

4/10/15

Luke 20

Jesus has just cleansed the temple the day before, on Monday, now He is back teaching on Tuesday.

20:1-8 **The authority of Jesus challenged.**

* Matt. 21:23-27; Mk. 11:27-33

20:1-2 The occasion was in the temple.

- 1) "In one of those days" refers to the last week of the ministry of Jesus. vs. 1a
 - a) Jesus rode in on Palm Sunday.
 - b) Jesus cleansed the temple on Monday.
 - c) This is Tuesday.
- 2) Jesus was teaching to believers in the temple and preaching to unbelievers the gospel. vs. 1b
 - a) Chapter 20 has been called "The Day of Questions".
 - b) Ch. 20:1 runs to 22:6.
- 3) Jesus was confronted with members of the Sanhedrin. vs. 1c-2a
 - a) The chief priests were Sadducees.
 - b) The scribes were Pharisees.
 - c) The and elders were the rulers of the people.
- 4) Jesus was asked two questions. vs. 2b-e

- a) Tell us by what authority are You doing these things?" What group or governing office.
- b) Or who is he who gave You this authority? The name of the person.
- c) The authority "exousia" refers to the right to do or act, versus the power to do it,

20:3-4 The response of Jesus.

- 1) Jesus answer their question with a question taking all authority away from them by reversing the confrontation. vs. 3
- 2) Jesus asked if the baptism of John was from heaven or man? vs. 4
 - a) He in affect answered their question, if they answered correctly about his question about John.
 - b) His authority was from heaven, like John.

20:5-7 The response of the Sanhedrin.

- 1) They reasoned "sullogizomai" among themselves, they together thought threw the consequences of the answer. vs. 5
 - a) Is they said heaven, they were guilt of not believing John. vs. 5
 - b) If they said from men, they risked being stoned by the people persuaded John was a prophet. vs. 6

20:8 The answer of Jesus.

- 1) Jesus would not answered them also because they knew the correct answer was from heaven.
- 2) John and Jesus were sent by the Father.
Lk. 1-4

20:9-19 The Parable of the wicked vinedressers.

* Matt. 21:33-46; Mk. 12 :1-11

20:9 The imagery is of a vineyard leased out.

- 1) The word parable “paraboleuomai” is a story form common to the day with a punch-line or key verse or verses, communication one truth alone.
* Literally, to throw something alongside, taking something know, putting next to what you do not know, so that in knowing what you do know, you will know what you did not know.
- 2) The owner of the vineyard planted it and leased it out and took his leave to a far country for a long time.
* This was common in vineyards up in the Galilee.
- 3) The vineyard represents Israel in the Scriptures. Is. 5:1-7; Ps. 80; Jer. 25:1-4; Hos. 9:10

20:10-12 The sending of servants to collect the portion of the harvest as payment.

- 1) The vinedressers beat the first one, giving him nothing. vs. 10
- 2) They treated the second shamefully with nothing. vs. 11
- 3) They wounded the third, casting him out. vs. 12
 - a) The vinedressers are the leaders of Israel.
 - b) The servants all represent the prophet God had sent to Israel!

20:13-16 The ultimate attempt to collect the harvest.

- 1) The owner sent his own son, believing they would respect him and provide the harvest in payment. vs. 13
* Jesus was speaking of Himself, the Son God. Jn. 1:1, 14, 11; Gal. 4:4
- 2) The vinedressers instead thought the owner had died and they would kill the son and possess the vineyard. vs. 14-15a
- 3) The question posed by Jesus, as well as the answer. vs. 15b-16a
 - a) The question, “Therefore what will the owner of the vineyard do to them?” vs. 15b
 - b) The answer is two-fold: destroy the vinedressers and give the vineyard to others. vs. 16a

- 1)) The vinedressers again are the leaders and the nation of Israel to be destroyed in 70 A.D.
- 2)) The Kingdom given to others, are the Gentiles and Jews comprising the church.
- 4) The response of the chief priest, scribes and elders. vs. 16b-c
 - a) Certainly not, they did not agree with Jesus.
 - b) They saw themselves as unremovable.

20:17-19 The prophetic judgment to come upon them.

- 1) The quote is from the Psalms. vs. 17
 - a) The chief cornerstone ties the entire building together. Ps. 118:22-23; "1Pet. 2:7"
 - b) The Hallel Psalms. Ps. 113-118
 - c) Like the rejected stone in the building of Solomon's temple.
- 2) The quote is from Isaiah. vs. 18
 - a) The text is gives a choice. Is. 8:14
 - b) The one falling on the stone to be broken refers to submission to Jesus.
 - c) The one on who the stone falls will refers to resistance and rejection of Jesus, who will be grounded to powder, crush and destroyed in judgment. vs. 18

* The stone in Nebuchadnezzar's dream is Jesus and His Kingdom establish on the earth. Dan. 2:34

- 3) The summary statement of the parable. vs. 19
 - a) The members of the Sanhedrin tried to lay hands of Jesus. vs. 19a

* John says Caiphas prophesied that one should die for the people.
 - b) They feared the people. vs. 19b
 - c) They understood the parable directed to them. vs. 19c

20:20-26 **The question about paying taxes to Caesar.**

* Matt. 22:15-22; Mk. 12:13-17

20:20 The plans to take Jesus.

- 1) They watched Jesus sending spies pretending to be righteous. vs. 20a-b
- 2) The purpose was seize Jesus to deliver Him to Rome. vs. 20c-d

20:21-23 The false flattery towards Jesus.

- 1) That Jesus taught what was right. vs. 21a-c
- 2) That Jesus did not favorite any person. vs. 21c
- 3) That Jesus taught the way of God in truth. vs. 21d

- 4) The question was about paying taxes to Caesar. vs. 22
* The tax for existing, males 14-65, females 12-65
- 5) Jesus could see their craftiness “panourgia”, cunning trickery. vs. 23

20:24-26 The response of Jesus.

- 1) Jesus asked for a coin and whose image was on it? vs. 24
* They answered Caesar’s.
- 2) Jesus declared the dual responsibility of the believer, while in this world. vs. 25
 - a) To human governments, as citizens of this world, Caesar. Rom. 13:1-7; 1Pet. 2:13-17
 - b) To God, as citizens of heaven.
- 3) The pretentious spies failed to entrap Jesus by His words before the people, marveling and keeping silent. vs. 26

20:27-40 **The question about marriage in view of the resurrection.**

* Matt. 22:23-33; Mk. 12:18-27

20:27-28 The pretentious question to Jesus.

- 1) The name Sadducees means “the righteous” from the Hebrew word “Sadoc” just, members of the Sanhedrin.
 - a) They were descendent of Zadoc the priest of David and Zerubbabel.

- b) The Sadducees were a political religious group of wealthy materialist by having made the temple their business and controlled the priestly line.
- c) The Sadducees denied that the oral law was a revelation of God to the Israelites, and excepted only the written law of Moses to be of Divine authority, the Pentateuch, as obligatory on the nation, as the divine authority.
 - d) They became the number one enemies of the gospel in the book of Acts, Pharisees got save, but not one Sadducee. Acts 4:1; 5:17
- 2) The Sadducees denied the resurrection.
 - a) They were the rationalists or liberal theologians, who sought political power.
 - b) They did not believe in angel and spirits. Acts 23:6-9
 - c) This is the case today, most liberal ministers and churches are tied politically and very wealthy.

20:28 The question concerned the Levirate law for marriage.

- 1) The law basically was a provision that the line of the deceased relative might be preserved. Deut. 25:5

- 2) So if a man died without having a son, then his brother not married was to marry the widowed wife.
- 3) Then the first son would be regarded as the dead legitimate man's child to carry on the line of his descendants.
- 4) The first mention of this practice is in Genesis to Er and Onan, where God killed Oman because he did not want to raise up seed to his brother and emitted on the ground. Gen. 38
- 5) Then to Boaz in the book of Ruth. Ruth 4:5, 21

20:29-33 The particular sad story.

- 1) All seven brothers dies childless. vs. 29-31
- 2) The woman finally died also. vs. 32
- 3) The question they believed would entrap Jesus. vs. 33

20:34-36 The answer of Jesus to the Sadducees.

- 1) Jesus declared that marriage is God's institution for the continuation of the human race. vs. 34
- 2) Jesus declared that marriage is not part of the next life with God. vs. 35
 - a) Those counted worthy to attain that age, are those who have repented of their sin, in the name of Jesus are born

again and will be with Jesus in eternity. vs. 35a-b

- b) Those who are with Jesus have no need to marry for heaven does not need to be populated by natural births, but rather by supernatural births. vs. 35c
- 3) Jesus declared that death does not exist in heaven, they are spirit being, as the angels living eternally with Him. vs. 36
 - * This does not mean that angels are sexless, for every times they appear, they do so in the male gender!
- 4) The dead who believe are sons of God, sons of the resurrection, they made their decision while on earth to live for God and depend on Him till death. vs. 36c-d

20:37-38 The proof of the resurrection from the mouth of Moses.

- 1) Jesus declared Moses believed in the resurrection of the dead. vs. 37a
 - a) The Sadducees remember only excepted the books of Moses.
 - b) Jesus is quoting Moses in the book of Exodus, rebuking their wrong interpretation. Ex. 3:1-6
2. Jesus confirmed Moses belief in the resurrection. vs. 37b-38
 - a) The Patriarchs were alive, not dead. vs. 37b

- b) The emphasis is on the contrast, the God of the living, not the dead. vs. 38a
- c) God's sons and daughter are alive, not dead, living with Him. vs. 38b
 - * Matthew and Mark tell us Jesus answered and said to them, "You are mistaken, not knowing the **Scriptures** nor the power of God. Matt. 22:29; Mk. 12:24; 1Cor. 15, Jn. 11

20:39-40 The revelation of the response by the scribes.

- 1) The scribes commended Jesus, "Then some of the scribes answered and said, "Teacher, You have spoken well." vs. 39
 - a) The rationalist were corrected in their mistaken theology.
 - b) The rationalist were given the truth about life after death.
- 2) The religious men and crowds were silenced, "But after that they dared not question Him anymore." vs. 40

20:41-44 **The question Jesus posed to the Sadducees.**

* Matt. 22:41-46; Mk. 12:35-36

20:41 The question pointed out a seeming contradiction.

- 1) Jesus asked how it was possible that people say the Christ is the Son of David?
- 2) The word Christ refers to the Anointed Messiah, God.

20:42-43 The clarification by David.

- 1) Jesus quoted the Psalms. Ps. 110:1
- 2) The quoted is a declaration of God the Father to His Son, Jesus Christ.
 - a) The title LORD is "Yahweh" referring to the Father and Lord is "kurios" to the Son, equivalent to "Adoniah" in Hebrew.
 - b) David is prophesying the promise of God the Father to the Son, Jesus, that He would subjugate all of His enemies at the Second Coming.
 - c) The phrase "Sit on My right hand, occupies the time from the ascension of Jesus to take His place at the right hand of the Father, till the Second Coming. Matt. 22:44; Heb. 1:13

20:44 The question about the conflicting observation.

- 1) David was not talking a literal son, but "son" through his lineage, the phrase "my Lord" is referring to David's Savior, the coming Messiah.

- 2) No Hebrew Father would ever call his son Lord for he had authority until his death, over the son.

20:45-47 The warning of Jesus to His disciples.

- 1) The declaration was before all who had been present, but directed it to His disciples. vs. 45
- 2) Jesus warned about the false humility of the scribes in public. vs. 46-47b
* A more extensive description. Matt. 23:1-36; Mk. 12:37-40
- 3) They will receive a greater condemnation having the knowledge of the word. vs. 47c