

Luke 20

Luke 20:1-8

And it came about on one of the days while He was teaching the people in the temple and preaching the gospel, that the chief priests and the scribes with the elders confronted Him, and they spoke, saying to Him, “Tell us by what authority You are doing these things, or who is the one who gave You this authority?” And He answered and said to them, “I shall also ask you a question, and you tell Me: “Was the baptism of John from heaven or from men?” And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why did you not believe him?’ “But if we say, ‘From men,’ all the people will stone us to death, for they are convinced that John was a prophet.” And they answered that they did not know where it came from. And Jesus said to them, “Neither will I tell you by what authority I do these things.”

- Chapter begins with questioning Jesus' authority after Triumphal Entry—and His cleansing the Temple
- When Jesus taught—it was with authority—people were drawn/listened/ and responded
- To be endued with His power and authority—different than human training
- Tells them to return to John the Baptist—consider—was he a true prophet of God?
- Power and authority were conferred through office in the Old Testament and through relationship in the New Testament
- Royal status of Jesus—conferred at His baptism
- Jesus comes into Jerusalem and cleanses and teaches in the Temple

- Everyone knew how John regarded Jesus—and how Jesus regarded John

Luke 20:9-18

And He began to tell the people this parable: “A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time. “And at the harvest time he sent a slave to the vine-growers, in order that they might give him some of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed. “And he proceeded to send another slave; and they beat him also and treated him shamefully, and sent him away empty-handed. “And he proceeded to send a third; and this one also they wounded and cast out. “And the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’ “But when the vine-growers saw him, they reasoned with one another, saying, ‘This is the heir; let us kill him that the inheritance may be ours.’ “And they threw him out of the vineyard and killed him. What, therefore, will the owner of the vineyard do to them? “He will come and destroy these vine-growers and will give the vineyard to others.” And when they heard it, they said, “May it never be!” But He looked at them and said, “What then is this that is written,

‘THE STONE WHICH THE BUILDERS REJECTED,
THIS BECAME THE CHIEF CORNER stone’?

“Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”

- Previous references to depiction of Israel as a vineyard: Ps 80:8, Jer 2:21, Is 5:1, Ezek 17:5-6, Ezek 19:10, Hos 10:1
- God is the one yearning for a harvest/fruitfulness
- Vinegrowers=leaders of nation (Is 5:1-7)

- Servants=prophets
- Son=Jesus
- Israel had refused to submit or listen to the prophets—they will not make a better response to the Son
- Vinegrowers—kill heir to gain exclusive rights
- This chapter tells a parable that is about Jesus—the Son—coming as the vineyard owner's son, and, as such—is killed.....this is immediately followed with a question about the resurrection
- Even with poor treatment of previous slaves—in the parable—Master displays mercy by sending His Son
- Ps 118:22—Jewish builders reject Christ—the Rock
- Last verse is prophetic—2 comings of Christ
- Once more Jesus' identity as Son of God is underscored

Luke 20:19-26

And the scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them. And they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so as to deliver Him up to the rule and the authority of the governor. And they questioned Him, saying, "Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth. "Is it lawful for us to pay taxes to Caesar, or not?" But He detected their trickery and said to them, "Show Me a denarius. Whose likeness and inscription does it have?" And they said, "Caesar's." And He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's."

And they were unable to catch Him in a saying in the presence of the people; and marveling at His answer, they became silent.

- Scribes and Pharisees discern that previous parable was about them
- In attempting to betray Him—they tempt Him to voice rebellion to Rome—thus incurring outside judgment
- Questions begin with flattery
- Israel is more concerned with the interests of Rome than the interests of God
- Jews considered money unclean—yet they had it in their possession

Luke 20:27-38

Now there came to Him some of the Sadducees (who say that there is no resurrection), and they questioned Him, saying, “Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD TAKE THE WIFE AND RAISE UP OFFSPRING TO HIS BROTHER. “Now there were seven brothers; and the first took a wife, and died childless; and the second and the third took her; and in the same way all seven died, leaving no children. “Finally the woman died also. “In the resurrection therefore, which one’s wife will she be? For all seven had her as wife.” And Jesus said to them, “The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection. “But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC,

AND THE GOD OF JACOB. “Now He is not the God of the dead, but of the living; for all live to Him.”

- Sadducees only accepted the written law of the Old Testament—not the prophetic
- Pharisees believed in the resurrection—Sadducees did not
- Jesus finds Himself in the middle of a spiritual confrontation
- Sadducees try to make doctrine of resurrection appear ridiculous. Not only do they not understand the resurrection, they don't understand marriage either
- Levirate law of marriage—Deut 25:5—preserves the family name
- Pharisees were entirely a religious body---sadducees were fewer in number, but extremely wealthy—had political connections.....collaborating with Rome
- Jesus uses Exodus 3:6 to prove resurrection

Luke 20:39-47

And some of the scribes answered and said, “Teacher, You have spoken well.” For they did not have courage to question Him any longer about anything.

And He said to them, “How is it that they say the Christ is David’s son? “For David himself says in the book of Psalms,

‘THE LORD SAID TO MY LORD,

“SIT AT MY RIGHT HAND,

UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY

FEET.” “David therefore calls Him ‘Lord,’ and how is He his son?”

And while all the people were listening, He said to the disciples, “Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues, and places of honor at banquets, who devour widows’ houses, and for appearance’s sake offer long prayers; these will receive greater condemnation.”

- Most popular title of Messiah was—Son of David
- This is what blind man in Jericho called Jesus
- This is how crowds addressed Him as He entered Jerusalem
- Jesus challenges their thinking by quoting Ps 110:1
- This title implied dominion—as previous Davidic age had been
- Hypocrisy draws the rebuke of Jesus
- Long robes—sign of distinction—of the wealthy, rather than the working class
- Liked to have great appearance in the eyes of man—but knew little of the Presence of God.
- Scribes were not of the working class

Luke Chapter Twenty Workbook

Key Words:

Harmonize:

Read Psalm 110. It is quoted in Luke 20:42-43, Matthew 22:44, Mark 12:36, Acts 2:34-35, and Hebrews 1:13. What is so significant about this Psalm?

Dig:

- 1) At this point, who is in opposition to Jesus?
- 2) What is unusual about the way Jesus often responds to a question?
- 3) What authority did the priests, scribes and elder respect?
- 4) How does the parable of the vinegrowers in Luke 20:9-17 reinforce the discussion about authority?
- 5) What references to time take place in this parable? Are these significant?
- 6) What characteristics does the vineyard owner display in this parable?
- 7) Why is the Old Testament quote from Psalm 118:22 a suitable end to this parable?
- 8) What is an Old Testament picture of the resurrection?
- 9) What does Jesus find disturbing in the behavior of the scribes?
- 10) How does Jesus describe the nature of things following our resurrection? How will it differ from now?

Discuss:

- 1) What are areas in our life that must be 'rendered to Caesar'?
- 2) Is there anything the Church has kept for herself that belongs to Jesus?
- 3) If the religious community was divided at this time between Pharisee and Sadducees (based on doctrine)—how do you see the Church, in the world, most divided today?
- 4) What are some ways we could repent to unity in the Body of Christ?
- 5) What effect does our division have on a watching world?

Point of Prayer:

Pray for places where you recognize division in the Church—locally, nationally, globally.

Integrate:

What other scriptures come to mind as you read this chapter?

Application:

- 1) How do you show respect to authority in your life?
- 2) When do you feel most 'caught' between the Kingdom of God and the Kingdom of the world?
- 3) How do your expressions of submission bring you greater Kingdom authority?

- 4) In this parable, there is conflict between the vineyard owner and his tenants. What is the heart condition at the root of this conflict? Does this exist in the Church today?

- 5) Are you aware of any current ideas about the nature of heaven that are unbiblical?

- 6) Do you like arguing about points of theology? Who is most anxious to argue theology with you? What is the outcome?

- 7) What is the difference between arguing theology and addressing honest questions? How can this be kept profitable?

- 8) When Jesus corrects someone in the scriptures—have you seen the same matters reflected in your own lifestyle?