

Handout 1: Luke Lesson 13

Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. John 12:1-2

The countdown to the Passion of the Christ (*count the days as the ancients' counted with no zero-place-value by counting the first in the series as day #1; note that sundown began the next Jewish day).

Day #1. Saturday, Nisan 9th: Jesus ate the Sabbath dinner with His friends in Bethany and received His second anointing (Jn 12:1-11).

Day #2. Sunday, Nisan 10th: Jesus made His triumphal ride into the city of Jerusalem, cleansed the Temple a second time, and He taught the people at the Temple (Mt 21:1-17; Mk 11:1-11; Lk 19:36-40; Jn 12:12-19).

Day #3. Monday, Nisan 11th: Jesus cursed the fig tree, cleansed the Temple a third time, and He taught at the Jerusalem Temple (Mt 21:18-23; Mk 11:12-19; Lk 20:1).

Day #4. Tuesday, Nisan 12th: Jesus continued to teach at the Jerusalem Temple (Lk 21:37-38).

Day #5. Wednesday Nisan 13th: Jesus' last day teaching in Jerusalem. He had dinner with friends in Bethany where He received His third anointing, and He was betrayed by Judas to the chief priests (Mt 26:1-2, 6-16; Mk 14:1, 3-11; Lk 22:1-6; Jn 13:1-2a).

Day #6. Thursday, Nisan 14th: The day of the Passover sacrifice (Mt 26:12-19; Mk 14:12-16; Lk 22:7-13).

Sundown was the beginning of Friday, Nisan 15th, the appointed time of the sacred meal of the Passover sacrifice on the first night of the Feast of Unleavened Bread. It was on this Jewish feast that Jesus celebrated the Last Supper and instituted the Eucharist. He was betrayed by Judas who leaves without completing the meal. It was that night when Jesus was arrested. He was tried, crucified and died during the daytime of the same Jewish day—the day before the Jewish Sabbath, known as “Preparation Day” (Mt 26:20-27:61; Mk 14:17-15:41; Lk 22:14-23:46; Jn 13:2b-19:31).

Prophecy Lk 19:30-37 = Is 62:6-12, especially verse 11b; Zec 9:9; Jacob/Israel's deathbed prophecy for the tribe of Judah in Gen 49:10-11; 1 Kng 1:32-40.

Jesus' entry into Jerusalem Lk 19:38: see Ps 118:26; Lk 2:14.

Chapter 20: The religious leaders attempt to discredit Jesus with the people and to trap Him into incriminating Himself with the Roman authorities by making treasonous statements. They challenge Jesus by asking Him a series of three questions:

- On His authority to teach as He does (22:2)
- On the payment of Roman taxes (20:22)
- On His understanding of the Resurrection (20:28-33)

Jesus will respond by defeating their traps and will ask two questions of His own on their understanding to two passages from the Psalms which He identifies with Himself:

- Psalms 118:22 (Lk 20:17-19)
- Psalms 110:1 (Lk 20:41-44)

Handout 2: Luke Lesson 13

Symbolic Imagery in the Parable of the Wicked Tenants (Lk 20:9-16a)	
The master/lord of the vineyard	God
The vineyard	God's covenant people, Israel/Judah
The tenants/vinedressers in charge of the vineyard's harvest	The religious authorities whose duty it is to ensure the salvation of the covenant people
The master's journey/absence for a long time	No theophany of God since Mt. Sinai
The three sets of the lord's servants	God's prophets down through salvation history
The lord's son	Jesus, God the Son
The tenants/vinedressers who decide to kill the son	The religious authorities and others who reject Jesus as the Messiah and seek His death
The "others" who will now receive authority over the lord's vineyard	The Jewish and Gentile Christians who will be the "new Israel"* of the New Covenant Church of Jesus Christ.
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Isaiah's vineyard parable (Is 5:1-7) speaks of God's judgment on an unrepentant people: *Now, I will let you know what I mean to do to my vineyard: Take away its hedge, give it to grazing, break through its wall, let it be trampled!* (Is 1:5). The covenant people will lose their special status as keepers of God's "vineyard" in the same way that Luke's parable speaks of judgment on the wicked tenants/vinedressers and their loss of the "vineyard" that will be given to others. The Lord of the vineyard is God and the vineyard is the covenant people of Judah: *The vineyard of the LORD of hosts is the house of Israel, and the men of Judah are his cherished plant; He looked for judgment, but see, bloodshed! For justice, but hark, the outcry!* (Is 5:7).

Luke 20:17-18 *But he looked [emblepo] at them and asked, "What then does this Scripture passage mean: "The stone which the builders rejected has become the cornerstone"? 18 Everyone who falls on that stone will be dashed to pieces; and it will crush anyone on whom it falls."* Lk 20:17 quoting LXX Ps 118:22; the verb *emblepo* implies a direct and intense stare that commands attention. See 1 Pt 2:4-8 quoting Is 28:16; Ps 118:22 and Is 8:14-15. Lk 20:18 see Dan 2:34-35, 45.

Lk 20:20-26 In Jesus' day the Roman denarius bore the image of the emperor Tiberius (ruled 14-37 AD) and the Latin inscription *Tiberius Caesar Divi Augusti Filius Augustus Pontifex Maximus*—"Tiberius Caesar, august son of the divine Augustus, high priest"

Lk 20:27-40

- The Sadducees did not believe in a physical resurrection of the dead like the Pharisees (Lk 20:27; Acts 23:8; Josephus, *Antiquities of the Jews*, 18:1.6).
- The Sadducees only observed the precepts of the written Law in the Torah/Pentateuch (five books of Moses), unlike the Pharisees who also followed the oral Law (Josephus, *Antiquities of the Jews*, 13.5.9; 13.10.6; 18:1.3; *Wars of the Jews*, 2.8.14).
- The Sadducees counted among their supporters the wealthy and the aristocracy (Josephus, *Antiquities of the Jews*, 13.10.6).
- The Sadducees were the main opponents of the Pharisees (*Antiquities of the Jews*, 13.10.6).