

**Chinese Martyrs Catholic Church  
Bible Sharing Program 2012-13  
Gospel of Luke #9: Holy Week, Jesus' Entry into Jerusalem,  
End Times Discourse, Celebration of Passover**

NJBC = New Jerome Biblical Commentary  
CSB = Ignatius Catholic Study Bible  
SN = Special notes  
SK = Chin. Bible (中文思高聖經)  
JNaz = BXVI, Jesus of Nazareth  
RM = JPII, Redemptoris Mater  
CCC = Catechism of the Catholic Church

A	<p><b><u>She ... pondered what sort of greeting this might be (Lk 1:9); Intro of Scripture</u></b></p> <p>“The first two chapters of Luke’s Gospel give evidence of a sphere of tradition in which the remembrance of Mary was cultivated and the Mother of the Lord was loved and praised...The Church neglects one of the duties enjoined upon her when she does not praise Mary. She deviates from the word of the Bible when her Marian devotion falls silent. When this happens, in fact, the Church no longer even glorifies God as she ought” (J. Ratzinger, <i>Mary – The Church at the Source</i>, p.62).</p>	Lk 19:29-22:1-38
B	<p><b><u>Jesus’ Entry into Jerusalem</u></b></p> <ul style="list-style-type: none"> <li>• Introduction of Bethany, Mount of Olives, Eastern Jerusalem</li> <li>• “a colt ... no one has ever yet sat” represents its appropriateness for the holy purpose for which it will serve. This is in fulfillment of the prophet and reveals Jesus as the Prince of Peace.</li> <li>• “Blessed is the King who comes in the name of the Lord! Peace in Heaven and glory in the highest!” – this is one of the psalms sung during the journey to Jerusalem during Passover, Pentecost, and the Feast of Tabernacles (Ps 113-118) – the Hallel Psalms).</li> <li>• “If these were silent, the very stones would cry out” – a literary expression of the revival of truth and righteousness. The motif of “stones” continues to be developed in Lk 19:44, 20:17, 21:6.</li> <li>• Jesus weeps over Jerusalem – echoing words of the OT prophets =&gt; Jerusalem will experience the suffering of 578 BC again. Jerusalem also represents the unrepenting sinners and the consequences of their actions.</li> <li>• Jesus cleanses the Temple – does it occur at the beginning of Jesus’ ministry (Jn 2:14-22) or at the end (Synoptic Gospels)?</li> <li>• The meaning of Cleansing of the Temple: Salvation cannot be purchased with money; our relationship with God is not established through bartering; this eradicates the boundary against the Gentiles as a fulfillment of the universal Catholic Church.</li> </ul>	<p>Lk 19:29-48 Photo Gallery – the Pilgrimage</p> <p>Lk 19:30 1Sam 6:7 Zc 9:9-10 Is 9:5, 1Kings 1:3</p> <p>Lk 19:38, CSB</p> <p>Lk 19:40 NJBC Hg 2:11</p> <p>Lk 19:41-44CSB Is 29:1-3, Ezk 4:1-3</p> <p>Lk 19:44-48CSB Jn 2:14-22</p> <p>R. Rohr, <i>Things Hidden</i>, p. 160, CSB Mt. 21:13, Is.56:7</p>
C	<p><b><u>The Authority of Jesus Questioned</u></b></p> <ul style="list-style-type: none"> <li>• The Parable of the Wicked Tenants – In OT, Israel is often compared to a “vineyard”. “Vineyard” can also represent Jerusalem. The “tenants” represent the Pharisees, chief priests, or the authority who have killed the son of the master and left his body outside of the vineyard. “Cornerstone” is Jesus. Jesus also appoints</li> </ul>	<p>Lk 20:1-21:4</p> <p>Lk 20:9-19 Ps 80:8 Hos 10:1 1Cor 10:4</p>

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	<p>Peter as the “cornerstone” or His representative on earth (Vicar of Christ).</p> <ul style="list-style-type: none"> <li>• The Question of Resurrection – “those who are accounted worth to attain to that age and to the resurrection from the dead neither marry nor are given in marriage”. JPll explains the teaching on chastity based on this scriptural passage. The Sadducees, who have no authority to teach and reject the belief of resurrection, reveals God’s compassion.</li> <li>• “... she out of her poverty put in all the living that she had” – the focus should not be on the 10% but the remaining 90%. God demands us to give 100%.</li> </ul>	<p>Lk 20:27-40 Mt 23:1-3</p> <p>21:1-4, T. Collins, <i>Cornerstones of Faith</i>, p.81.</p>
<b>D</b>	<p><b><u>The Olivet Discourse</u></b></p> <ul style="list-style-type: none"> <li>• “... for many will come in my name, saying ‘I am he!’ (the Messiah)” – see Acts 5:33-39</li> <li>• The key message of the Olivet End Times Discourse is not war, insurrection, or killings but the destruction of the Temple which represents the passing of the OT (the termination of offerings) and the emergence of NT offerings.</li> <li>• The destruction of Jerusalem represents the end of the world. If the nations do not repent, they will be judged and suffer like Jerusalem. Scholars believe that Luke has no knowledge of the incident that took place in 70AD.</li> </ul>	<p>Lk 21: 5-38</p> <p>Lk 21:8</p> <p>JNaz II, p 46</p> <p>CSB 21:5-36</p>
<b>E</b>	<p><b><u>The Last Supper</u></b></p> <ul style="list-style-type: none"> <li>• When did Jesus celebrate the Last Super? Was this the Passover meal?</li> <li>• Why does the Church identify the Last Supper as the establishment of the Sacrament of Holy Orders?</li> <li>• “... the leader as one who serves” – Jesus willingly becomes a slave out of His love for humanity. The Pope, seen as Jesus’ representative, is the servant of servants (Gregory the Great, 6<sup>th</sup> C).</li> <li>• “... as my Father appointed a kingdom for me, so do I appoint for you ...” Jesus’ kingship is the fulfillment of the kingship portrayed in Daniel 7.</li> <li>• “For I tell you this Scripture must be fulfilled in me, ‘And he was reckoned with transgressors’; for what is written about me has its fulfillment” – Jesus, referring to Is 53:12, reveals that His role as the Messiah is rooted in the image of the suffering servant.</li> </ul>	<p>Lk 22:1-38</p> <p>CSB Jn 13</p> <p>CSB 22:19</p> <p>Lk 22:26</p> <p>Lk 22:29 CSB</p> <p>Lk 22:37 CSB</p>