who is indicated by the following characters?

The man who planted the vineyard	
The tenants	
The servants	
The son	

7) Who are the 'others' that the vineyard will be given to in verse 16? (If needed see Isaiah 45:6, Acts 13:46).

8) Where did the authority of the chief priests and scribes come from? What kind of power did they have? How does Jesus challenge their authority and power in this passage?

APPLICATION

9) From this passage only, what words would you use to describe Jesus? Are these the words you would normally use to describe him when sharing the gospel with others?

10) Luke wrote his gospel so we could be certain of what we've been taught (Luke 1:4). Consider the parable of the tenants. How does knowing that Jesus' death was part of God's plans from the start grow your trust in God?

11) It's easy to be critical of the Jews for rejecting Jesus. Do you think we are any better? As we consider that 'by their stumbling, salvation has come to the Gentiles', how should we respond? (see Romans 11:17-24).



PRAYER SUGGESTIONS

- Thank God for his patience in sending his Son to save us, despite our repeated rejection of Him.
- Pray for trust in Jesus, and for God to help us to persevere in faith until the end

STUDY 3

LUKE 20:20-26



WAY IN

1) What do you find most impressive about Jesus?

CONTEXT

2) Take 5 minutes by yourself. Pick one of the following events and turn it into a newspaper headline (or a facebook post)!

- Jesus' entry into Jerusalem (19:28-40)
- Jesus cleansing the temple (19:45-48)
- Jesus debating with the chief priests and scribes (20:1-8)
- Jesus' parable of the tenants (20:9-19)

Zoom tip: you could turn your cameras off for 5 minutes here

READ THE PASSAGE

Read Luke 20:20-26

OBSERVATION

3) In a pair, take 5 minutes to complete the table below. When you've finished, share your results as a group.

Zoom tip: you could send your group into breakout rooms here. When you come back together, you could share this table on screen share, and use the annotate function to write in your answers together.

	What do we learn about the scribes and chief priests?
What they say (v. 21-22)	
Their plans (v. 20, v. 26)	
Their motivations (20:19 from last week)	
Their response to Jesus (v. 26, and – plot spoiler – 22:2)	

MEANING

4) In Jesus' day, paying taxes to Caesar was a hot button issue! Why was it so controversial?

You may find the following background information helpful:

- at the time of Jesus, the Jews were living in their own land (the land of Canaan promised to Abraham) but they were part of the Roman empire.
- Rome heavily taxed provinces like Judea. This money funded their military, impressive buildings and aqueducts as well as Roman religious temples and festivals. Corruption was rife so it also made many public officials very wealthy.
- the coins also functioned as propaganda for Roman rule
- like today, taxes were unpopular - in 6 A.D. a Galilean named Judas revolted because he didn't want to pay a particular Roman tax



A denarius bearing the head of the Roman Emperor Tiberius; the inscription says "Tiberius Caesar, son of the divine Augustus" and on the reverse, "head priest of the Roman religion".

5) What is the trap that the spies have planned?

- What would it mean if Jesus said 'yes' to paying taxes to Caesar?
- What would answering 'no' imply?

6) How does Jesus then turn the tables on his questioners? (see verse 23-25).

7) What does "give back to Caesar the things that are Caesar's and to God the things that are God's" (v. 25) actually mean? Circle one of the options below (or suggest your own!), and then discuss with your group.

Jesus is separating church and state

Jesus is saying that if you use Roman money, you have an obligation to pay back what is owing to Caesar

Jesus is saying everything belongs to God

8) Jesus says that the denarius has the image (or picture) of Caesar on it. What (or who) bears God's image? Read Genesis 1:26-27.

9) What does this passage have to say about:

- God's kingdom and the kingdoms of this world? (for further discussion, see John 18:36)
- our civic obligations? (for further discussion, see Romans 13:1-7)

APPLICATION

10) Throughout this passage and the last two studies we have seen that the scribes and the high priests were not sincerely seeking truth as they questioned Jesus. What are some of the early warning signs of religious hypocrisy? Can you see any in yourself?

11) What do you find more difficult; 'giving to Caesar what is Caesar's' (civic obligations) or 'giving to God what is God's' (serving God)? Have you ever experienced a conflict between your work, family or national responsibilities with being a Christian?

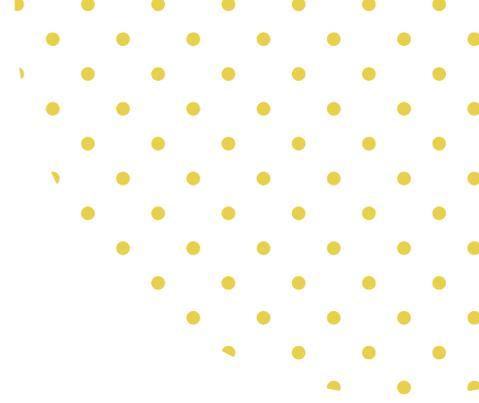
12) What can we learn about Jesus from this passage? How does this make you love or trust in him more?

PRAYER SUGGESTIONS

- Thank God for Jesus and praise God for how Jesus was in control of the events leading up to the cross.
- Pray asking God for wisdom as we navigate life in this world and living for the life to come!

STUDY 4

LUKE 20:27-44



WAY IN

1) Imagine you are having a conversation with a non-Christian friend or relative. They ask you, "How come you are so sure about who Jesus is? I mean, he's a good teacher, sure, but all that stuff about him being God was made up by his disciples years later."

How would you respond? What reasons or evidence might you give? Do you think your evidence would convince them?

CONTEXT

2) In today's passage, Jesus asks the scribes a question referring to Psalm 110. Psalm 110 was a poem written by King David. In pairs, take 5 minutes to read Psalm 110 and answer this question;

What do we learn about David's lord ('my lord' of verse 2) in this psalm?

After you have discussed this in your pair, share with the rest of your group.

Zoom tip: you could go into breakout rooms here for 5 minutes

READ THE PASSAGE

Read Luke 20:27-44. If you like, you could assign different people to read the part of the narrator, the Sadducees, Jesus and the scribes of verse 39.

OBSERVATION

3) By yourself take 5 minutes to re-read the passage. Put a lightbulb next to something that stands out to you. Put a question mark next to a verse that raises any questions for you. After 5 minutes, come back together and share your observations with the group.

Zoom tip: you could turn your camera off here for 5 minutes

MEANING

Verses 27-40

4) Another group of Jewish leaders (the Sadducees) question Jesus. Why do they tell this ridiculous story of one woman marrying seven brothers? What are they trying to prove?

Background information: this is based on the practice of 'levirate marriage' in the Old Testament, where if a husband died, his brother should marry the widow so as to raise up a male heir for his dead brother. See Genesis 38:8, or Deuteronomy 25:5-6.

5) In Jesus' answer to the Sadducees, he shows that they were mistaken. What did the Sadducees get wrong about:

- marriage?
- the resurrection itself? (see verse 27)

6) Can you think of any other passages in the Old Testament which promise (or hint at) the resurrection of the dead? If so, share with your group.

7) Discuss in your group what you think would it be like to believe in God but deny the resurrection. What difference do you think it would make to your life if you stopped believing in a bodily life after death, but stayed religious?

Background information: The Sadducees were a political party of Jews connected with the temple and the priesthood. They didn't believe in the resurrection (or angels) and held that only the first 5 books of the Bible (the Torah) were inspired by God. (This is why it's particularly clever that Jesus refers to the book of Exodus!).

In 2017 the BBC did a survey at Easter time. They found 25% of those who called themselves Christians did not believe in the resurrection, but 20% of non-religious people believed in some sort of life after death - see <https://www.bbc.com/news/uk-england-39153121>

Verses 41-44

8) Who is the Messiah? Share in your group what you know of God's promises in the Old Testament of a coming Messiah. If needed, see Psalm 132:11-14 for a concise summary.

9) What is the answer to Jesus' question? Circle one of the options below. After you have done that, discuss with your group.

The Messiah is descended from David (that is, from David's family)

OR

The coming Messiah will be greater than David was in the Old Testament

10) Why do you think Jesus chooses to ask this particular question to the scribes? And why doesn't he answer it?

APPLICATION

11) What does this part of Luke tell us about Jesus? What difference does it make to your faith to see Jesus as the fulfilment of God's promise in Psalm 110?

12) Reflect on verses 34-36.

- If you are married, how does the coming resurrection age change how you view your marriage?
- If you are single, how does the coming resurrection age change how you view your singleness?

13) How is it that the Jewish leaders can be amazed by Jesus' answers (e.g 20:16, 20:39-40) but still not believe? Do you know anyone in your life who seems similarly blinded to Jesus' identity?

PRAYER SUGGESTIONS

- Thank God that he is not the God of the dead but of the living!
- Pray that everyone will come to accept Jesus as God's long promised King

STUDY 5

LUKE 20:45-21:4



WAY IN

The old song goes:

Turn your eyes upon Jesus

Look full in his wonderful face

And the things of earth will go strangely dim

In the light of his glory and grace

How have you found focussing on Jesus in bible study? Share something you have learnt or an old truth you've been reminded of so far in your study of Luke's gospel.

BIBLE STUDY

For this week, let's try something different. In AFES groups around Australia, they have been reading Luke's gospel using the 5 R's.

The 5 R's are:

- **Retell:** are there parts I find unclear or confusing as I re-tell the narrative?
- **React:** how are different people reacting to Jesus here?
- **Reveal:** what is revealed about Jesus, through his words and actions?
- **Reason:** what reason do I think Luke had, for including this event?
- **Respond:** how will I respond to what this narrative uncovers about Jesus?

These questions can be used with any passage of a gospel. These questions are designed to give us confidence in reading the Bible for ourselves - you could use this if you were reading the Bible with someone who is not yet a Christian.

We will use the 5 R's for today's passage. First, go through the questions as a pair and write down here what you notice. Then go through your answers together with the rest of your group.

Zoom tip: you could go into breakout rooms for the first 20 minutes or so

Retell

Retell the story to each other. Are there parts you find unclear or confusing as you retell the narrative?



React

How are different people reacting to Jesus here? (For this passage you may need to draw on other sections of Luke - have a look at another time Jesus rebukes the scribes in Luke 11:45, 11:53-54).

Reveal

What is revealed about Jesus, through his words and actions?

Reason

What reason do I think Luke had for including this event?

Respond

How will I respond to what this narrative uncovers about Jesus?

PRAYER SUGGESTIONS

- Pray for God's help, by his Spirit, to respond the way you shared.
 - If you wrote down two people to pray for in the first study, pray for them again. Pray for an opportunity to share the gospel with them (and maybe even read Luke together!).
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STUDY 6

LUKE 21:5-36

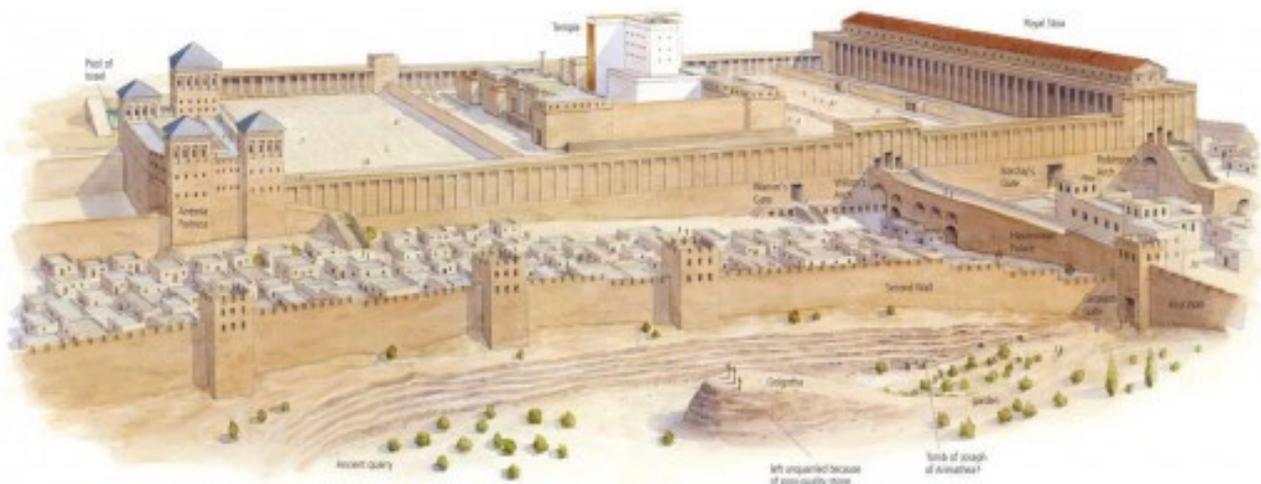
WAY IN

1) Have you ever been to a truly impressive building? What did you feel as you looked at it?

OR

2) Do you remember where you were when you heard about 9/11? How did you feel as you heard about it? In the years since, what do you think 9/11 has come to symbolise about America's place in the world?

Background information: This was the third temple built at Jerusalem. The first temple was built by Solomon and destroyed by Nebuchadnezzar. The second was built by Ezra and Nehemiah (and apparently not as impressive as the first). The 'third' was enlarged and rebuilt around the time of Jesus' birth by Herod and was impressive. Josephus (a Jewish historian of the time) described white marble stones (20 m long by 5 m wide by 2.5 m high!), gold plated doors, gold and silver plated gates. Roman historian Tacitus called the temple "immensely opulent".



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Image from ESV Study Bible - of a scholarly reconstruction of the Temple Mount. The tall white building in the middle is the temple itself, and around it are the temple courts. The hill at the bottom of the picture is Golgotha.

READ THE PASSAGE

Read Luke 21:5-36 together.

CONTEXT

3) In pairs or small groups, read the following verses and answer this question; what kind of expectations may the disciples have had about the kingdom of God? When might they be expecting it to come?

- Luke 4:42-44
- Luke 17:20-21
- Luke 19:11
- Acts 1:1:6-8

Zoom tip: you may want to go into breakout rooms for 5 minutes to answer this question

OBSERVATION

4) Drawing: In pairs, take 8 minutes to draw one part of the passage. You can pick a few verses that stand out to you, or with your group you could divide the passage up so that most of it is covered. Once you've drawn your picture, share it with the rest of your group.

(Please don't feel limited by your artistic skills - stick figures are perfectly acceptable!)

5) Alternative: Your group may not like to draw. Instead, take 10 minutes to re-read the passage for yourself. On your bible or on the passage at the back, mark the following things:

- underline all the direct instructions or commands, e.g. v. 8 "Watch out that you are not deceived"
- circle all the times when Jesus makes a prediction about the future, (you could just circle the word "will"), e.g. "nation will be raised up against nation" v. 10

Once you have finished, share your observations with your group.

Zoom tip: You could use this time to give a "zoom break" and turn your cameras off for 10 minutes or so. Drawing is probably best done individually, and then shared by holding your piece of paper up to the camera. Alternatively, you could take a photo of your drawing and share it to a group message (like WhatsApp).

MEANING

6) Think of Jesus' disciples who first heard all of this. From this passage:

- What would be the most difficult thing for them to hear?
- What would be the most comforting thing for them to hear?

Why do you think that Jesus told them this a few days before his death?

Verses 12-19

7) What does the future hold for Jesus' disciples? How much of this do you think this holds true for us as Christians today?

Verses 20-28

8) What do you think these verses are about? Circle one of the answers below and discuss with your group.

- the second coming (or return of Jesus)
- the end of the world ('the Day of the Lord' or judgment day in the Old Testament; see Isaiah 13:9-13 for an example)
- the destruction of the temple in AD 70
- Jesus' death on the cross

Verses 29-36

9) Jesus tells his disciples to 'recognise that the kingdom of God is near' (v. 31) using the parable of a fig tree. How near or far away do you think the kingdom of God is today? What difference does it make in our daily lives to recognise the times we are living in?

APPLICATION

10) For you personally, what in this passage do you find the most difficult to hear? And what do you find the most comforting?



11) Are there parts of this passage that you find hard to believe? Jesus says "heaven and earth will pass away, but my words will never pass away" (v. 33). How does this assurance from Jesus encourage you?

12) What does it look like in our lives to 'be on our guard' (v. 34)? Discuss some practical ways your group can help each other to keep alert and to persist in prayer, despite the inevitable 'worries of life'!

PRAYER SUGGESTIONS

In pairs, share your responses to the above questions if you haven't already. Pray for each other:

- Thanking God for his redemption in Jesus
- Asking him for the strength to escape the day of judgement by keeping you both persevering in the faith

STUDY 7

LUKE 21:37-22:23

WAY IN

1) Does your family have a particular tradition or ritual around a special day or event? For example, your family now or the family you grew up in may have a special Christmas menu, a way you always celebrate birthdays, or particular ways of marking Australia Day, Chinese New Year or Anzac Day. Share your tradition with your group.

Why is this tradition important to you? What values does your tradition reinforce or teach?

If you enjoyed using the 5 R's method in study 5, this would be a good passage to use this method again. The 5 R's are:

- Retell: are there parts I find unclear or confusing as I re-tell the narrative?
- React: how are different people reacting to Jesus here?
- Reveal: what is revealed about Jesus, through his words and actions?
- Reason: what reason do I think Luke had for including this event?
- Respond: how will I respond to what this narrative uncovers about Jesus?

Alternatively, if you did not enjoy the 5 R's, here are some questions to study this passage below.

CONTEXT

2) In pairs or small groups, read Exodus 11:4-7, 12:1-13 and 12:24-28. Take 5-10 minutes to discuss the following questions together before sharing with your group;

- God commanded the Israelites to celebrate the Passover every year. What were they meant to remember by doing this? (Look at what they were meant to teach their children!)
- In what ways does the Passover point forward to Jesus' sacrifice? List as many ways as you can together.

Zoom tip: You could go into breakout rooms for 10 minutes here.

READ THE PASSAGE

Read Luke 21:37 - 22:23 together.



OBSERVATION

3) By yourself, take 5- 10 minutes to re-read the passage and consider its structure. One way of doing this is to ask yourself; if you were making a movie or a TV series of this part of the Bible, how many scenes would you break this section into?

Either in your bible or in the passage at the end of this booklet, mark the different scenes with a dividing line. If you want to go further, you could designate which scenes might be a 'wide shot' of the scenery of Jerusalem and which might be a 'close up'.

Once you have divided the passage, share your observations with your group. Your group could then discuss why do you think Luke decided to structure this part of Jesus' story the way he has. (For example, some events are summarised very quickly, like the actual preparation of the Passover in verse 13, whereas other events receive a lot more detail, like verses 17-20.) What effect do these decisions have on us, Luke's readers?

Zoom tip: You could turn off your cameras for the individual part of this question to give you a 'zoom break' here.

MEANING

4) In what way do the following characters 'take charge' of events:

- chief priests and the scribes?
- Judas Iscariot?

Even as their plans to kill Jesus take shape, how does Luke show us that Jesus is still in control?

5) In verse 3, Luke describes Satan as 'entering' Judas. What do you think Luke means by this? And why do you think Luke describes the influence of Satan in this way? (You may also want to consider Jesus' words in verses 21-22). What does this indicate about the spiritual forces at work in Jesus' death and resurrection?

Verses 14-21

6) What does Jesus teach us about his death by his words and actions in these verses? What was his death going to achieve? How significant is it that this all happens on the Passover?

APPLICATION

7) How do you view the Lord's Supper? Paul in 1 Corinthians 11 says about the Lord's Supper:

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy way will be guilty of sin against the body and the blood of the Lord. So a man should examine himself..."

How similar is this to how we think of and practice the Lord's Supper? What spiritual benefits should we expect (and shouldn't expect!) from the Lord's Supper?

8) Judas Iscariot was in Jesus' inner circle of the twelve, and yet he betrayed him. What does this teach us about the nature of unbelief? (See John 12:6 for a comment on Judas' character).

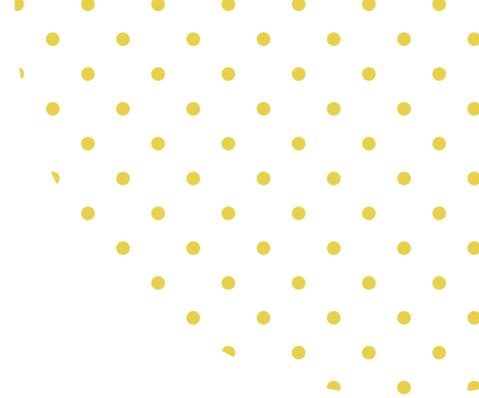
9) Given that this all happened 2000 years ago, how can we say "Jesus died for me"? Are you convinced that Jesus' death has taken away the punishment for your sins, or are you unsure? Discuss with your group how we can become included in this new covenant that Jesus has started.

PRAYER SUGGESTIONS

- If you have been praying for two people that you know who are not yet Christians, pray for them again. If you have had an opportunity to share the gospel with them lately, share that moment with your group.
- Thank God for Jesus' willingness to die a horrible death so that we can be saved!
- Ask God to help us, by his Spirit, to truly understand and appreciate Jesus' death on our behalf.

STUDY 8

LUKE 22:24-30



WAY IN

1) What makes a great leader according to the world? What makes a great Christian leader? What are the similarities and differences?

CONTEXT

2) We have been studying Luke in small chunks, but Luke intended for his gospel to be one big story. To get an idea of the bigger picture, read 22:14-22:65 together. This is Luke's account of all of the last night of Jesus' (earthly) life. Fill out the following table together:

Character in the story	Throughout the night, they were thinking...	Throughout the night, they were feeling...
Jesus		
The disciples		
Judas / chief priests		

Zoom tip: you could read the passage together, then go into 3 breakout rooms. You could assign each breakout room a different character, give them 3 -5 minutes to discuss, and then bring them back to share with the whole group. You could screen share this table and then use the annotate function.

OBSERVATION

3) Re-read Luke 22:24-30 by yourself. Using your own bible or the passage at the back of this booklet, put a question mark next to anything you have questions about, and mark an asterisk next to anything that particularly stands out. Once finished, share your observations with your group.

Zoom tip: You could turn your cameras off at this point.



MEANING

4) Why do you think the disciples argue about who is the greatest at this particular time? (see 22:15-16). Why is their timing so inappropriate?

5) Jesus points to himself as an example in verse 27. In what ways is Jesus:

- greater than the disciples?
- serving the disciples?

6) What does Jesus tell us about the kingdom of God in these verses? (See 13:28-30 for another description).

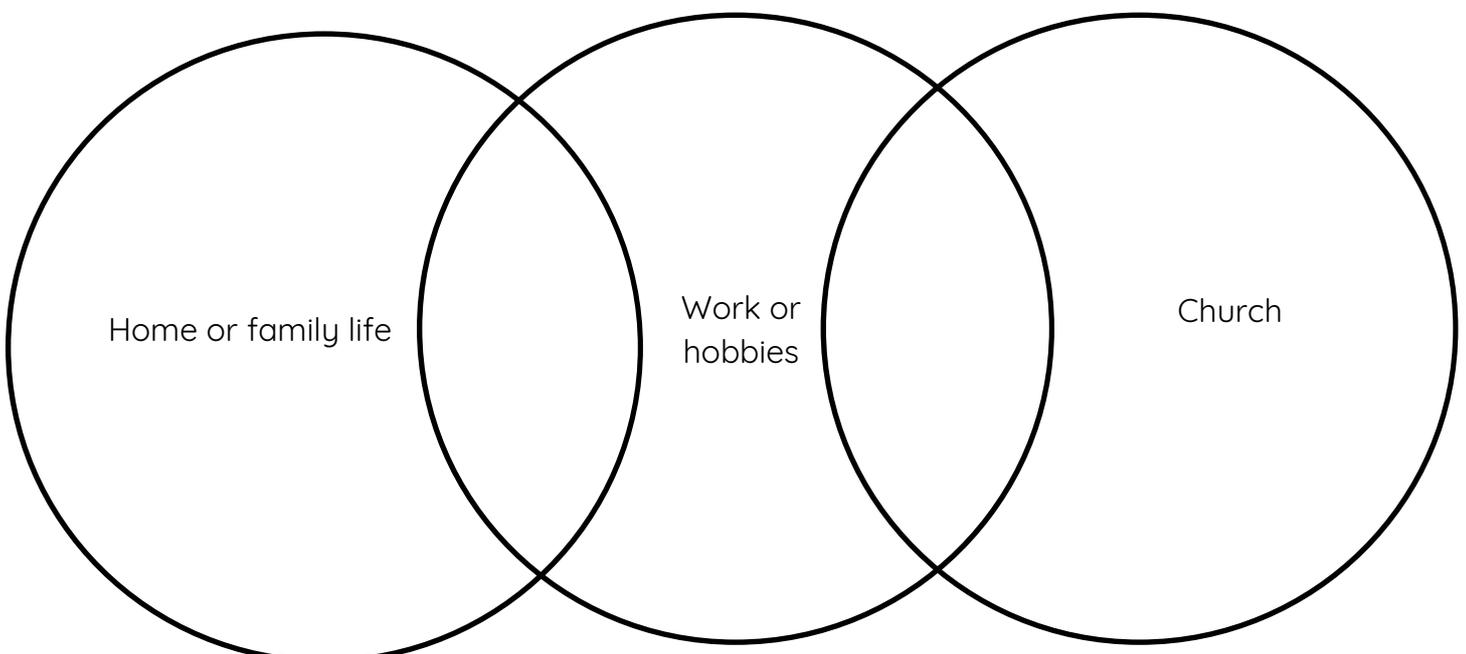
7) Read 1 Corinthians 6:1-3. How do you feel about Paul saying the saints will judge the world?

APPLICATION

8) What does it look like to let Jesus serve you? Consider Mark 10:45 where Jesus says he is giving his life as a ransom for many.

9) What does this principle of servant leadership look like in your daily life? Take a few minutes by yourself to consider the following areas of life. Write down a concrete example of serving others in each circle that applies to you. (If you're struggling, sometimes it is easier to think of a negative example might look like, and reverse it).

Pick one example to share with the person next to you.





10) Jesus' words here are very clear. But often serving others is much harder to do in practice! In pairs, share one area of life where you are struggling to live like Jesus in serving others. Why do you think that might be? How does the thought of the coming kingdom of God encourage you to persist? Pray for each other.

Zoom tip: you could do this question in breakout rooms, and finish the bible study here.

PRAYER SUGGESTIONS

If you have time, read Phillipians 2:5-11 together and reflect on how far Jesus went to serve us.

- Thank God for Jesus giving up his own life so that we could be saved
- Pray for strength that we would live our lives serving others

Luke 19:28-22:30

Chapter 19

28 When He had said these things, He went on ahead, going up to Jerusalem. **29** As He approached Bethphage and Bethany, at the place called the Mount of Olives, He sent two of the disciples **30** and said, "Go into the village ahead of you. As you enter it, you will find a young donkey tied there, on which no one has ever sat. Untie it and bring it here. **31** If anyone asks you, 'Why are you untying it?' say this: 'The Lord needs it.'"

32 So those who were sent left and found it just as He had told them. **33** As they were untying the young donkey, its owners said to them, "Why are you untying the donkey?"

34 "The Lord needs it," they said. **35** Then they brought it to Jesus, and after throwing their robes on the donkey, they helped Jesus get on it. **36** As He was going along, they were spreading their robes on the road. **37** Now He came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen:

38 The King who comes
in the name of the Lord
is the blessed One.
Peace in heaven
and glory in the highest heaven!

39 Some of the Pharisees from the crowd told Him, "Teacher, rebuke Your disciples."

40 He answered, "I tell you, if they were to keep silent, the stones would cry out!"

⁴¹ As He approached and saw the city, He wept over it, ⁴² saying, “If you knew this day what would bring peace—but now it is hidden from your eyes. ⁴³ For the days will come on you when your enemies will build an embankment against you, surround you, and hem you in on every side. ⁴⁴ They will crush you and your children within you to the ground, and they will not leave one stone on another in you, because you did not recognize the time of your visitation.”

⁴⁵ He went into the temple complex and began to throw out those who were selling, ⁴⁶ and He said, “It is written, My house will be a house of prayer, but you have made it a den of thieves!”

⁴⁷ Every day He was teaching in the temple complex. The chief priests, the scribes, and the leaders of the people were looking for a way to destroy Him, ⁴⁸ but they could not find a way to do it, because all the people were captivated by what they heard.

Chapter 20

One day as He was teaching the people in the temple complex and proclaiming the good news, the chief priests and the scribes, with the elders, came up ² and said to Him: “Tell us, by what authority are You doing these things? Who is it who gave You this authority?”

³ He answered them, “I will also ask you a question. Tell Me, ⁴ was the baptism of John from heaven or from men?”

⁵ They discussed it among themselves: “If we say, ‘From heaven,’ He will say, ‘Why didn’t you believe him?’ ⁶ But if we say, ‘From men,’ all the people will stone us, because they are convinced that John was a prophet.”

⁷ So they answered that they did not know its origin.

⁸ And Jesus said to them, “Neither will I tell you by what authority I do these things.”

⁹ Then He began to tell the people this parable: “A man planted a vineyard, leased it to tenant farmers, and went away for a long time.¹⁰ At harvest time he sent a slave to the farmers so that they might give him some fruit from the vineyard. But the farmers beat him and sent him away empty-handed. ¹¹ He sent yet another slave, but they beat that one too, treated him shamefully, and sent him away empty-handed. ¹² And he sent yet a third, but they wounded this one too and threw him out.

¹³ “Then the owner of the vineyard said, ‘What should I do? I will send my beloved son. Perhaps they will respect him.’

¹⁴ “But when the tenant farmers saw him, they discussed it among themselves and said, ‘This is the heir. Let’s kill him, so the inheritance will be ours!’ ¹⁵ So they threw him out of the vineyard and killed him.

“Therefore, what will the owner of the vineyard do to them? ¹⁶ He will come and destroy those farmers and give the vineyard to others.”

But when they heard this they said, “No—never!”

¹⁷ But He looked at them and said, “Then what is the meaning of this Scripture:

The stone that the builders rejected—
this has become the cornerstone?

¹⁸ Everyone who falls on that stone will be broken to pieces, and if it falls on anyone, it will grind him to powder!”

¹⁹ Then the scribes and the chief priests looked for a way to get their hands on Him that very hour, because they knew He had told this parable against them, but they feared the people.

²⁰ They watched closely and sent spies who pretended to be righteous, so they could catch Him in what He said, to hand Him over to the governor's rule and authority. ²¹ They questioned Him, "Teacher, we know that You speak and teach correctly, and You don't show partiality, but teach truthfully the way of God. ²² Is it lawful for us to pay taxes to Caesar or not?"

²³ But detecting their craftiness, He said to them, ²⁴ "Show Me a denarius. Whose image and inscription does it have?"

"Caesar's," they said.

²⁵ "Well then," He told them, "give back to Caesar the things that are Caesar's and to God the things that are God's."

²⁶ They were not able to catch Him in what He said in public, and being amazed at His answer, they became silent.

²⁷ Some of the Sadducees, who say there is no resurrection, came up and questioned Him: ²⁸ "Teacher, Moses wrote for us that if a man's brother has a wife, and dies childless, his brother should take the wife and produce offspring for his brother. ²⁹ Now there were seven brothers. The first took a wife and died without children. ³⁰ Also the second ³¹ and the third took her. In the same way, all seven died and left no children. ³² Finally, the woman died too. ³³ In the resurrection, therefore, whose wife will the woman be? For all seven had married her."

³⁴ Jesus told them, "The sons of this age marry and are given in marriage. ³⁵ But those who are counted worthy to take part in that

age and in the resurrection from the dead neither marry nor are given in marriage. ³⁶ For they cannot die anymore, because they are like angels and are sons of God, since they are sons of the resurrection. ³⁷ Moses even indicated in the passage about the burning bush that the dead are raised, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. ³⁸ He is not God of the dead but of the living, because all are living to Him.”

³⁹ Some of the scribes answered, “Teacher, You have spoken well.” ⁴⁰ And they no longer dared to ask Him anything.

⁴¹ Then He said to them, “How can they say that the Messiah is the Son of David? ⁴² For David himself says in the Book of Psalms:

The Lord declared to my Lord,

‘Sit at My right hand

⁴³ until I make Your enemies Your footstool.’

⁴⁴ David calls Him ‘Lord’; how then can the Messiah be his Son?”

⁴⁵ While all the people were listening, He said to His disciples, ⁴⁶ “Beware of the scribes, who want to go around in long robes and who love greetings in the marketplaces, the front seats in the synagogues, and the places of honor at banquets. ⁴⁷ They devour widows’ houses and say long prayers just for show. These will receive greater punishment.”

Chapter 21

He looked up and saw the rich dropping their offerings into the temple treasury. ² He also saw a poor widow dropping in two tiny coins. ³ “I tell you the truth,” He said. “This poor widow has put in more than all of them. ⁴ For all these people have put in gifts out of their surplus, but she out of her poverty has put in all she had to live on.”

⁵ As some were talking about the temple complex, how it was adorned with beautiful stones and gifts dedicated to God, He said, ⁶ “These things that you see—the days will come when not one stone will be left on another that will not be thrown down!”

⁷ “Teacher,” they asked Him, “so when will these things be? And what will be the sign when these things are about to take place?”

⁸ Then He said, “Watch out that you are not deceived. For many will come in My name, saying, ‘I am He,’ and, ‘The time is near.’ Don’t follow them. ⁹ When you hear of wars and rebellions, don’t be alarmed. Indeed, these things must take place first, but the end won’t come right away.”

¹⁰ Then He told them: “Nation will be raised up against nation, and kingdom against kingdom. ¹¹ There will be violent earthquakes, and famines and plagues in various places, and there will be terrifying sights and great signs from heaven. ¹² But before all these things, they will lay their hands on you and persecute you. They will hand you over to the synagogues and prisons, and you will be brought before kings and governors because of My name. ¹³ It will lead to an opportunity for you to witness. ¹⁴ Therefore make up your minds not to prepare your defense ahead of time, ¹⁵ for I will give you such words and a wisdom that none of your adversaries will be able to resist or contradict. ¹⁶ You will even be betrayed by parents, brothers, relatives, and friends. They will kill some of you. ¹⁷ You will be hated by everyone because of My name, ¹⁸ but not a hair of your head will be lost. ¹⁹ By your endurance gain your lives.

²⁰ “When you see Jerusalem surrounded by armies, then recognize that its desolation has come near. ²¹ Then those in Judea must flee to the mountains! Those inside the city must leave it, and those who are in the country must not enter it, ²² because these are days of

vengeance to fulfill all the things that are written. ²³ Woe to pregnant women and nursing mothers in those days, for there will be great distress in the land and wrath against this people. ²⁴ They will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.

²⁵ “Then there will be signs in the sun, moon, and stars; and there will be anguish on the earth among nations bewildered by the roaring sea and waves. ²⁶ People will faint from fear and expectation of the things that are coming on the world, because the celestial powers will be shaken. ²⁷ Then they will see the Son of Man coming in a cloud with power and great glory. ²⁸ But when these things begin to take place, stand up and lift up your heads, because your redemption is near!”

²⁹ Then He told them a parable: “Look at the fig tree, and all the trees. ³⁰ As soon as they put out leaves you can see for yourselves and recognize that summer is already near. ³¹ In the same way, when you see these things happening, recognize that the kingdom of God is near. ³² I assure you: This generation will certainly not pass away until all things take place. ³³ Heaven and earth will pass away, but My words will never pass away.

³⁴ “Be on your guard, so that your minds are not dulled from carousing, drunkenness, and worries of life, or that day will come on you unexpectedly ³⁵ like a trap. For it will come on all who live on the face of the whole earth. ³⁶ But be alert at all times, praying that you may have strength to escape all these things that are going to take place and to stand before the Son of Man.”

³⁷ During the day, He was teaching in the temple complex, but in the evening He would go out and spend the night on what is called the

Mount of Olives. ³⁸ Then all the people would come early in the morning to hear Him in the temple complex.

Chapter 22

The Festival of Unleavened Bread, which is called Passover, was drawing near. ² The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.

³ Then Satan entered Judas, called Iscariot, who was numbered among the Twelve. ⁴ He went away and discussed with the chief priests and temple police how he could hand Him over to them. ⁵ They were glad and agreed to give him silver. ⁶ So he accepted the offer and started looking for a good opportunity to betray Him to them when the crowd was not present.

⁷ Then the Day of Unleavened Bread came when the Passover lamb had to be sacrificed. ⁸ Jesus sent Peter and John, saying, “Go and prepare the Passover meal for us, so we can eat it.”

⁹ “Where do You want us to prepare it?” they asked Him.

¹⁰ “Listen,” He said to them, “when you’ve entered the city, a man carrying a water jug will meet you. Follow him into the house he enters. ¹¹ Tell the owner of the house, ‘The Teacher asks you, “Where is the guest room where I can eat the Passover with My disciples?’” ¹² Then he will show you a large, furnished room upstairs. Make the preparations there.”

¹³ So they went and found it just as He had told them, and they prepared the Passover.

¹⁴ When the hour came, He reclined at the table, and the apostles with Him. ¹⁵ Then He said to them, “I have fervently desired to eat this

Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it is fulfilled in the kingdom of God.” ¹⁷ Then He took a cup, and after giving thanks, He said, “Take this and share it among yourselves. ¹⁸ For I tell you, from now on I will not drink of the fruit of the vine until the kingdom of God comes.”

¹⁹ And He took bread, gave thanks, broke it, gave it to them, and said, “This is My body, which is given for you. Do this in remembrance of Me.”

²⁰ In the same way He also took the cup after supper and said, “This cup is the new covenant established by My blood; it is shed for you. ²¹ But look, the hand of the one betraying Me is at the table with Me! ²² For the Son of Man will go away as it has been determined, but woe to that man by whom He is betrayed!”

²³ So they began to argue among themselves which of them it could be who was going to do this thing.

²⁴ Then a dispute also arose among them about who should be considered the greatest. ²⁵ But He said to them, “The kings of the Gentiles dominate them, and those who have authority over them are called ‘Benefactors.’ ²⁶ But it must not be like that among you. On the contrary, whoever is greatest among you must become like the youngest, and whoever leads, like the one serving. ²⁷ For who is greater, the one at the table or the one serving? Isn’t it the one at the table? But I am among you as the One who serves. ²⁸ You are the ones who stood by Me in My trials. ²⁹ I bestow on you a kingdom, just as My Father bestowed one on Me, ³⁰ so that you may eat and drink at My table in My kingdom. And you will sit on thrones judging the 12 tribes of Israel.