

**More than a Carpenter**

**By Josh McDowell**

**The Bible is Reliable**

Lenten Adult Forum

with Cynthia Pigéon

“*The heavens declare the glory of God; the skies proclaim the work of his hands. 2Day after day they pour forth speech; night after night they reveal knowledge*.” ~ Psalm 19:1-2

**What makes Jesus Different?**

* New Atheism
* The Origin of Life
* The Fine-tune of the Universe

**What makes Jesus Different?**

* Jesus is a person, not a religion
* Church is a family, no one is perfect
* Life is a journey, ask questions along the way.

**Are the Bible Records Reliable?**

Having a firm grasp of larger, more generalized topics can give you the confidence to introduce others to the facts about why we can trust that our Bible’s accurately preserve what was originally written by the authors.

There are four areas that give an overview of the reliability of Scripture and include a few memorable supporting facts for each. These points are by no means an exhaustive discussion on defending the validity of the Bible, and they are not intended to be. They will, however, help you navigate a discussion of Scripture’s reliability with truth and confidence.

**We Have Thousands of Biblical Manuscripts**

The fact is, we do not have any of the original writings of Biblical books. The original writings were often written on animal skin and other materials that deteriorated rather quickly. So if what we have are copies of copies of the originals, how can we know that they are accurate?

Fortunately, there is an incredibly high number of surviving copies of original Biblical writings. These copies are called manuscripts, and there are roughly 6,000 surviving manuscripts for the New Testament alone. This makes it the best-attested document of all ancient writings. The next closest contender is Homer’s The Iliad, which has only 600 existing copies.

The value of having a large number of manuscripts is that it provides us with ample opportunity to compare writings, which is especially valuable when cross-checking manuscripts from different geographic areas or from different time periods. When making these comparisons you can determine whether it is apparent that the documents were reliably copied from the same source, and you can quantify where and how they differ.

In short, having an abundance of manuscripts shows us that copying Scripture was not like a game of “telephone.” Comparing the incredible amount of manuscript evidence has shown that the New Testament is 99.5% accurate, and the vast majority of differences are in spelling or minor copyist errors.

Most importantly, you should know that not a single variation in these thousands of manuscripts has been shown to affect a theological issue in any way. While there are undoubtedly differences among the manuscripts, we can have confidence that they stayed true to the originals because the copies themselves are so close to one another, despite being written at different times and in different places.

**Archaeology Supports the Biblical Record**

Archaeology has repeatedly confirmed the accuracy of Biblical places, events, and people. Thousands of archeaological finds have corroborated the accounts of the Bible, and such evidence quickly puts an end to allegations that the history recorded in the Bible is suspect. BeThinking.org has a few important examples of such evidence from archaeology.

It is important to remember that no archaeological finds have ever disproved a single Biblical event, civilization, or individual. On the contrary, there are numerous incidents where archaeology has upheld the facts recorded in Scripture and disproved the skepticism of academics. Archaeology provides further value when considering the discovery of ancient manuscripts, such as with the Dead Sea Scrolls discussed next.

**The Original Writings Were Faithfully Preserved**

The discovery of the Dead Sea Scrolls in the 1940’s allowed scholars to compare Old Testament manuscripts that were separated by hundreds of years. Of particular importance was the newly discovered copy of Isaiah, which predated the earliest known copy of the book by 1,000 yrs.

Comparing the two ancient documents revealed that they were nearly identical, except for some minor spelling or stylistic differences. Even though one of the manuscripts had been copied countless times more than that which was found among the Dead Sea Scrolls, there was no substantial difference between the two texts.

This is one important example of how faithful scribes were when copying the Scriptures. These copies were accurately created by those dedicated to preserving the Word of God. Even though we do not posses any of the original writings, we can be confident that the copies we do have were reliably handed down over the centuries.

**The NT Was Written Shortly After the Events it Records**

Once you have established that our Bibles contain reliable copies of what was originally written, you may find it necessary to provide evidence that the originals were accurate to begin with. After all, it would mean very little to have accurate copies of New Testament writings if the originals were not true. So how can we present the fact that the Bible provides an accurate account of historical events?

When it comes to the New Testament, it is important to know that the gospels were recorded relatively soon after the events which they record. At the very latest, the four gospels were written 40-60 years after Jesus’ resurrection. Many New Testament books predate the gospels. Paul’s letters to the Galatians and Ephesians, for example, were likely written 15-20 years after the time of Christ.

While this may seem like a great deal of time between the events and the writings, it is helpful to note that these dates are remarkably early for ancient documents.

Since the written record was created in close proximity to the actual events, those who wrote these books were in a position to know if they were true or not. And, there would have been living eyewitnesses who could have discredited these texts if they were not accurate.

When Paul defended the reality of the resurrection in 1 Corinthians 15, he said “Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.”

“I and the Father are one,” Jesus said. When the religious leaders prepared to stone him to death, Jesus asked, “I have shown you many good works from the Father; for which of them are you going to stone me?” They answered, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God” (John 10:30-33).

He claimed to be the *only* way to God.

“I amthe way, and the truth, and the life. No one comes to the Father except through me” (John 14:6).

Jesus asked his disciples, “Who do you say that I am?” It is a question that every one of us must answer now…or when we face God at the final judgment: “It is appointed for man to die once, and after that comes judgment” (Hebrews 9:27). Thankfully, the Bible says that whoever believes in Jesus Christ, the Son of God, as their Savior “is not condemned.” But it warns that “whoever does not believe is condemned already, because he has not believed in the name of the only Son of God” (John 3:18).

*Then Levi held a great banquet for Jesus at his house, and a large*

*crowd of tax collectors and others were eating with them. But the*

*Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with*

*tax collectors and sinners?”* Luke 5:29-30

In Jesus’ day, rabbis and other spiritual leaders were the highest members of Jewish society. Everyone looked up to the Pharisees. They were strict adherents to the Law and tradition, and they avoided those whom they deemed “sinners” because they had a “clean” image to maintain. Tax-collectors fell into the “sinner” category.

* Inward and outward etiquette.
* Ways to avoid damaging the brand.

*Jesus answered them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.”* Luke 5:31-32

* Leave things better than you found them.



* Healing physicians.

**Wedding Etiquette**

*They said to him, “John’s disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.” Jesus answered, “Can you make the friends of the bridegroom fast while he is with them? But the time will come when the bridegroom will be taken from them; in those days they will fast.”* Luke 5:33-35

Jesus answered their question by asking them what seemed a strange question. “Can the friends of the bridegroom mourn as long as the bridegroom is with them?” He then made another unusual statement, saying the days were coming when the Bridegroom would be taken from them. He implied that then His disciples will fast with the same consistency and intensity that John’s disciples did.



* The Betrothal

Now that *husband* and *wife* have given

themselves to each other by

* solemn vows,
* with the joining of hands
* and the giving and receiving of rings,

I pronounce that they are husband and wife,

in the Name of the Father, and of the Son, and of the Holy Spirit.

Those whom God has joined together let no one put asunder.

* The Waiting Period
* The Wedding Proper

**Entertaining Change**

*Jesus told them this parable: “No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old. And no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins; the wine will run out and the wineskins will be ruined.**No, new wine must be poured into new wineskins. And no one after drinking old wine wants the new, for they say, ‘The old is better.’”* Luke 5:36-39



* Mending garments
* New Wine and Old Wineskins

Jesus looked beyond culture to people’s heart. Whereas the Pharisees wrote people off simply because of their professions or past, Jesus looked past that and saw their need.

**2. Luke 7:36-50**

When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee’s house and reclined at the table. A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee’s house, so she came there with an alabaster jar of perfume. As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”

Jesus answered him, “Simon, I have something to tell you.

“Tell me, teacher,” he said.

“Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?” Simon replied, “I suppose the one who had the bigger debt forgiven.” “You have judged correctly,” Jesus said.

Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. You did not put oil on my head, but she has poured perfume on my feet. Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little.”

Then Jesus said to her, “Your sins are forgiven.”

The other guests began to say among themselves, “Who is this who even forgives sins?”

Jesus said to the woman, “Your faith has saved you; go in peace.”



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**Entertaining the Uninvited Guest**

Have you ever hosted a party only to have someone unexpected (or possibly unwanted) show up? Jesus went to Simon the Pharisee’s house for a prestigious dinner, where topics of the day were to be discussed. Since the dining areas in the homes of the elite were often partially

open to the street, the public could listen to the conver- sations. Enter the “sinful woman” (7:37). She crossed the invisible barrier into the invited, elite space and shocked all in attendance with her actions.



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This sinful woman knowing who Christ is and hearing He was in her town, came to anoint His feet with a gift of perfume. The Pharisee, instead of rejoicing in the tokens of the woman's repentance, confined his thoughts to her bad character and Jesus’ lack of perception.

* Jesus draws those whom you have not chosen.
* Past performance is not a guarantee of future results.

*A host/hostess has no obligations to an uninvited guest except courtesy. If you cannot conveniently accommodate them explain you are sorry and why (illness in the family, social commitments).* - Luella Cuming

**Entertaining Perspectives**

*Jesus answered him, “Simon, I have something to tell you.” “Tell me, teacher,” he said. “Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty.**Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?” Simon replied, “I suppose the one who had the bigger debt forgiven.” Jesus, “You have judged correctly,”*

Luke 7:40-43

* Parables are for perspective



* Forgiveness by definition can’t be repaid.
* The problem of judging correctly

**On Receiving your Guest Properly**

*The ability to smoothly effect introductions under all circumstances is vitally needed for savoir faire. The basic rules must be memorized; the rest is practice.* - Luella Cuming

*Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair.**You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet.**You did not put oil on my head, but she has poured perfume on my feet.**Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little.”* Luke 7:44-47



* How much do you think you owe?
* Writing thank you notes

Jesus’ host, Simon, does not believe that Jesus is of significant social standing. Simon did not even extend to Jesus the normal greeting courtesies to a guest.

**How to Dismiss your Guests**

*Good hospitality means that a door should never be closed in the face of departing guests. The last thing guests should see is the smiling face of his host or hostess.*

*Then Jesus said to her, “Your sins are forgiven.” The other guests began to say among themselves, “Who is this who even forgives sins?” Jesus said to the woman, “Your faith has saved you; go in peace.”*

Luke 7: 48-50



* The meaning of “faith”
* The meaning of “peace”

Lesson from St. Ambrose: “Who is this woman? Beyond

a doubt she is the church because ...

A. She ignored contemptible society to get near to Jesus.

B. She is ardent in Faith in what Christ can do.

C. She knows Christ to be more than a man.

D. She valued forgiveness over the scorn of society.

What a wonderful change grace makes upon a sinner's heart and life. The full remission of all sins through faith in the Lord Jesus offers the liberty of a new life and a new hope.

**3. Luke 11:37-52**

When Jesus had finished speaking, a Pharisee invited him to eat with him; so, he went in and reclined at the table. But the Pharisee was surprised when he noticed that Jesus did not first wash before the meal.

Then the Jesus said to him, “Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness. You foolish people! Did not the one who made the outside make the inside also? But now as for what is inside you—be generous to the poor, and everything will be clean for you.

“Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone. “Woe to you Pharisees, because you love the most important seats in the synagogues and respectful greetings in the marketplaces.

“Woe to you, because you are like unmarked graves, which people walk over without knowing it.”

One of the experts in the law answered him, “Teacher, when you say these things, you insult us also.” Jesus replied, “And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.

“Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. So, you testify that you approve of what your ancestors did; they killed the prophets, and you build their tombs. Because of this, God in his wisdom said, ‘I will send them prophets and apostles, some of whom they will kill and others they will persecute.’ Therefore, this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all. “Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”



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**Clean what Matters**

Life is messy. In Jesus’ time the roads were dusty and traveling guaranteed a certain measure of dirt on your person. When invited to dine with a Pharisee, Jesus was criticized for not washing. However, the washing for which Jesus was critiqued was not the washing of hands before dinner. Jesus was being judged by the Pharisees because he

didn’t perform their ceremonial washing.The perception of others is sadly often tied to outward appearances. The heart of a godly or truth-seeking person isn’t subject to clothing, style or even personal care.



**Proper Appearance**

*We have all encountered an expensively dressed, impeccably groomed woman and felt cheated when we heard her speak in a loud, crude manner. The contents of the package must be as good on the inside as on the outside. Consider the case of an expensively dressed male, who leans out the window when traffic is snarled and speaks rudely or obscenely to other drivers.* - Luella Cuming

*A Pharisee invited Jesus to dine; when Jesus went in and reclined at the table, the Pharisee was surprised when he noticed that Jesus did not perform the appropriate ceremonial washing before the meal. Then the Lord said to him, “Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness. You foolish people! Did not the one who made the outside make the inside also? But now as for what is inside you—be generous to the poor, and everything will be clean for you.* Luke 11:39- 41

All Jewish sects in Jesus’ day agreed on the need to ceremonial wash to maintain their “clean” status. Thinking that external conformity to the Law was enough to make them clean, the Pharisees did not see that evil is ultimately a matter of the heart.



* Getting to the Inside thorough the Outside
* Heavenly Awareness and Social Awareness
* Interior Generosity

**Personal Piety**

*“Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.* Luke 11:42

Personal piety has to do not only with conduct, but also character. Character is decided by the condition of the heart in the sight of God. Out of the heart are the issues of life. If the love of God be there, holiness will prevail on thought, word, and deed.



* The love of “Personal” piety.
* “Don’t leave the former undone.”

**Awkward Moments**

*One of the experts in the law answered him, “Teacher, when you say these things, you insult us also. “Jesus replied, “And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them. “Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”* Luke 11:45-46, 52

*People who are tactful are settling an example that will be gradually emulated. Tactfulness need not mean always straddling the fence. Sometimes the naked truth has to be told.* - Luella Cuming



* Loving the advancement of others
* Learning the why not just the what

**4. Luke 14:1-24**

One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. There in front of him was a man suffering from abnormal swelling of his body. Jesus asked the Pharisees and experts in the law, “Is it lawful to heal on the Sabbath or not?” But they remained silent. So, taking hold of the man, he healed him and sent him on his way.

Then he asked them, “If one of you has a childor an ox that falls into a well on the Sabbath day, will you not immediately pull it out?” And they had nothing to say.

When he noticed how the guests picked the places of honor at the table, he told them this parable: “When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited. If so, the host who invited both of you will come and say to you, ‘Give this person your seat.’ Then, humiliated, you will have to take the least important place. But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all the other guests. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

Then Jesus said to his host, “When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.”

When one of those at the table with him heard this, he said to Jesus, “Blessed is the one who will eat at the feast in the kingdom of God.”



Image Credit: ©Unsplash

Jesus replied: “A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’

“But they all alike began to make excuses. The first said, ‘I have just bought a field, and I must go and see it. Please excuse me.’

“Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them out. Please excuse me.’

“Still another said, ‘I just got married, so I can’t come.’

“The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, ‘Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.’

“‘Sir,’ the servant said, ‘what you ordered has been done, but there is still room.’

“Then the master told his servant, ‘Go out to the roads and country lanes and compel them to come in, so that my house will be full. I tell you, not one of those who were invited will get a taste of my banquet.’”

**Consider your Conversation**

When Jesus accepted a dinner invitation to the home of a Pharisee, he came prepared to speak on the hot topics of the day: working on the Sabbath, places of honor (at the table) and who gets to sit at God’s heavenly table. Hot topics and touchy subjects still come up at the dinner table today. How do you deal with them? When Jesus had a point to make on a difficult subject, he didn’t go into a long, drawn-out



monologue. He asked well-thought-out questions that engaged people and told interesting stories (parables) to make a complex subject understandable.

**The Art of Good Questions**

*One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. There in front of him was a man suffering from abnormal swelling of his body. Jesus asked the Pharisees and experts in the law, “Is it lawful to heal on the Sabbath or not?” But they remained silent. So taking hold of the man, he healed him and sent him on his way. Then he asked them, “If one of you has a child or an ox that falls into a well on the Sabbath day, will you not immediately pull it out?” And they had nothing to say.* Luke 14:1-7

Whether in a public gathering, a confrontation with his enemies, or a private conversation with his closest friends, Jesus consistently used questions to emphasize a point and create a change of perspective.



* Why is this even a question?
* Law and Gospel

It is of the utmost importance to bear in mind that when a presumptuous question is asked, the appropriate answer

depends upon the kind of person who has offended.

**Dinner Party Seating**

*When he noticed how the guests picked the places of honor at the table, he told them this parable: “When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited. If so, the host who invited both of you will come and say to you, ‘Give this person your seat.’ Then, humiliated, you will have to take the least important place. But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all the other guests. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”* Luke 14:7-11

The heart is a tricky companion. We think we’ve put pride in the back seat of our lives in favor of humility but it jumps in front of us.



* Honor by definition is given
* Remember you don’t know who else

has been invited

**The Invitation List**

*Then Jesus said to his host, “When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.”*

Luke 14:12-14

* Planning for the big dinner party
* Building up your account in the Kingdom

Try to show your guests off to the best advantage. Graciously point out their talents and unusual doings. Remember, they cannot boast about themselves but will appreciate a boost from their hostess and host.

**5. Luke 22:14-38**

When the hour came, Jesus and his apostles reclined at the table. And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.”

And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.But the hand of him who is going to betray me is with mine on the table. The Son of Man will go as it has been decreed. But woe to that man who betrays him!” They began to question among themselves which of them it might be who would do this.

A dispute also arose among them as to which of them was considered to be greatest. Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.



“Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

But he replied, “Lord, I am ready to go with you to prison and to death.”

Jesus answered, “I tell you, Peter, before the rooster crows today, you will deny three times that you know me.”

Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?”

“Nothing,” they answered.

He said to them, “But now if you have a purse, take it, and also a bag; and if you don’t have a sword, sell your cloak and buy one. It is written: ‘And he was numbered with the transgressors’; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.”

The disciples said, “See, Lord, here are two swords.”

“That’s enough!” he replied.

**Important Preparations**

Luke loves meals. This is his seventh meal scene; it is also one of his most dramatic (see 5:29-32; 7:36-50; 9:12-17; 10:38-42; 11:37-54; 14:1-24; two more remain, 24:28-32, 36-43). Such an intimate occasion is the setting for Jesus' final words to his disciples. Added to the intimacy of the scene is its timing. A Passover meal is being celebrated. During the celebration of God's saving of Israel from Egypt, Jesus will discuss his sacrifice on behalf of his disciples. This meal will form the basis of the Lord's Supper but also because Jesus predicts a betrayal, defines true leadership, promises authority to the eleven, predicts Peter's failure and warns of coming rejection. Even as he faces death, Jesus serves by preparing others for their task.

*The first toast given during a dinner is normally offered at the beginning of the meal. Traditionally, the first toast is offered by the host as a welcome to guests. After getting everyone’s attention, the host will open with a strong “hook” and follows with a bit of context and a story.*

*When the hour came, Jesus and his apostles reclined at the table. And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.” After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.” And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.*

Luke 22:14-21



* The example of the host
* The cup divided among you
* Divine remembrance
* Drinking the New Testament

**Awkward Situation**

*But the hand of him who is going to betray me is with mine on the table. The Son of Man will go as it has been decreed. But woe to that man who betrays him!” They began to question among themselves which of them it might be who would do this.* Luke 22:22-23

The final days of Jesus’ life on earth include betrayal by Judas in the form of a kiss. Could Judas Iscariot have changed his own destiny by choosing to not to betray Jesus? Or was Judas destined to betray Jesus?



* The “Son of Man”
* God’s plan and free choice

**Greatness**

*A dispute also arose among them as to which of them was considered to be greatest. Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.* Luke 22:24-30

Luke makes it very clear that Jesus’ coming turned upside-down the religious and cultural norms of his day. The Kingdom Jesus proclaimed was a Kingdom which completely defied everyone’s expectations, and which radically re-defined the very nature and purposes of God.



* An upside-down kingdom
* “Judging the 12 Tribes of Israel”

**Claiming too Much**

*“Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.” But he replied, “Lord, I am ready to go with you to prison and to death.” Jesus answered, “I tell you, Peter, before the rooster crows today, you will deny three times that you know me.”* Luke 22:31-34

*Everyone knows people who brag, boast, and assume false airs of superiority. People of high esteem have no need to convince others of their worth. Presumptuousness is defined as too bold or forward, showing overconfidence and taking liberties.* - Luella Cuming



* All sifted, one in need of prayer
* Circumstantial piety

**Parting Wisdom**

*Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?” “Nothing,” they answered. He said to them, “But now if you have a purse, take it, and also a bag; and if you don’t have a sword, sell your cloak and buy one. It is written: ‘And he was numbered with the transgressors; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.” The disciples said, “See, Lord, here are two swords.” “That’s enough!” he replied.**Jesus went out as usual to the Mount of Olives, and his disciples followed him.* Luke 22:35-38

* The days after the wedding
* Enough is enough

**NOTES:**

Lesson One

Polling Questions:

POLL HERE:

**Lesson One**

**How would your friends and family react to your spouse eating dinner with Donald Trump or Nancy Pelosi? (emjoi)**

**Select the top reason why you would switch a brand? (multiple choice)**

**a. Price**

**b. Quality**

**c. Endorsement**

**d. Customer Service**

**Do you agree or disagree with the following statement: You are the company you keep? (Y/N)**

**When do you fast?**

**a. Before a medical procedure**

**b. Before communion**

**c. During Lent**

**d. When I forget my lunch**

**One word for why you don’t like change?**

**Lesson Two**

**I am happy to receive an unexpected guest when**

**a. The house is clean**

**b. There is plenty of food**

**c. It’s not too late**

**d. I am never happy to receive an unexpected guest**

**Perspectives:**

**Do you see an old lady or a young lady?**



Lesson from St. Ambrose: “Who is this woman? Beyond a doubt she is the church because ...

A. She ignored contemptible society to get near to Jesus.

B. She is ardent in Faith in what Christ can do.

C. She knows Christ to be more than a man.

D. She valued forgiveness over the scorn of society.

C. She knows Christ to be more than a man.

D. She valued forgiveness over the scorn of society.

When you are asked to remove your shoes as someone else’s house, how do you feel inside?

**Lesson Three**

Poll Question:

How much do you agree with the following statement, “Cleanliness is next to Godliness.” (P.S. This is not a Bible verse.)

What is the goal of Chess?

1. Capture the king
2. Have fun
3. Increase intelligence
4. Beat your opponent

The cobbler’s children go barefoot. T/F

“Do you like my hat?” You think it is ugly. What do you do?

1. Agree (Pious Lie)
2. Avoid
3. Fake illness
4. Change the subject

**Lesson Four**

What do you think are the hottest topics of today?

1. Immigration
2. Environment
3. Presidency
4. How to get to Heaven
5. Personal Pronouns

Do you like Chik-fil-a’s policy of not being open on Sunday?

1. Yes
2. No
3. Unsure
4. Yes, except when I am hungry

What do you want most?

1. Freedom
2. Fame
3. Peace
4. Purpose

On a scale of 1 – 8, How worried are you about your place at the table in the Kingdom of God?

**Lesson Five**

Do you prefer to take off a band-aid slowly or quickly?

1. Slowly
2. Quickly

What percent of life do you feel is pre-determined?

1. 10%
2. 25%
3. 50%
4. 75%
5. 90%

Jesus turns upside-down the religious and social norms of the day. Which one most challenge you?

1. Washing the outside does not necessarily clean the inside
2. A person’s past does not necessarily determine their future.
3. A clean conscience doesn’t necessarily make you clean.
4. You only keep what you give away.
5. The person who serves is greater than the one served.

If I were caught boasting it would be about:

1. My looks
2. My accomplishments
3. My intellect
4. My money or possessions
5. My family