



**DISCUSSION GUIDE FOR SMALL GROUPS
EASTER WEEKEND 2022**

14 APRIL (MAUNDY THURSDAY)

“THE DISCIPLE FACES TEMPTATION” (LUKE 22:39-46)

Study Guide chap.24

15 APRIL (GOOD FRIDAY)

“THE DISCIPLE WATCHES THE CROSS” (LUKE 23:32-35, 44-49)

Study Guide chap.25

16 & 17 APRIL (HOLY SATURDAY & EASTER SUNDAY)

“DISCIPLES AT THE EMPTY TOMB” (LUKE 24.1-12)

Study Guide chap.26

Easter Weekend marks the culmination of Jesus’ life and earthly ministry, and is thus the high point of the church’s calendar.

In a single weekend, God’s gathered people will hear three different sermons on what it means to be Jesus’ disciple in light of these earth-shaking events.

We recognise that Connect Groups will not be able to discuss all three Scripture passages and sermons. We therefore recommend that Connect Groups select only one of the three for this week’s group discussion.

- **Begin by reading the Scripture passage together.**
- **Review the video of the sermon if needed (see <http://www.brmc.org.sg/category/resources/sermons>).**
- **Refer to the [main study guide](#) select from Chapter 24, 25, or 26 as well as this supplementary material.**
- **Feel free to discuss as few or as many questions as best fits your group's current context and present stage in life.**
- **Remember to allocate some time (15-20 min) to pray with and for one another, before ending your group session.**

Info Sidebox

Responding as disciples of Jesus, the Suffering Servant King

Chapters 22-24 of Luke's Gospel recounts Jesus' passion and death (chs. 22-23), and subsequent resurrection and ascension (ch. 24). The Gospel writers' records of Jesus' rejection, suffering, death and resurrection link the identity of Jesus of Nazareth with the Suffering Servant in Isaiah 53, who is also the Davidic Messiah prophesied in Isaiah 11.

In his Gospel account, Luke did not simply tell of Jesus' deeds and words, but also presented with short but highly specific accounts of **individuals interacting with and responding to Jesus**. For instance, we see how some of Jesus' twelve disciples acted in ch. 22 before and during Jesus' unjust trial, and how highlighted characters (who were not part of the twelve) interacted with Jesus in the crucifixion account (23:26-49).

Luke records Jesus' specific "calling out" of Simon Peter (as a representative of all of Jesus' disciples) to be attentive to Satan's temptations (22:31-34), and predicted Simon's threefold denial of Jesus. This is the same Simon Peter who had previously declared Jesus' true identity as "the Messiah of God" (Lk. 9:20), and who also heard Jesus' warning about being ashamed of him and his words (Lk. 9:26). Jesus' prayer for Peter's faith to be restored, and Peter's future role in strengthening Jesus' church amplifies God's restorative grace through Jesus' redemptive work on the cross.

Simon and the other disciples might have felt themselves to be "up to the task" in resisting Satan's temptation (Lk. 22:40), but they finally succumbed to sleep (22:39-46). Simon Peter's faith was severely shaken with the uncovering of Jesus' betrayer, Judas Iscariot, as one of Simon's colleagues in ministry. Jesus' subsequent non-resistance during his arrest would have further contributed to Simon's crisis of faith. Although Simon had followed and was close to the assembly of Jewish leaders, when questioned about his association with Jesus, the temptation to be ashamed of and deny Jesus and his words proved a task too great for Simon in his own human will and strength. Peter's responses reflect fallen humanity's willingness of spirit but weakness of flesh (Matthew 26:41) as rebels/transgressors of God.

Jesus' betrayal, arrest and unjust trial indeed found him numbered with "genuine" rebels - the two criminals (Isa. 53:12, Lk. 22:37 and Lk. 23:32) at the cross on Calvary. The brief

exchange between these criminals and Jesus reflect the **opposing perspectives and responses to Jesus** in the light of sin. While Luke draws his audience's attention to the second criminal's repentance in light of Jesus' innocence and his own guilt (23:41), the other synoptic Gospel writers (Matthew and Mark) indicate that this second criminal had previously joined in the mocking blasphemy with the first criminal and the crowds. This grace revealed at the cross to the second criminal resulted in repentance and faith, now recognising Jesus as the Messiah when calling on Jesus to remember him "when you come into your kingdom" (23:42). Jesus' "intercession for the transgressors" (Isa. 53:12) can be seen at the cross having extended the gift of salvation to the repentant criminal.

Response, Application, Prayer

1. If you have known Jesus as Saviour, Lord and King, what are some of Satan's temptations that have caused (or could cause) your faith in Christ to fail/falter?
 - a. For instance: the temptation to do your own will, rather than the Father's will? (Lk 22.42). Or the temptation to deny Jesus out of fear? (Lk 22.31-34).
 - b. How does the Holy Spirit – poured out by grace because of the intervening work of God's Suffering Servant on the cross – protect us from falling into this temptation, as Jesus had previously taught his disciples to pray (recall the Lord's prayer in Lk. 11:2-4, and also praying for the gift of the Holy Spirit in Lk. 11:9-12)?

2. How does Jesus' death and resurrection shape your relationship with God and your community?

a. Have you ever been cynical (like how the majority of onlookers were at the crucifixion) as to why Jesus did not just save himself on the cross (Lk. 24:37-39)? How does Isaiah's prophecy of God's Suffering Servant (Isa. 53), especially the substitutionary and redemptive role the Servant plays, reshape your view of Jesus' sacrifice on the cross?

b. To what extent are you convinced of Jesus' innocence and our own sin and brokenness?

c. How does Jesus' work on the cross inspire you to give praise to God?

d. In what way does Jesus' logic/reason-defying resurrection cause you to marvel (Lk. 24:12)?

e. This Easter season, what in particular do you need to remember about Jesus' rejection, suffering, death and resurrection (Lk. 24:6-8, 25-27, 44-49)?