



Luke

Mike Willis



The Book of Luke

By Mike Willis



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Cover Photo: This cover picture shows the Jordan River north of the Sea of Galilee, near Dan. Waters from four head waters flow into the Jordan before it enters the Sea of Galilee.

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The gospel of Luke is part of a two-volume work, its companion volume being Acts. The author of Luke-Acts wrote more pages in the New Testament than any other author. The two works are addressed to the same person, a man named Theophilus.

Facts about the Author

The name of Luke occurs three times in our New Testament. Colossians 4:14 identifies Luke as “the beloved physician” (his vocabulary and Greek sentence structure reflect a more educated author than most of the writers of other New Testament books) and distinguishes him from those “who are of the circumcision” (Col. 4:11-13). Philemon 24 names Luke as one of Paul’s companions while he was a prisoner at Rome. 2 Timothy 4:11 reveals that Luke was with Paul shortly before his death in Rome at the hand of the Roman emperor.

We can identify him as the author of Luke-Acts by the process of elimination (see *Introduction to the New Testament* by Everett F. Harrison, 196 to show how all others of Paul’s traveling companions are eliminated). The author of Acts was one of Paul’s traveling companions as shown by the “we” sections of Acts. He joined Paul at Troas on his second missionary journey (Acts 16:10) and accompanied him to Philippi where he stayed (Acts 17:1) until he rejoined him on Paul’s third journey (Acts 20:5, 6). He was a constant companion of Paul from then through the remainder of the book of Acts. The Lukan authorship of Luke-Acts is supported by early patristic writings.

Luke associations during this time gave him ample opportunity to discuss with eyewitnesses the events surrounding Jesus’ life and

the beginning of the church (Luke 1:1-2). When he accompanied Paul to Jerusalem, he had opportunity to meet and talk with many who were eyewitnesses of the Lord. Also, during Paul’s two year imprisonment at Caesarea (Acts 24:27), Luke had opportunity to associate with many Christians in the general vicinity who had personal contact with Jesus during his earthly life. He probably had opportunity to meet Mary, the Lord’s mother, and hear her account of the birth of Jesus.

Later, both Mark and Luke were with Paul in Rome (Phile. 24) where Mark and Luke had opportunity to associate with one another. Luke had opportunity to be exposed to the gospel that Mark had written, and may have been alluding to this in his opening comments—“Forasmuch as many (Mark and several others, mw) have taken in hand to set forth in order a declaration of those things which are most surely believed among us.”

Lesson 1

Introduction

Luke 1:1-4

Facts about the Recipient

Luke is written to one addressed as “most excellent Theophilus” (1:3). Acts drops the designation “most excellent.” The designation suggests that Theophilus was some important Roman of-



This picture shows the location where Paul was imprisoned at Caesarea.

ficial. There is insufficient evidence to conclude anything more definite concerning Theophilus.

Date of the Books

To determine a precise date when Luke or Acts was written is impossible. However, these facts seem evident. When Acts was completed, the outcome of Paul’s trial was not known; Paul was still alive and in a Roman prison. He quoted from Luke’s Gospel (Luke

10:7) in 1 Timothy 5:18. Inasmuch as his death is generally considered to have occurred in AD 66, the book of Acts is not likely to have been written after that date. Luke was written before the hook of Acts (Acts 1:1). Two dates for Luke are generally suggested for those who thus date Acts: (1) AD 58 during the two years that Paul was in prison in Caesarea (Thiessen, *Introduction To*

calls it “scripture” and parallels it to an Old Testament quotation, puts the canonicity of the book beyond doubt; a Holy Spirit inspired apostle labels Luke’s Gospel as Scripture.

Peculiarities In Luke’s Gospel

1. The book of Luke does not follow a strict chronological order in its record of the life of Jesus. In many areas, the arrangement is topical rather than

chronological. R.C.H. Lenski commented, “Luke does not follow the chronological order of events except in certain sections and especially where this is necessary because of the nature of what is recorded” (*Interpretation of St. Luke’s Gospel*, 19).

2. The Gos-

pel of Luke is apparently addressed to Gentiles and seeks to address its message to men of every race, not primarily to a Jewish audience (as Matthew’s Gospel). Luke traces Jesus’ genealogy back, not to Abraham, but to Adam, the father of all mankind. Luke emphasizes the role of gentiles in his Gospel.

His is the cosmopolitan Gospel; he speaks of the “good tidings of great joy which shall be to all the people” (2:10). He represents Simeon as saying of Christ that He is, “A light to lighten the Gentiles” (2:32). The widow of Zarephath and Naaman the Syrian are mentioned only by Luke (4:25-27). He alone relates the parable of the Good Samaritan (10:25-37); he alone tells of the Samaritan who returned to praise

God (17:16); he alone speaks of the “times of the Gentiles” (21:24) (Thiessen, *Introduction to the New Testament*, 157).

3. The Gospel of Luke has a particular concern for the poor, lowly, and under privileged (4:18; 6:20-21; 8:1-3).

4. The Gospel of Luke emphasizes the Holy Spirit (4:1, 14; 11:13; cf. parallels).

5. The Gospel of Luke emphasizes prayer (3:21; 6:12; 9:28). Additional peculiarities could be cited.

6. The Gospel of Luke may be classified as apologetic literature. This refers to a kind of literature in which the author would mount a defense for a person or social group. In Luke, the author provides an apologetic to tell us who Jesus was and in Acts a defense of his disciples, the church.

7. Luke’s gospel is a biographical narrative which includes both the birth and death of Jesus.

The Life of Jesus Rests on Historical Evidence

The record of the life, miracles, death, burial, and resurrection of Christ rests on solid historical evidence. Luke’s account was written within 30-35 years of the events reported. The historian consulted the eyewitnesses, many of whom were still living when he wrote his book. His record is written in the framework of history (cf. 1:5; 2:1; 3:1-2) and in geographical locations easily identifiable. This stands in contrast to fiction which opens, “Long, long ago in a land far away. . . .” No one knows when “long, long ago” was or where “a land far away” is. On the other hand, Jesus lived at a specified period of time and in a specified place.

In the areas in which historians have been able to check the histori-



This is the inside of the Mamertine prison where Paul was imprisoned prior to his execution.

The New Testament, 158); (2) in the early 60s while Paul was in prison in Rome. If either of these dates is accepted, it throws the book of Mark back even earlier since Luke seems to rely heavily on Mark’s gospel.

Canonicity

The book of Luke was widely used among Christians by the middle of the second century. In his *Introduction to the New Testament*, Hency C. Thiessen said, “It is manifest that in all parts of the Christian world the Third Gospel had been recognized as authoritative before the middle of the second century, and that it was universally believed to be the work of Luke” (151). Paul’s quotation from Luke’s Gospel in 1 Timothy 5:18, in which he

cal accurateness of Luke, he has always been shown to be a historian of the highest caliber. J.A. Thompson observed, "Luke is shown to be a most careful recorder of information, whether it be matters of geog-

raphy and political boundaries, local customs, titles of local officers, local religious practices, details of local topography, or the disposition of buildings in Greek or Roman, Asian or European towns" (*The*

Bible and Archaeology, 402-403). We may rest assured, therefore, that what the Gospel of Luke records is historical fact as reported by a very competent historian.

Questions

1. Who was Theophilus? _____
2. What two dates are suggested for when Luke wrote his Gospel? _____
3. How early is the evidence which indicates that Luke was received as an inspired book? _____

Multiple Choice

- _____ 1. The man who wrote the most books of the New Testament was (a) Luke, (b) John, (c) Paul.
- _____ 2. The man who wrote the most volume of the New Testament was (a) Luke, (b) John, (c) Paul.
- _____ 3. Luke was a (a) Samaritan, (b) Jew, (c) Gentile.
- _____ 4. He had association with (a) Paul, (b) John Mark, (c) eyewitnesses of Jesus, (d) all of the above.
- _____ 5. Luke first joined Paul's company at (a) Ephesus, (b) Antioch, (c) Troas, (d) Philippi.

Matching

Match the Scripture which proves each of the following statements.

- | | |
|-------------------------------------|-----------------|
| _____ 1. Luke was a physician. | a. Acts 16:10 |
| _____ 2. Luke was a Gentile. | b. Acts 1:1 |
| _____ 3. Luke traveled with Paul. | c. Col. 4:14 |
| _____ 4. Luke associated with Mark. | d. Col. 4:11-14 |
| _____ 5. Luke also wrote Acts. | e. Philemon 24 |

Discussion

1. What evidences in Luke's writings point to his Gentile background? _____

2. What was his purpose in emphasizing Gentiles and Samaritans? _____

3. How is any historical event established as fact? Why do you accept Luke's Gospel as historical? _____

4. What advantage did Luke's background give him in reporting the life of Christ? _____

5. List the things which date the birth and early ministry of Jesus. Consult an encyclopedia or dictionary to date the things mentioned by Luke (cf. 1:5; 2:1; 3:1-2). _____

Lesson 2

Announcements of the Births of John and Jesus

Luke 1

Announcement of the Birth of John (1:5-25)

The events of the gospel of Jesus Christ began during the reign of Herod the Great (37-4 BC). A priest named Zacharias married Elizabeth. They were unable to have children because Elizabeth was barren. They lived in the hill country of Judea. They were righteous before God.

thy prayer is heard; and they wife Elizabeth shall bear thee a son, and thou shalt call his name John” (1:13). The angel went on to relate that John would not touch wine or strong drink and that he would be filled with the Holy Ghost (1:15). He then quoted Malachi 4:6 to identify the child to be born with the prophesied harbinger of the Lord who would



Zacharias was ministering in the Temple when Gabriel appeared to him.
This photo is of a model of the city of Jerusalem in the time of Christ.

When Zacharias took his turn serving in the Temple, he entered into the Holy Place of the Temple to burn incense. An angel named Gabriel appeared to him and said, “Fear not, Zacharias: for

“make ready a people prepared for the Lord” (1:17).

Zacharias was awed and amazed. He asked, “Whereby shall I know this?” The angel replied that

he would be unable to speak until the birth of the child as a sign from God, because of his unbelief (1:20).

When the angel departed, Zacharias departed from the Temple, unable to speak. The people perceived that he had seen a vision. Later, he returned to his house in the hills of Judea. Soon thereafter, his wife conceived and hid herself for five months.

Announcement of the Birth of Jesus (1:26-38)

(Luke’s account of the birth of Jesus is told from the perspective of Mary; Matthew’s account is told from the perspective of Joseph. By studying both accounts, one gets the complete account of the birth of Jesus [be sure to read Matt. 1-2].)

In the sixth month of Elizabeth’s pregnancy, Gabriel appeared to Mary in Nazareth. Mary was betrothed to Joseph of the house of David. When Gabriel appeared, he said, “Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS” (1:30-31). The angel announced that Jesus would reign on the throne of David and over his kingdom forever (1:32-33).

Mary protested that this could not be so inasmuch as she had never “known” (i.e., had a sexual relationship with) a man. Gabriel explained that she would conceive by the power of the Holy Spirit (1:35). As a sign that what he revealed was true, Gabriel told Mary of the conception of Elizabeth, her cousin (1:36). After this, Mary expressed her submission to the will of the Lord.

Mary Visits Elizabeth (1:39-56)

Very soon after Gabriel departed, Mary visited her cousin Elizabeth in the hills of Judea. As the

angel had revealed, Elizabeth was with child and in her sixth month of pregnancy. When Mary entered the house, the babe in Elizabeth's womb leaped with joy and the Holy Spirit caused Elizabeth to prophesy (1:41). She called Mary, her younger cousin, the "mother of my Lord" (1:43), a designation which can only be understood when one recognizes that Jesus is the Lord God. Elizabeth recognized that what was happening to the two of them was the beginning of the fulfillment of the Messianic promises (1:45).

After Elizabeth finished speaking, Mary rejoiced before the Lord (1:46-56). She said, "From henceforth all generations shall call me blessed" (1:47). She also recognized that the events which were transpiring were the fulfillment of God's Messianic promises (1:54-55).

Mary stayed with Elizabeth for three months (1:56) and must have returned to Nazareth shortly before the birth of John. By the time she returned, she was obviously pregnant. Joseph wondered what he should do (see Matthew's account for Joseph's point of view—Matt. 1:18-25). The angel of the Lord reassured Joseph of Mary's moral purity and explained that her pregnancy was caused by the Lord, not by an act of immorality.

The Birth of John (1:57-66)

Finally, the time for Elizabeth to give birth arrived. Her kinsmen rejoiced with her in the birth of her firstborn child in her old age. On the eighth day after his birth, the child was circumcised and named. The relatives suggested that the child should be named "Zacharias" after his father. Elizabeth insisted that he be named "John." The relatives asked Zacharias what the child should be called. He called for a writing tablet and wrote, "His name

is John." Immediately his mouth was opened; he was able to speak. These events were soon noised abroad, causing the populace to wonder what God was bringing to pass.

Zacharias' Prophecy (1:67-79)

Even as the Holy Spirit had come upon Elizabeth when Mary

of salvation to His people—a salvation which consisted of the remission of sins (1:77).

The Early Life of John (1:80)

The early life of John is hidden in obscurity. This only is revealed about it, "And the child grew, and waxed strong in spirit, and was in



John the Baptist grew up in the wilderness of Judea. The wilderness of Judea is not a place of thick underbrush, as one might imagine, but barren hills with little vegetation.

came to her home, so also the Holy Spirit came upon Zacharias at the circumcision of John. He prophesied of God's work, telling of God's work through the Messiah (1:68-75) and through John (1:76-79).

Zacharias indicated that the Lord was working to redeem his people (1:68) by raising up a horn of salvation (1:69), in fulfillment of the words of the holy prophets (1:70). By raising up this horn of salvation, the Lord was remembering his holy covenant with Abraham (1:72-73).

His own child John was sent before the Messiah by God to prepare the people for His coming (1:76). He would bring knowledge

the deserts till the day of his shewing unto Israel" (1:80). Because his parents were old when he was born, we should likely conclude that they died while he was yet young (there is no later mention of his parents). He was raised in the desert of Israel (in the wilderness region near the Jordan). This kind of early life provided his training for the stern, Elijah-like character necessary to call Israel to repentance, to prepare a people for the Lord.

Questions

1. What efforts did Luke make to be sure his testimony was accurate (v. 3)? _____

2. What was to be the work of John (vv. 16-17)? _____

3. How did his work relate to the fulfillment of the Messianic covenant? _____

4. Is the birth narrative of Luke given from Mary or Joseph's point of view? _____
5. What is the kingdom over which Jesus would reign (vv. 32-33)? Prove your answer with Scripture. _____

6. How long shall His reign last (v. 33)? _____
7. What was the significance to Mary of Elizabeth's pregnancy (vv. 36-37)? _____

8. What consequences would Mary face as an unmarried pregnant girl in Israel? _____

9. What was her attitude toward the Lord's will (v. 38)? How might her attitude have influenced Jesus (22:42)?

10. What did Elizabeth recognize about Mary when the two met (vv. 41-44)? _____

11. What did Mary recognize to be occurring in the birth of Jesus (vv. 54-55)? _____

12. Who is the "horn of salvation" of verse 69? _____
13. What verses indicate that Zacharias recognized in the births of Jesus and John the fulfillment of the Messianic covenant? _____
14. What would be the work of John (v. 76)? _____

Fill in the Blanks

1. Herod the Great (_____ BC) was ruler of _____ when the angel _____ appeared to _____
2. Zacharias was a _____, ministering in the _____ when the angel appeared to him.
3. While Zacharias was burning _____, the angel announced that his wife _____ would have a son whom he would name _____.
4. The child to be born would not drink _____ or _____ and would be filled with the _____.
5. Because Zacharias doubted the angel's word, he was not able to _____ until after John's _____.

True or False

- ____ 1. Mary went to visit Elizabeth in Elizabeth's seventh month of pregnancy.
- ____ 2. Mary was not expecting a child when Gabriel spoke to her.
- ____ 3. The angel revealed the names of both John and Jesus.
- ____ 4. Elizabeth called Mary's baby "her lord."
- ____ 5. John grew up in the wilderness of Judea.

Short Answer

- 1. How does the doctrine of the virgin birth relate to the God-man nature of Jesus? _____

- 2. If Jesus was not born of a virgin, what was Mary's moral character? _____

Thought Questions

- 1. List as many miraculous births from the Old Testament as you can remember. _____

- 2. In what sense did John manifest the "spirit and power of Elijah" (1:17)? _____

- 3. What relationship was Jesus to John? _____
What was the difference in their ages? _____
- 4. Write down the designations of Jesus in Luke 1. _____

- 5. What did the law require to be done to a woman who committed fornication (cf. Deut. 22:23-24)? Did Mary act like a guilty person? _____

Lesson 3

The Birth and Childhood of Jesus

Luke 2

The Birth of Jesus (2:1-7)

During his reign as emperor of Rome, Caesar Augustus (31 BC–14 AD) passed a decree for taxation. Cyrenius was governor of Syria at the time and, in the administration of the decree, required the Israelites to return to their ancestral home for taxation.

Joseph, who lived in Galilee, was required to journey to Bethlehem to pay his taxes. In the ninth month of her pregnancy, Mary was required to make the journey from Nazareth to Bethlehem (approximately 100 miles). When they arrived in Bethlehem, they found no room in the inn. Mary “brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid him in a manger” (2:7). What humble circumstances these were for the God of glory to enter the world!

In this manner, the Lord Jesus was born into the world. His birth was the fulfillment of prophecy: (1) He was born of a virgin (Isa. 7:14); (2) He was born in Bethlehem (Mic. 5:2); (3) He was born the descendant of Abraham (Gen. 12:3) and David (2 Sam.

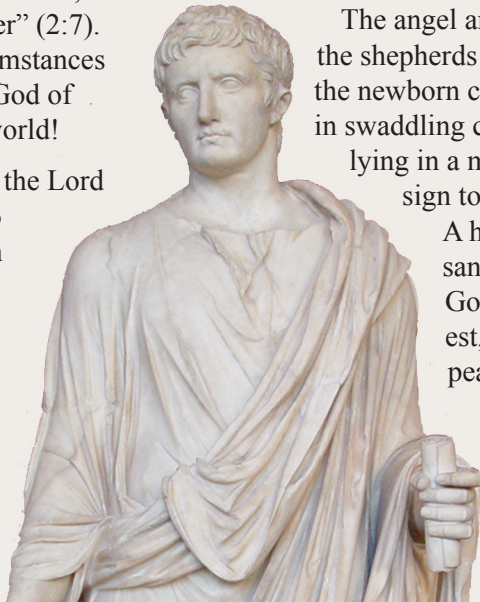
7:11-14). Truly, the Lord’s Messiah had come.

The Visit of the Shepherds (2:8-20)

When Jesus was born, an angel appeared to shepherds who were tending their flocks in a field near Bethlehem. The angel announced, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord” (2:10-11). The good news, which is the meaning of the word “gospel,” is that the Savior was born. He is the “Christ,” the long-expected Messiah promised by the prophets. This Messiah is also Lord.

The angel announced that the shepherds would find the newborn child wrapped in swaddling clothes and lying in a manger as a sign to the shepherds.

A host of angels sang, “Glory to God in the highest, and on earth peace, good will toward men” (2:14). The shepherds left their flocks and journeyed to Bethlehem



Augustus Caesar

to see the newborn child, the Christ. Upon arriving at the manger, they told Mary and Joseph of the visit of the angels.

Circumcision and Presentation of Jesus (2:22-40)

In obedience to the law of Moses, Mary and Joseph had the baby circumcised on the eighth day (Gen. 17:12; Lev. 12:3). On that day, they also named Him Jesus in obedience to Gabriel’s instructions (1:31). Jesus was born “under the law” (Gal. 4:4); hence, He had to obey all of the ordinances in the law of Moses in order to be without sin (Heb. 4:15).

The law required that the firstborn male child be presented in the temple forty days after his birth (Exod. 13:2; Lev. 12:1-8). A sacrifice was offered; usually the sacrifice was a one-year old lamb and a pigeon or turtledove, but in cases of poverty, two turtle doves or pigeons could be offered.

While Mary, Joseph, and Jesus were in the temple, a man named Simeon saw Jesus. The Lord had revealed to Simeon that he would not see death until he had seen the Lord’s Messiah or Christ (2:26). The Holy Spirit led him to the Temple that day; when he saw Jesus, he took Him in his arms and said, “Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation” (2:29-30). He had lived to see the prophesied Messiah. Under the Spirit’s inspiration, Simeon prophesied that Jesus would be the salvation, not only of the Jews, but also of the Gentiles (2:32). He also foretold that (1) Jesus was set for the rising and falling of many in Israel (2:34); (2) Jesus would be the source of great sorrow for Mary—a reference to her sorrow at His death (2:35).



Bethlehem square features the entrance to the Church of the Nativity, a building erected in AD 600 to commemorate that Jesus was born in Bethlehem. The featured place in the building is a grotto where Mary is thought to have given birth. Photo courtesy of HolylandPhotos.org.

A prophetess named Anna was also present in the Temple. Her husband had died after she had been married only seven years; she was now 84 years old. She served the Lord night and day. She gave thanks to the Lord for Jesus and spoke of Him to all of the Israelites who were awaiting the advent of the Messiah (2:38).

Luke does not record the visit of the wise men and the subsequent flight into Egypt (Matt. 2). He simply reports that Mary and Joseph returned to Nazareth. There “the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him” (2:40).

Jesus’ Observance of the Passover at Twelve Years Old (2:41-52)

The years of Jesus’ childhood are hidden in obscurity. No one knows what happened during those years. Some of the apocryphal gospels tell stories of events which are supposed to have occurred during those years; however, these stories manifest the characteristics of myths instead of history. We know

nothing of Jesus’ childhood except this one incident recorded by Luke.

Mary and Joseph were required to observe the Passover in Jerusalem each year in obedience to the law of Moses (Dent. 16:1-8). When Jesus was twelve years old, the family journeyed to Jerusalem with many other Israelites to observe the feast. After the feast, they began to return to Nazareth;

Mary and Joseph assumed that Jesus was with the company of people returning to Nazareth. They traveled the entire day before they missed Him. Upon missing Him, they returned to Jerusalem and searched for three days before finding Jesus in the Temple, sitting in the midst of the Jewish learned men discussing the law. They were astonished at His understanding and answers.

His mother said, “Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing” (2:48). Jesus replied, “How is it that ye sought me? Wist (know) ye not that I must be about my Father’s business?” (2:49). Jesus had an understanding of His work at an early period of His life.



**And He said to them,
“Why did you seek Me?
Did you not know that
I must be about My
Father’s business?”
(Luke 2:49 NKJV)**

Jesus returned to Nazareth with His parents and was subject to them (what an example for other young

people to follow—Eph. 6:1). In Nazareth, Jesus grew up; He increased in “wisdom and stature and in favour with God and man” (2:52). He was reared as a carpenter’s son who learned that trade (Mark 6:3). He had brothers named James, Joses, Judas, and Simon (Mark 6:3).

The Gospel of Luke relates the birth and childhood of Jesus from Mary’s point of view (1:26-56; 2:19, 51); Matthew relates the birth of Jesus from Joseph’s

point of view (Matt. 1:18-25). Luke possibly met Mary and had opportunity to hear her tell of the birth and childhood of the Lord. The Holy Spirit guided the beloved physician in the selection of what was recorded and in the words with which he wrote.

This is the last reference to Joseph in the gospel of Luke (2:41-52). We can only conjecture what happened to him. Most commentators speculate that Joseph is no longer mentioned in the Gospels because he died during the early life of Jesus.

Questions

1. List the chain of events which resulted in Jesus’ being born in Bethlehem. _____

2. What Old Testament prophecy was fulfilled by His birth in Bethlehem? _____
3. What good news did the angels announce to the shepherds (vv. 10-11)? _____

4. Based on Leviticus 12:2-6 and Luke 2:23-24, what do we know about Mary and Joseph? _____

5. For what was Simeon waiting when he was awaiting the “consolation of Israel” (v. 25)? _____

6. What had God promised Simeon (v. 26)? _____
7. What did Simeon say when he saw Jesus (vv. 29-30)? _____
8. What did Simeon say about the Messiah’s work (v. 32)? _____

9. In what sense was Jesus set for the rising and falling of many in Israel (v. 34)? _____

10. How would Jesus be a source of sorrow to Mary (v. 35)? _____

11. What is said about Anna’s personal life and her work (vv. 36-37)? _____

12. What did Anna say about Jesus (v. 38)? _____

13. What did Jesus say He was doing in the Temple (v. 49)? _____
- _____
14. How is Jesus' youth so exemplary to younger people (v. 51)? _____
- _____
15. In what ways did Jesus grow (v. 52)? _____
- _____

Who Said It?

The answers to these questions are not confined to Luke 2.

1. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." _____
2. "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." _____
3. "How is it that ye sought me? Wist (know) ye not that I must be about my Father's business?" _____
4. "Blessed by the Lord God of Israel; for He hath visited and redeemed His people And hath raised up an horn of salvation for us in the house of His servant David." _____
5. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." _____

The Brothers of Jesus

Name Jesus' fleshly brothers: _____

Underline the Correct Answer

1. The ruler of Rome when Jesus was born was (Tiberius Caesar, Caesar Augustus, Julius Caesar, Nero Caesar).
2. The city of David is (Nazareth, Bethlehem, Jericho, Jerusalem).
3. Jesus was presented in the Temple when he was (8, 40, 30) days old.
4. At twelve years old, Jesus visited Jerusalem to observe the feast of (Pentecost, Passover, Tabernacles, Jubilee).

Thought Questions

1. If your twelve-year-old boy was lost, where would you look for him? Why? _____
- _____
2. How would you feel as a parent if your child was lost for three days? _____
- _____
3. In what subject would your child astonish his elders by the level of his learning and knowledge? _____
- _____

Lesson 4

The Preparation for Jesus' Ministry

Luke 3

The Work of John the Baptist (3:1-6)

Luke very carefully dates the beginning of the gospel of Jesus Christ with the work of John the Baptist. His reference to the various political rulers places the begin-

John was “for the remission of sins” (cf. Acts 2:38).

The work of John was foretold in Isaiah 40:3-4 (cf. Luke 3:4-5). He was to prepare the way for the coming of the Messiah. Using figures of speech common to those who went



John the Baptist lived in the wilderness of Judea and did much of his work in this area. This photo shows the wilderness of Judea.

ning of the gospel at AD 26. John did his work in the wilderness of Judea, the area near the Jordan River. He preached “the baptism of repentance (i.e., a baptism which demanded repentance before being administered) for the remission of sins” (3:3). Like the baptism of the great commission, the baptism of

before a great king to prepare a road on which he could enter a city, Isaiah foretold that the harbinger of the Lord would prepare the way before Him. He would “make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways

shall be made smooth.” These figures of speech refer to encouraging the lowly, making humble the haughty, straightening out the crooked, and other forms of moral reformation.

John's Preaching to the Multitude (3:7-14)

Multitudes were attracted to John's preaching. John preached a message of repentance to an audience which trusted in its Jewish heritage for deliverance. The Jews thought that simply because they were descendants of Abraham, they had God's approval (3:8; cf. Rom. 9:6-7). John reminded them that God approved righteous character, not simply a Jewish birth.

Because of the wickedness of the Jewish nation, John said that the Lord's “axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire” (3:10). Judgment against Israel would soon be forthcoming (the destruction of the nation occurred in AD 70); only those who repented of their sins and turned in obedience to the Christ could be delivered.

When men heard John demanding repentance, they asked, “What shall we do then?” John explained what are the “fruits worthy of repentance” (3:8). The man with two coats should share with him who has none; the man with food should share with the one who is hungry. The publicans (tax collectors) were told not to exact more tax than was due. The soldiers were told not to “do violence” to any man, not to accuse any one falsely, and to be content with their wages. Hence, John's preaching called men to righteous living; in this way, he prepared the people for the coming of the Messiah.

John Is Not the Christ (3:15-18)

As men heard John preaching, they wondered whether or not he

might be the Christ, the Messiah. He quickly removed all doubt by saying, “I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable” (3:17-18).

John showed the superiority of Jesus in these respects: (1) He baptizes in the Holy Ghost; (2) He judges by separating the wheat from the chaff; (3) He gathers His wheat to Himself, but burns the chaff with unquenchable fire (hell).

The Arrest and Imprisonment of John (3:19-20)

Luke briefly mentions the arrest and imprisonment of John; this is more fully recorded in Matthew 14:3-12 and Mark 6:14-29. John was arrested because he kept on preaching that Herod Antipas (son of Herod the Great who slaughtered the infants in Matt. 2) had sinned in taking Herodias as his wife. Herodias had been the wife of his brother Philip before Herod Antipas took her as his wife. John said, “It is not lawful for thee to have her.” Consequently, Herod arrested John the Baptist. He executed him at Machaerus, a fortress on the north-east side of the Dead Sea, according to Josephus (*Antiquities*, 18.5.2). The boldness and courage of this preacher of righteousness is seen in his willingness to rebuke even high government officials.

The Baptism of Jesus (3:21-22)

A more detailed account of the baptism of Jesus is given in Matthew 3:13-17. At the height of John’s ministry, when many people were going out to be baptized by him, Jesus also went to John to be baptized. At first,



Jesus was baptized in the Jordan River. This site on the Jordan River is just south of the Sea of Galilee. No one knows for sure where Jesus was baptized on the Jordan.

John protested baptizing Jesus, by saying, “I have need to be baptized of thee, and comest thou to me?” (Matt. 3:14). Jesus replied, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness” (3:15). John then obeyed the Lord by baptizing Him.

Both John and Jesus went down into the water and John baptized Him. When Jesus was coming up out of the water, the Holy Spirit descended upon Him “in a bodily shape like a dove.” A voice from heaven spoke, “Thou art my beloved Son; in thee I am well pleased.”

John testified, “I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God” (John 1:32-34). The anointing of Jesus with the Holy Spirit was the fulfillment of prophecy (Isa. 61:1; Acts 10:38). Jesus was thirty years old when He

was baptized and commenced His public ministry (3:23).

The Genealogy of Jesus (3:23-38)

The genealogy of Jesus in Luke’s gospel is traced through Mary (notice the statement: “being [as was supposed] the son of Joseph” [3:23]). The genealogy in Matthew’s gospel is traced through Joseph. Hence, the differences between the two genealogies are explained on this basis. Matthew demonstrates that Jesus is a *legal heir* to the throne of David; Luke shows that Jesus is a *physical descendant* of David through Mary.

The genealogy of Jesus is important because the Messiah had to be a descendant of Abraham (Gen. 12:3) and David (2 Sam. 7:11-14; Pss. 89; 132). As a descendant of David, Jesus was qualified to sit on the throne of David (1:32-33; Acts 2:30-31).

Luke’s genealogy traces the ancestry of Jesus back to Adam, the son of God (3:38). Luke presents Jesus as the Savior of the human race, not just the Messiah of Israel, and therefore takes His ancestry back to Adam.

Questions

1. What message did John preach (v. 3)? _____

2. In what way did he fulfill Isaiah 40:3-4? _____
3. On what basis did the Jews think that they were saved (v. 8)? _____

4. In what externals might Christians trust to develop attitudes similar to that manifested by the Jews in 3:8? _____

5. What did John tell the Jews that they needed to do in order to be saved (v. 8)? _____

6. What is the difference between “repentance” and the “fruit of repentance”? _____

7. When does repentance require restitution (cf. Luke 19:8)? _____

8. In what sense was the “axe” laid at the root of the tree (v. 9)? _____

9. What did John say about the Messiah (vv. 16-17)? _____

10. What caused John to be imprisoned (vv. 19-20)? _____

11. What moral attributes do you admire in John? _____
12. John was not interfering in politics when he preached on the sinful marriages of Herod. What are some similar issues on which preachers need to be speaking out today? _____

Answering Denominational Error

On Holy Spirit Baptism

1. Who must administer it? _____
2. Who determines who receives it? _____
3. On what basis does he determine who receives it? _____

The Purpose of Baptism

Baptists argue, “Baptism is not for the remission of sins because Jesus was not baptized for remission of sins.” However, Baptists say that one is baptized because his sins have already been washed away.

1. Was Jesus baptized to wash away His sins? _____
2. Was Jesus baptized because His sins had already been washed away? _____
3. Why was Jesus baptized? _____

The Action of Baptism

What in the text of Matthew 3:13-17 indicates what the action of Bible baptism is? _____

The Godhead

The baptism of Jesus shows the three persons of the Godhead. Fill in the following chart on the Godhead.

Person of Godhead	Who Is He?	Where Was He?
First Person		
Second Person		
Third Person		

True or False

- _____ 1. John the Baptist called the Pharisees and Sadducees a “generation of vipers.”
- _____ 2. A preacher today could not refer to sinful religious conduct by these terms because he is not inspired.
- _____ 3. The Pharisees and Sadducees were the largest religious groups among the Jews.
- _____ 4. John’s language offended some.
- _____ 5. We should protect newborn Christians from reading such rebukes in the Bible lest they be offended to see righteous people talk like that about other sinful religious conduct.
- _____ 6. We should protect newborn Christians from reading such rebukes in the papers circulated among Christians lest they be offended to see righteous people talk like that about other religions.

Is there ever a time when anybody should speak to anyone in the manner John spoke to the Pharisees? If so, when? _____

Lesson 5

The Temptation and Early Preaching of Jesus

Luke 4

The Temptation of Jesus (4:1-13)

Immediately after Jesus was baptized, the Holy Spirit led Him into the wilderness. For forty days and nights, Jesus fasted. The devil confronted Jesus in an effort to persuade Him to sin. The temptation of the second Adam reminds us of the devil's temptation of the first

be the Son of God" [cf. 3:22]). However, what succeeded in the Garden of Eden failed on this occasion.

In Jesus' first temptation, the Devil tempted Jesus to turn stones into bread (4:3). Jesus refused saying, "It is written, That man shall not live by bread alone, but by every word of God" (4:4). The sec-

to receive "all authority" without enduring the suffering of Calvary. Jesus refused by stating that the Scriptures demanded that man worship God and Him alone (4:8). In the third temptation, the Devil took Jesus to the pinnacle of the temple, tempting Him to try God by jumping off the pinnacle. The Devil even quoted Scripture saying, "For it is written, He shall give His angels charge over thee, to keep thee" (4:9-11). Jesus replied that it is a sin to tempt God.

Jesus was victorious over the Devil. He resisted the Devil and the Devil left His presence—for a season (4:13). He relied upon the written word of God to overcome the Devil (notice His usage of "It is written" [4:4, 5, 12]), and not upon supernatural or miraculous power.

Rejection at Nazareth (4:14-30)

After His temptation, Jesus began His public teaching ministry. He journeyed throughout Galilee, teaching in the synagogues. On one occasion, He returned to His hometown of Nazareth and worshiped in the synagogue there. He stood and read from Isaiah 61:1-2, a prophecy of the anointing of the Messiah with the Spirit. The passage emphasized that the gospel would be preached to the poor and would bring deliverance to those under bondage to sin. After reading the passage, He said, "This day is this Scripture fulfilled in your ears" (4:21).

The townspeople were enraged. They had known Jesus from a child. They said, "Is not this Joseph's son?" (4:22). Jesus replied to their unbelief by saying, "No prophet is accepted in his own country" (4:24). Yet, Jesus only did what prophets before Him had done—revealing God's grace to



Outside the city of Nazareth is a steep hill. Most scholars believe this is the site where the people of Nazareth wanted to kill Jesus by throwing him off the precipice.

Adam in the Garden of Eden. Both Adam and Christ were tempted by food; both appealed to man's lust for power; on both occasions, the Devil tried to create doubt in God's word (cf. Gen. 3:4-5; Luke 4:3—"if thou

and temptation recorded by Luke¹ tells of the temptation in which the Devil offered Jesus dominion over all of the kingdoms of the world, if Jesus would fall down and worship him (4:6). This was a temptation

¹ Luke's order seems to be based on location (desert, mountain, temple) instead of chronology.

those of another city rather than in His own home town. He reminded them that Elijah had stayed with the widow of Zarephath during the famine in his days, and Elisha had cleansed the Syrian captain, Naaman, of his leprosy, although there were many lepers in Israel. Hence, they should not be surprised that Jesus would work miracles in other places, but not in Nazareth.

The people reacted violently. They rose up to take Jesus from the synagogue to a cliff near Nazareth from which they could cast Him in order to kill Him. Jesus escaped their plot against Him. He left Nazareth and went to Capernaum (4:31), which became His home base for the remainder of His ministry. In Capernaum, the people gladly received Jesus and welcomed Him (4:32).

Healing the Demon Possessed Man (4:33-37)

Jesus taught in the synagogue in Capernaum and was well-received. One Sabbath day, a demon-possessed man was in His audience. He cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God" (4:34).

Jesus commanded the demon to hold his peace and to depart from the man. The multitude was amazed to see even the demons obey Jesus. The casting out of demons demonstrated Jesus' power and authority over the Devil. His fame spread throughout the country.

Healing Peter's Mother-in-Law and Others (4:38-44)

After leaving the synagogue, Jesus went home with Peter. Peter's mother-in-law lay sick of a fever. Jesus rebuked the fever; she was completely and instantly healed.



This photo shows the remains of the fourth century synagogue in Capernaum. However, archaeologists believe that it was built atop the remains of the first century synagogue where Jesus would have assembled and taught.

As the Sabbath drew to a close, people in Capernaum brought their sick to Jesus in order that He might heal them. He healed all manner of diseases completely and instantly. The demon possessed were also healed. When the day was over, Jesus withdrew into a desert place

to pray. The people followed Him, beseeching Him to stay in Capernaum. He replied, "I must preach the kingdom of God to other cities also: for therefore am I sent" (4:43). He continued His preaching in other Galilean cities.



Remains of an ancient house with engravings with Christian symbols were found in Capernaum. Third century writings mention Peter's house being used as a church. Many scholars believe that Peter's house has been found. Catholics have built an octagonal building over the remains of this house.

Questions

1. On what did Jesus rely to overcome the Devil's temptations? _____
2. How does one's knowledge and use of the Scriptures better equip him to resist the temptation to sin? _____

3. What temptations did the Devil use to overcome Adam and Eve (Gen. 3)? _____

4. What temptations did the Devil use in attempting to overcome Jesus? _____

5. What temptation does he use on us today (cf. 1 John 2:15-17)? _____

6. What was wrong with the Devil's use of Scripture (4:9-11)? _____

7. What was the source of Jesus' temptation? How did His fleshly nature relate to His temptation? _____

8. What is the source of man's temptation? How does man's fleshly nature relate to temptation? _____

9. Why did the Devil leave Jesus (cf. Jas. 4:7)? When will he leave us alone? _____

Thought Questions

1. What was Jesus' custom on the Sabbath (v. 16)? Compare His custom with that of those in Hebrews 10:25.

2. Identify these people in 4:18 (Isa. 61:1):
 - a. Spirit: _____
 - b. Lord: _____
 - c. Me: _____
3. From the Isaiah quotation (Luke 4:18-19), answer these questions:
 - a. Who are the poor? _____
 - b. Brokenhearted? _____
 - c. Captives? _____
 - d. Blind? _____
 - e. Bruised? _____
 - f. What kind of healing and deliverance is discussed? _____
4. What was Jesus' understanding of Isaiah 61:1? _____

5. Why is a prophet (or even a preacher) without honor in his own country? _____
- _____
6. Why did Jesus refer to Elijah's helping the widow of Zarephath and Elisha's healing of Naaman the Syrian (vv. 25-27)? _____
- _____
7. What reaction did the people of Nazareth give to their native son? _____
- _____

True or False

- ____ 1. Jesus believed in demons.
- ____ 2. The demons thought that Jesus was an ordinary man.
- ____ 3. The demons had power equal with Jesus.
- ____ 4. The demons obeyed Jesus.
- ____ 5. Jesus came to destroy the demons.
- ____ 6. Demon possession is insanity, schizophrenia, or some other mental disorder.

Multiple Choice

- ____ 1. Peter was (a) married, (b) unmarried, (c) widowed, (d) divorced.
- ____ 2. Jesus healed (a) no illnesses, (b) some illnesses, (c) all illnesses.
- ____ 3. Jesus healed (a) completely, (b) instantly, (c) without charge, (d) all of the above.
- ____ 4. "Divers diseases" is (a) breathing problems, (b) cramps, (c) collapsed lung, (d) different diseases.
- ____ 5. Jesus' home base for His preaching work was (a) Capernaum, (b) Nazareth, (c) Bethlehem, (d) Jerusalem.

Answering Denominational Error

1. Why could Peter not meet the qualifications to serve today as a priest in the Catholic Church? _____
2. Was Peter's wife living when he worked with Jesus (cf. 1 Cor. 9:5)? _____
3. If Peter could not be a priest today, could he be pope in the Catholic Church? _____

Lesson 6

The Call of Several Disciples and Some Miracles

Luke 5

The Miraculous Draught of Fish and Call of Peter, James, and John (5:1-11)

While Jesus was preaching by the lake of Gennesaret (sea of Galilee), the crowds pressed around



The Sea of Galilee.

Him. There were two ships nearby; the owners had fished all night and were cleaning their nets. Jesus entered one boat, the boat of Simon (Peter), and requested that he row out from shore a small distance. Jesus used that as a pulpit and preached to the multitude.

When He finished speaking, He told Simon, “Launch out into the deep, and let down your nets for a draught” (5:4). Simon and his partners, James and John, had fished all night without success; they were fishermen by trade. Nevertheless, at the command of Jesus, Peter said, “Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let

down the net” (4:5). When Peter obeyed the Lord, so many fish were enclosed in his nets that the nets began to break. He called James and John to help him. They put so many fish in their boats that they began to sink.

Peter realized who Jesus was—the Lord of heaven and earth. He said, “Depart from me; for I am a sinful man, O Lord” (5:8). When the boats were brought

to shore, Jesus called Peter, James, and John to be His disciples. They left all and followed Him (5:11).

Healing of the Leper (5:12-16)

On one occasion, Jesus entered a city. A leper approached Him saying, “Lord, if thou wilt, thou canst make me clean” (5:12). Jesus responded, “I will, be thou clean” (5:13). Immediately the leper was cleansed of his disease.

Jesus charged the leper to tell no man of his healing but to go show himself to a priest who would pronounce him clean and healed (see Lev. 13-14). By examining the man and finding him cleansed of leprosy, the priests authenticated that a miracle had been performed (v. 14—“for a testimony unto them”). This miracle was reported widely; multitudes came to Jesus for healing. Jesus withdrew from the crowds to find solitude for prayer (5:16).

Healing of the Paralytic Borne of Four (5:18-26)

Pharisees and doctors of the law traveled to see Jesus from various towns in Galilee and Judea; some



A modern day fisherman on the Sea of Galilee still fishes with nets much as those in the first century did. Photo courtesy of HolylandPhotos.org.



In the 1980s, archaeologists uncovered a first century boat from the Sea of Galilee. This is a reconstruction of what it originally looked like. Peter, Andrew, James, and John must have used a craft very similar to this in their fishing business. Photo courtesy of HolylandPhotos.org.

even came from Jerusalem. Jesus was teaching in a house and was healing those who were sick.

A man who had palsy and had heard that Jesus was in the area persuaded four of his friends to take him to Jesus. When they arrived at the house where Jesus was teaching, they were unable to enter because of the crowd around the door. The friends took the paralytic on the roof, removed the tiles from the roof, and let him down near Jesus.

Jesus saw their faith and said, “Man, thy sins are forgiven thee” (5:20). The scribes and Pharisees began to reason, “Who can forgive sins, but God alone?” (5:21) Jesus knew their thoughts. He replied, “What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house”

(5:23-24). Immediately the man was healed. The crowd marveled at the miracle.

The Call of Levi (5:27-32)

After this miracle, Jesus saw a publican (a tax collector) named

Levi (also known as Matthew) sitting at the tax collecting place. Jesus called him to follow Him. Levi left all and followed Jesus.

Levi made a feast for his friends to meet Jesus. A great company of publicans and others attended the feast. The scribes and Pharisees murmured against Jesus saying, “Why do ye eat and drink with publicans and sinners?” (5:30). Making use of the scribes and Pharisees’ own concept that the publicans and sinners were spiritually ill while they themselves were not, Jesus replied, “They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance” (5:31-32).

A Question about Fasting (5:33-35)

These scribes and Pharisees asked Jesus, “Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?” (5:33). The Law of Moses



This photo shows archaeological excavations of housing in Capernaum. Perhaps it was one of these houses where Jesus healed the paralytic borne of four.

only required one fast day per year (the Day of Atonement); the others were imposed by tradition.

Jesus responded to their question by comparing His presence with his disciples to that of a bridegroom with his friends. While Jesus was with them, they engaged in feasting and celebrating. However, the days would come when Jesus would be taken away from them. Then, His disciples would fast. The days when Jesus was “taken away” were the days of His death and

burial. During that time, the disciples fasted, lamenting His death.

The Two Cannot Be Mixed (5:36-39)

Jesus showed the impossibility of mixing the religion of the Pharisees with Christianity. Mixing the two would be like trying to patch an old garment with a new cloth; the new cloth would shrink and destroy both pieces of material. To mix the two would be like trying to put new wine in old bottles; the new wine would expand and burst

the old bottles, ruining both the wine and the bottles. Hence, it was impossible to combine what Christ was teaching with the traditions of the Pharisees.

To show the manner in which the Pharisees would reject His teaching, Jesus said, “No man also having drunk old wine straightway desireth new: for he said, The old is better” (5:39). The Pharisees who were used to their traditions would not accept the new teachings which Jesus brought; instead, they preferred the old.

Questions

1. The miraculous draught of fish (vv. 5-11) was a visible demonstration to the apostles. What should they have learned from it? _____
2. Why would a professional fisherman listen to a carpenter tell him how to fish? _____
3. What shows the faith of the leper whom Jesus healed (vv. 12-15)? _____
4. How was the examination of the leper by the priest to be a “testimony” to the priests? _____
5. What characteristics did this miracle manifest that make it distinct from those of today’s faith healers? _____
6. Why is Jesus’ example in prayer a good example to follow (v. 16)? _____
7. When Jesus saw the faith of the palsied man and his four friends (5:20), what did he see? _____
8. How do we know that Jesus has power to forgive sins (v. 24)? _____
9. Did Jesus seek to avoid controversy with the Pharisees and other Jews (v. 22, 30)? _____
10. What spiritual characteristics would cause one to forsake everything and follow Jesus (v. 28)? _____
11. What was intended in the Pharisees’ criticism of Jesus in 5:30? _____

12. Why did Jesus associate with sinners and under what kind of circumstances should we associate with sinners?

13. Study Jesus' comments in 5:31-32. Who among men does not "need a physician"? What did Jesus mean by His comment? _____

14. What did Peter, James, and John forsake (v. 11)? _____

15. What did Levi forsake? _____

Matching

From Luke's account of the miraculous draught of fishes, we learn many facts about Peter. Match the fact to the Scripture which shows it.

- | | |
|---|--------------|
| _____ 1. Peter was obedient. | a. Luke 5:10 |
| _____ 2. Peter was conscious of his sinfulness. | b. Luke 4:38 |
| _____ 3. Peter was married. | c. Luke 5:5 |
| _____ 4. Peter left all to follow Jesus. | d. Luke 5:8 |
| _____ 5. Peter was a fishing partner of James and John. | e. Luke 5:11 |

Fasting

The Pharisees fasted _____ a week (Luke 18:12). When they fasted, they _____ their faces in order that men would know that they _____ (Matt. 6:16). The outward praise _____ of men was their _____ (Matt. 6:16). The law of Moses required fasting on the day of _____ (Lev. 23:27). Any other fasting was imposed by _____.

Jesus showed that His disciples would fast when He was _____, referring to His _____. This places fasting as the natural expression of intense emotions, not something pretended and self-imposed.

Answering Denominational Error

1. List the miracles of this chapter: _____
2. Describe the characteristics of these miracles. _____
3. Which of these miracles will a modern miracle worker attempt? _____

Lesson 7

Controversies on the Sabbath and the Sermon on the Plain

Luke 6

Controversies Regarding the Sabbath (6:1-12)

The conflict between Jesus and the Pharisees is mentioned in the opening of chapter 6. Two incidents in which Jesus rejected the traditions of the Pharisees regarding Sabbath observance are recorded.

ciples (not Jesus) of violating the law which forbade work on the Sabbath.

The Pharisees had developed an oral tradition to explain what could and could not be done on the Sabbath. The plucking of grain, even for food, on the Sabbath was



This photo of the interior of the first century synagogue at Masada gives a person some idea of what synagogues looked like in Jesus' time.

In the first incident, the Pharisees accused Jesus' disciples of sin because they plucked grain and ate it while passing through a field on the Sabbath day. They did not accuse Jesus' disciples of stealing; the law provided for the hungry traveler to do what Jesus' disciples did (Deut. 23:24-25). They accused Jesus' dis-

a violation of oral tradition. In defending His disciples, Jesus called attention to David's conduct on one occasion of eating the shewbread, which was reserved for the priests alone (1 Sam. 21:1-7). The point of the comparison is this: The Jews honored David who had violated a *divinely ordained law*. So why did

they condemn Jesus' disciples for setting aside a *human tradition*.

Jesus said, "... the Son of Man is Lord also of the Sabbath" (6:6). Jesus certainly did not mean that He had the liberty to set aside divine law and do as He pleased. Rather, what is intended is that He, as divine Lord, had the right to direct His disciples in how to observe the Sabbath law.

The second incident occurred when Jesus entered a synagogue and taught. A man was present who had a withered hand. The scribes and Pharisees watched Jesus to see whether or not He would heal on the Sabbath day. Knowing their thoughts, Jesus commanded the man with the withered hand to stand up. He asked, "Is it lawful on the sabbath day to do good, or to do evil? To save life, or to destroy it?" They did not reply. He healed the man's hand immediately. The Pharisees were enraged and began to plot to destroy Jesus.

That the Pharisees had a perverted conscience is shown by the fact that they condemned Jesus for healing a man on the Sabbath, but approved of using the Sabbath to plot the murder of Jesus. They condemned Jesus for doing good in healing a man with a withered hand, but approved of plotting to destroy a man.

Selection of the Twelve (6:13-17)

Prior to His selection of the Twelve Apostles, Jesus withdrew to a private place and continued all night in prayer. The next morning, He selected His twelve apostles. The twelve were chosen from the disciples and were appointed apostles—men sent out on a special mission by the authority of Christ. They were:

The Twelve Apostles		
Peter	Philip	James (son of Alphaeus)
Andrew	Bartholomew	Judas (brother of James)
James	Matthew	Simon
John	Thomas	Judas Iscariot

Sermon on the Plain (6:18-49)

After appointing the apostles, Jesus came down from the mountain to a plain. He healed the sick in the multitude, then began preaching to them. This lesson is Luke's ac-

count of the Sermon on the Mount (Matt. 5-7). The plain was no doubt a plain on a mountain; hence, the sermon is variously called the Sermon on the Mount and the Sermon on the Plain.

1. The Beatitudes (6:20-26).

Jesus began by pronouncing several blessings and woes. The two groups are in contrast with each other.

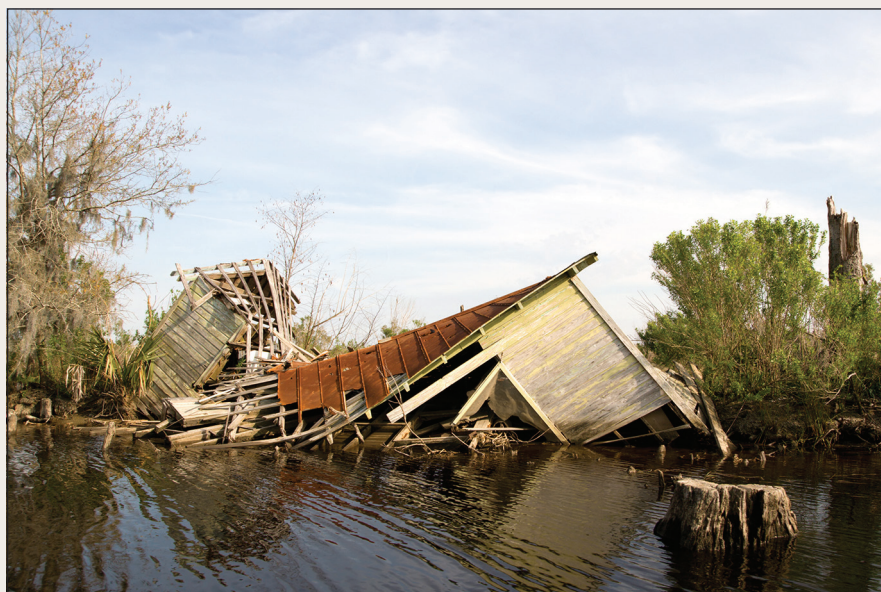
Each of these blessings is related to spiritual things. The poor in spirit are blessed; those who hunger and thirst after righteousness are blessed; those who weep over their sins are blessed; those who are hated because of their obedience to Jesus are blessed. In contrast, those who are cursed are those who are "rich" in spirit (cf. Rev. 3:17), who

do not hunger after righteousness, who laugh about their sins, and who are loved by the world. The traits are composite. Each Christian must manifest each of these traits and will receive all of the blessings.

2. Love Your Enemies (6:27-36).

Jesus taught that men should overcome the temptation to have a spirit of vengeance and learn to love their enemies. In discussing this, He spoke what has become known as the "Golden Rule"—"And as ye would that men should do to you, do ye also to them likewise" (6:31). This rule obligates us to act positively toward others. We not only do not do to others what we would not want them to do to us, we also do for them what we want them to do for us. For example, if I wanted someone to ask me over for dinner, I should ask him over.

Blessings		Woes	
On Whom	Blessing	On Whom	Woe
Poor (in spirit)	Kingdom of God	Rich (in spirit)	Have received their consolation
Ones who hunger	Filled	Full	Shall hunger
One who weep	Shall laugh	Ones who laugh	Shall weep
Ones who are persecuted	Great reward in heaven	Ones who are loved	Like false prophets



A house that is not built on a solid foundation will collapse in the time of storms. What is true of physical buildings is also true of one's personal life and family.

Jesus emphasized the selfish nature of love manifested by those of the world. Christians need to rise above a selfish level of love in order to love, not only those who love us in return, but also those to love who do not love us. In so doing, we manifest the same kind of love that God manifested. He showed love to His enemies and not only to His friends. He sends His physical blessings, such as the rain, on the just and unjust alike.

3. *Judging (6:37-45)*. Jesus warned that Christians should be careful in judging others. The measure which is used on others will be used on us, he warned. In this, He is speaking of how we treat others and how they will treat us.

He emphasized that our eye should be clear in making judgments. It can become blurred by following a blind leader (6:39). (Hence, if one followed the blind Pharisees, his judgments would be blurred.) He warned against hypocrisy in judging others (6:42). One can best judge others by looking at their fruit. A good tree brings forth good fruit and a corrupt tree brings forth corrupt fruit.

4. *Building on a Solid Foundation (6:46-49)*. He concluded His sermon with a parable which emphasized the need for building on the solid foundation of the word of God. The man who hears the word of God and obeys it is like a man who builds his house on a rock; the

man who does not obey the word of God is like the man who builds his house on sand. When the storms come, the house built on the sand will fall but the house built on the rock will stand.

Those who build their lives in obedience to the word of God are able to withstand the storms and trials of life. Those who reject God's word find that the storms of life cause their houses to collapse. Their marriages fail, their families separate, and their moral conscience is eaten up; in a word, their houses collapse. We need to be careful to build our lives on the rock of obedience to the word of God.

Questions

- | | |
|--------------------------|---|
| _____ 1. Matthew | a. Judas |
| _____ 2. Peter's brother | b. Apostle who betrayed Jesus |
| _____ 3. John's brother | c. Tax collector |
| _____ 4. James' brother | d. Andrew |
| _____ 5. Simon | e. Apostle who doubted the resurrection |
| _____ 6. Thomas | f. The Zealot |
| _____ 7. Judas | g. James |

True Or False

- _____ 1. Jesus violated the Old Testament law by working on the Sabbath.
- _____ 2. The incident of David eating the shewbread is recorded to show that right and wrong must be determined by the situation, not by an absolute law.
- _____ 3. Jesus initiated doctrinal controversy with the Jews by healing the man with the withered hand.
- _____ 4. The criticism that the Pharisees made of Jesus, that He healed on the Sabbath, is proof from His enemies that He performed miracles.
- _____ 5. The statement, "The Son of Man is Lord also of the Sabbath" means that Jesus did not have to obey the Sabbath law.

Discussion of the Beatitudes

1. Explain the difference in being "poor" in spirit and being "rich" in spirit. _____
- _____
2. What is the contrast between being spiritually "hungry" and "full"? Describe each. _____
- _____

3. What is the difference in attitude in one who “weeps” and one who “laughs”? _____

4. Since all suffering is not “for righteousness sake” (v. 22), what other causes of suffering exist? _____

5. What has happened to a man when all men speak well of him? _____

Short Answer

1. Do you believe that what Jesus commanded in 6:28-30 should be literally applied? Give reasons for your answer. _____

2. Did He give evil the upper hand? _____
3. What sin was He teaching us to avoid? _____
4. Explain the difference in the following rules: (a) “Do not do to others what you would not want them to do to you”; (b) “Do unto others as you would have them do unto you.” _____

5. How does Paul’s teaching in Romans 12:19-21 compare with Jesus’ instructions? _____

6. Study Luke 6:37-42, John 7:24, and 1 John 4:1. Answer these questions on judging:
 - a. Does the Bible forbid all judging of others? _____
 - b. What kind of judging does God condemn? _____
 - c. What kind of judging does God require? _____
7. How is the divine principle, “you reap what you sow” (Gal. 6:9) shown in judging? _____

8. What danger does a blind guide pose to the soul of a good, honest, and sincere Christian (v. 39)? _____

9. How are one’s actions and words related to his heart (vv. 43-45)? _____

10. Does one who sins have a pure heart? _____
11. What is the meaning of the parable of the two builders (6:46-49)? _____

12. From your experience, describe someone who resembles the one who has built on the rock and who has weathered the storm. _____

13. From your experience, describe someone who resembles the one who has built on the sand and whose house collapsed during the storm. _____

Lesson 8

Jesus' Marvelous Miracles and His Comments Regarding John

Luke 7

Healing of Centurion's Servant (7:1-10)

After concluding the Sermon on the Plain, Jesus returned to Caperna-

Jesus went with the elders toward the centurion's house. When the centurion heard that Jesus was coming, he sent friends to Jesus



The synagogue at Capernaum was erected at the expense of a centurion in the Roman army. This photo shows remains of a fourth century synagogue which was built on the same grounds as the first century synagogue where Jesus worshipped.

naum. A centurion, a Gentile officer in the Roman army, had a servant who was sick. He was a friend of the Jewish people, having built them a synagogue (7:5); perhaps he was a “proselyte of the gate.” He sent some of the Jewish elders to Jesus, beseeching Him to come and heal his servant.

saying, “Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go,

and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it” (7:6-8). Jesus said, “I have not found so great faith, no not in Israel” (7:9). When the friends returned to the house, they found the servant well who had been sick.

Raising the Widow of Nain's Son (7:11-18)

The day following, Jesus went into the city of Nain. As He entered the city, He met a funeral procession. A widow was burying her only son. When the Lord saw her, He had compassion on her. He went to the dead body and said, “Young man, I say unto thee, Arise.” Immediately, he sat up and began to speak. The report of this marvelous miracle was spread abroad.

John's Doubts (7:19-23)

While John the baptist was in prison, he began to doubt whether or not Jesus was the Christ. He sent his disciples to Jesus asking, “Art thou he that should come? Or look we for another?” (7:19). That same hour, Jesus performed many miracles of healing. Then, He told the disciples to report to John what they had seen and heard: “the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached” (7:22). Jesus' answer directed the people to the prophecy of Isaiah 35:5-6.

Like many others, John probably expected the Messiah to be a conquering monarch who would rule on an earthly throne in Jerusalem. When Jesus did not act like such a monarch, John had doubts. Consequently, Jesus directed John to the prophecies which explained the nature of the Messiah's work. He closed by saying, “Blessed is he, whosoever shall not be offended in me” (7:23). Some would never accept that kind of Messiah.

Jesus' Comments Regarding John (7:24-30)

When John's disciples had departed, Jesus spoke to the people concerning John. He emphasized that John was not a "reed shaken in the wind," a man easily swayed by public opinion. He was not a man who catered his preaching to please the rich. Rather, John was a servant of God who stood for truth and righteousness even though his stand eventually cost him his life.

Jesus said that John was not only a prophet, but much more also. He was the fulfillment of prophecy. The prophets had announced beforehand the coming of the harbinger of the Lord (Mal. 3:1).

He then said, "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he" (7:28). Those in the kingdom are greater because they have the privilege of being citizens in the kingdom which John could only predict was soon to come. They have no greater degree of personal faith; they are not more pleasing to God. However, the least in the kingdom of God has a better understanding of God's work in redeeming the world through Jesus Christ than John had.

Many of those who heard the preaching of John obeyed his teaching. Those who obeyed "justified God, being baptized with the baptism of John" (7:29). "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (7:30).



View looking west at the east slope of the fortress of Machaerus. The palace fortress was located on the top of the hill. On the left (south) side of the image is a spur that connects Machaerus with a hill to the south of the palace. An aqueduct system, running from left to right, brought water to cisterns along the side of the hill and to its top.

Photo and caption courtesy of HolylandPhotos.org.

Jesus' Comments on That Generation (7:31-35)

The people of that generation rejected both John and Jesus. Jesus compared them to children playing in the marketplace. One group wanted to play a merry game, pretending to pipe and dance; the children would not play. Another wanted to play "funeral," and the children would not mourn. Nothing would please the children.

In a similar way, John came in the wilderness, wearing a girdle made out of camel's hair, eating locust and wild honey. The people rejected him saying, "He hath a devil." The Lord Jesus came mingling with society. The people rejected Him saying, "Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" (7:34) Neither John nor Jesus pleased the people of that generation.¹

A Sinful Woman Anointed Jesus at Simon's House (7:36-50)

One of the Pharisees named Simon who heard Jesus teaching invited Him to a feast in his home. He did not receive Jesus warmly, as an honored guest; perhaps he hoped to find some fault in Him while He was in his house. Nevertheless, during the feast, a woman whose sins were well-known entered the room where they were eating, anointed Jesus with oil, washed His feet with her tears, and dried them with her hair.

As Simon watched this scene, he reasoned, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner" (7:39). He reasoned: (a) a prophet would know what kind of woman

¹ Neither the charges against John nor those against Jesus were true. The allegations that Jesus was a gluttonous man and a winebibber were no more true than the charge that John had a devil.

What Each Owed

To understand the significance of the parable, one has to have some concept of the value of money in the first century. A common day laborer worked for one denarius a day (Matt. 20:2). If we assume that a day worker today earns \$100, consider the debt that each person owed. One man owed 500 denarii—\$50,000; the other owed 50 denarii—\$5000. Both owed considerable sums, but obviously one owed ten times what the other owed and, by any standard, a sizeable debt was forgiven each man.

this was; (b) he would not associate with her; (c) Jesus cannot be a prophet because He obviously does not know what kind of person she is.

Jesus demonstrated His ability to know what was in a man by responding to Simon's thoughts. He told the parable of the two debtors (7:41-43). A certain man had two debtors—one who owed

him 500 pence and the other who owed him fifty pence. He forgave both debtors their debt. Jesus asked, "Which of them will love him most?" (7:42) Simon replied, "He to whom he forgave most." Jesus replied that he had answered correctly.

Then, He made application of the parable. Jesus contrasted the

conduct of Simon and the conduct of the woman. When Jesus entered Simon's house, Simon did not provide water for Him to wash His feet (the common courtesy shown to any guest), greet Him with a kiss (the treatment of a friend), or anoint His head with oil (the treatment reserved for honored guests). In contrast, the woman washed Jesus' feet with her tears, kissed His feet, and anointed His feet with ointment. Jesus said, "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven the same loveth little" (7:47).

The people who heard Jesus forgive the woman of her sins were critical of Jesus saying, "Who is this that forgiveth sins also?" (7:49). But Jesus simply replied to the woman, "Thy faith hath saved thee; go in peace" (7:50).

Questions

- ____ 1. The centurion was a (a) Jew, (b) Gentile, (c) Samaritan.
- ____ 2. He showed his love for the nation of Israel by (a) building a synagogue, (b) following the traditions of the Pharisees, (c) being lenient with the Jews as a Roman officer.
- ____ 3. His statement, "I am not worthy," manifests (a) his humility, (b) his appraisal of Jesus, (c) his appraisal of himself, (d) all of the above.
- ____ 4. His comparison of his authority over his servants to Jesus' authority shows that he believed (a) Jesus had authority over diseases, (b) Jesus could heal the servant by His spoken word, (c) both.
- ____ 5. Jesus healed the servant (a) from a distance, (b) through the laying on of hands.

Thought Questions

1. Using the book of Ruth to see Naomi's plight as a widow without children, explain the widow of Nain's plight. _____
2. Define "compassion" and how it manifests itself as a character trait. _____
3. What conclusion should the people have reached about Jesus from His raising the widow of Nain's son? _____

4. What caused John to question if Jesus was the Christ? _____

5. What proofs were given to John to reassure him? _____

6. Who are some modern people who are “offended” by Jesus, and what about Jesus offends them (7:23)? _____

7. What moral attributes of John the Baptist are described by Jesus in verses 24-25 which should be attributes of every gospel preacher? _____

8. Why is John “more than a prophet”? _____
9. In what sense is the “least in the kingdom” greater than John? _____
10. What had those who refused John’s baptism done (vv. 29-30)? _____
11. What attitude did that generation have of:
 - a. John: _____
 - b. Jesus: _____

Discussion

1. How did Simon reach the conclusion that Jesus was not a prophet (v. 39)? _____

2. What did Jesus do to convince Simon that He was a prophet (v. 40)? _____

3. What difference in spirit is seen in Simon and the sinful woman? _____

4. Were this woman’s sins forgiven by faith only? Defend your answer. _____

5. What does Jesus’ forgiving sins indicate (v. 48)? _____

6. What does this parable teach about hospitality? _____

Answering Denominational Error

1. Faith healers assert that faith is a condition for healing. How much faith did the widow of Nain’s son have? _____

2. How much faith did the centurion’s servant have? _____

3. Compare the common Jewish expectation of the Messiah with that of the modern premillennialist. _____

4. Study Luke 7:29-30. What do modern people who reject water baptism do? _____

5. What religious significance is given to footwashing in Luke 7:36-50? _____

The Charitable Women (8:1-3)

During Jesus' three-year ministry, He was financially supported by His followers. Among those who supported Him were several women, including Mary Magdalene, Joanna, and Susanna. They contributed money in order that Jesus might continue His ministry. This money was kept by Judas (John 12:5-6) and was used to help the poor and provide for the needs of Jesus and His disciples (John 13:29). Because of their support, Jesus was able to travel throughout the country preaching.

The Parable of the Sower (8:4-15)

When Jesus had gathered a crowd together, He taught them in parables. One of His most popular parables is the parable of the sower. He compared the teaching of the gospel to a sower planting seed. Part of his seed fell on the wayside, part on stony ground, part on thorny ground, and part on good ground. That which fell on the wayside was eaten by the birds; that which fell on stony ground quickly sprouted, but died when the hot sun beat down upon it; that which fell on thorny ground was choked out by the thorns and thistles; that which fell on good soil bore much fruit.

When He explained the parable, Jesus said that the seed represented the word of God (8:11). The various kinds of soil represented the different kinds of hearers. The wayside hearer is like the hardened man who will not allow the word of God to penetrate him; hence, the devil

snatches away the word before he believes. The stony ground hearer represents that person who has no deep-rooted character. At first, he promptly obeys the gospel, but when trials and persecutions come, he falls away. The thorny ground hearer is the hearer who obeys the



The Sea of Galilee approaching the north coast.

gospel, but allows the cares of this world to choke out the word. The good ground depicts the hearer with a good and honest heart who hears the word, obeys it, and perseveres in the service of God.

The Light Lit (8:16-18)

Jesus compared His disciples to a candle which has been lit. They are to give their light to others. The gospel, which Jesus spoke

somewhat privately to them on that occasion, would soon be taken into all the world (8:17). Therefore, they should be careful how they hear.

The Mother and Brothers of Jesus (8:19-21)

While Jesus was teaching, His mother and brothers came for Him. They were unable to approach Him because of the crowd. The word was passed to Him that they were seeking Him. Jesus replied, "My mother and my brethren are these which hear the word of God, and do it" (8:21).

Calming the Sea (8:22-25)

On a certain day, Jesus crossed the Sea of Galilee with His disciples.

While they were crossing the sea, Jesus slept. A squall hit the sea, causing waves which threatened to sink the boat. With all of their boating skills, the professional fishermen among them saw that they were unable to keep the boat afloat. In desperation, they turned to the carpenter from Galilee. They said, "Master, master, we perish." Then Jesus arose and rebuked the wind and the raging water. The winds quit blowing. There was

Lesson 9

The Parable of the Sower and Several Miracles

Luke 8

a great calm. The disciples were amazed, saying, “What manner of man is this! For he commandeth even the winds and water, and they obey him” (8:25).

Healing the Gadarene Demoniac (8:26-40)

When the disciples crossed the Sea of Galilee, they entered into the country of the Gadarenes. There they met a demon-possessed man

demons were sent into the swine, the herd of swine (about 2,000, Mark 5:13) ran down the hillside into the sea and drowned.

Those responsible for tending the swine ran into the town and reported what had happened. A multitude of people came out to see Jesus. They asked Him to leave their region. The man from whom the demons had been cast asked



Tourists view the ruins at Kursi where a fifth century church was built in the area generally associated with Jesus’ miracle with the Gadarene demoniac. The modern site, El Kursi, is the only site of three possible locations which fits the geography of the gospel narrative. Above the village, a number of caves and tombs have been found, matching the biblical account.

who lived in the tombs, wore no clothes, and was extremely strong. The man had so many demons in him that he called himself “Legion.” When the demon-possessed man saw Jesus, he said, “What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not” (8:28). Jesus rebuked the demons, casting them from the man.

The demons begged Jesus not to command them to go into the deep, but to send them into the herd of swine feeding nearby. After the

Jesus to allow him to go with Him. Jesus told him to remain there and publish the good news throughout that region.

Healing the Woman with an Issue of Blood and Raising Jairus’ Daughter (8:41-56)

When Jesus returned to the other side of the Sea of Galilee, a ruler of the synagogue named Jairus begged Jesus to come heal his twelve-year-old daughter, his only child. She was dying. Jesus followed the man to his home.

A multitude followed Jesus to Jairus’ house. On the way, the multitudes were thronging around Jesus. A woman who had an issue of blood was in the multitude. For twelve years, she had sought healing from many doctors; although she had spent her living, she was no better. Having heard about Jesus, she reasoned that, if she could but touch Him, she would be healed. Hence, she came to Jesus and touched the border of His garment. Immediately, she was healed.

Jesus said, “Who touched me?” Everyone denied touching Him. Peter and the disciples were puzzled at Him, for with a whole crowd pressing against Him, suddenly He asks, “Who touched me?” Jesus was aware of what the woman did and led her to confess it. When the woman saw that she was not hid, she came trembling and telling her story. Jesus replied, “Daughter, be of good comfort: thy faith hath made thee whole; go in peace” (8:48).

While Jesus was yet speaking, someone from Jairus’ house brought word that the little girl had died. Jesus comforted Jairus, saying, “Believe only, and she shall be made whole.” When they arrived at Jairus’ house, Jesus allowed only Peter, James, John, Jairus, and the child’s mother to accompany Him into the room where the child was lying. Those who were mourning her death were put out of the room. Jesus then went to the place where the girl was lying, took her by the hand, and said, “Maid, arise.” “And her spirit came again, and she arose straightway: and He commanded to give her meat.” Jesus raised the dead child!

Questions

1. How was Jesus supported during His ministry (vv. 1-3)? _____

2. From the parable of the sower and other Scriptures, show how God makes men believers. Is a direct operation of the Holy Spirit necessary to enable one to become a believer? _____

3. What things prevented the thorny ground hearer from bearing fruit (v. 14)? How do these same things affect you? _____
4. What had been kept secret but would soon be manifest (vv. 16-17)? _____
5. Why should a man be careful how he hears (v. 18)? _____
6. Who are the Lord's brothers and sisters (v. 21)? _____

7. Which of the disciples would have been well-qualified to manage a ship during a storm? _____

8. Why did the disciples turn to the carpenter from Nazareth? _____

9. What is implied in Jesus' question, "Where is your faith" (8:25)? _____

 - a. What does "faith" mean in this context? _____
 - b. How does faith help us in the times of trouble in life? _____
10. What did the miracle of stilling the tempest (vv. 22-25) show about Jesus? _____

11. Why was the Gadarene demoniac naked (v. 27)? _____
12. Who did the demon say Jesus was (v. 28)? _____
13. What did Jesus tell the healed demoniac to do when he left Gadara (v. 28)? _____

14. What does v. 43 and Mark 5:26 say about the condition of the woman with an issue of blood? _____

15. Why did Jesus make her tell what had happened? _____
16. What was the condition of Jairus' daughter when Jesus arrived (v. 53)? _____
17. Whose faith was necessary for Jairus' daughter to be raised? _____
18. Why must the one to be "healed" by modern faith healers have faith? _____

19. Why did Jesus charge His disciples to tell no one what He had done (v. 56)? _____

Matching

- | | |
|---|-------------------|
| ____ 1. Woman from whom seven devils were cast out. | a. Gadara |
| ____ 2. Wife of Chuza. | b. Galilee |
| ____ 3. Country in which demoniac lived. | c. Mary Magdalene |
| ____ 4. Father of girl raised from the dead. | d. Joanna |
| ____ 5. Name of sea calmed by Jesus. | e. Jairus |

What Kind of Hearer?

Match the kind of hearer with the description given of him.

- a. Wayside hearer b. Stony ground hearer c. Thorny ground hearer d. Good ground hearer

- ____ 1. Has no interest in spiritual things.
- ____ 2. Tries to convert others.
- ____ 3. Cannot endure ridicule and mockery.
- ____ 4. Has a defiant attitude.
- ____ 5. Never gives up trying to be faithful.
- ____ 6. Allows interest in sports to cause him to forsake Jesus.
- ____ 7. Regularly jumps from one church to another.
- ____ 8. When shown his mistakes, he corrects them.
- ____ 9. Allows interests in earning money to take precedence over Christ.

Overcoming Denominational Error

List the miracles of this chapter. Mark the ones which a modern faith healer might try to perform. _____

The Limited Commission (9:1-6)

In order to take the gospel to more cities, Jesus sent the Twelve Apostles on what is called the “limited commission.” This commission is distinguished from the “great commission” in its scope; the apostles were limited to the house of Israel, but in the great commission were sent to all nations. In the limited commission, the disciples were instructed not to make provisions for themselves while preaching. (This did not apply to the great commission [see 22:35].)

Herod's Knowledge of Jesus (9:7-9)

Herod heard that Jesus was in his territory. The speculation that Jesus might be John the Baptist risen from the dead, Elijah, or one of the prophets perplexed him. He wanted to see Jesus personally. His wish was not fulfilled until Jesus' trial.

Feeding of the Five Thousand (9:10-17)

Upon returning from the limited commission, Jesus withdrew with His disciples to Bethsaida for rest. The crowds followed them around the northern edge of the Sea of

Galilee. Jesus used the occasion to teach the people. As evening began to come, the disciples urged Jesus to send the multitude away in order that they might buy something to eat. He said, “Give ye them to eat.”

The disciples responded that there was only had five loaves and two fish. Jesus had the crowd to be seated. He blessed the food and began to break it to

Lesson 10

The Limited Commission, Transfiguration, and Other Events

Luke 9



View of the mosaic below the altar of the church at Heptapegon/Tabgha that commemorates the multiplication of the five loaves and two fishes in the story of the feeding of the five thousand (Mark 6:33–44).

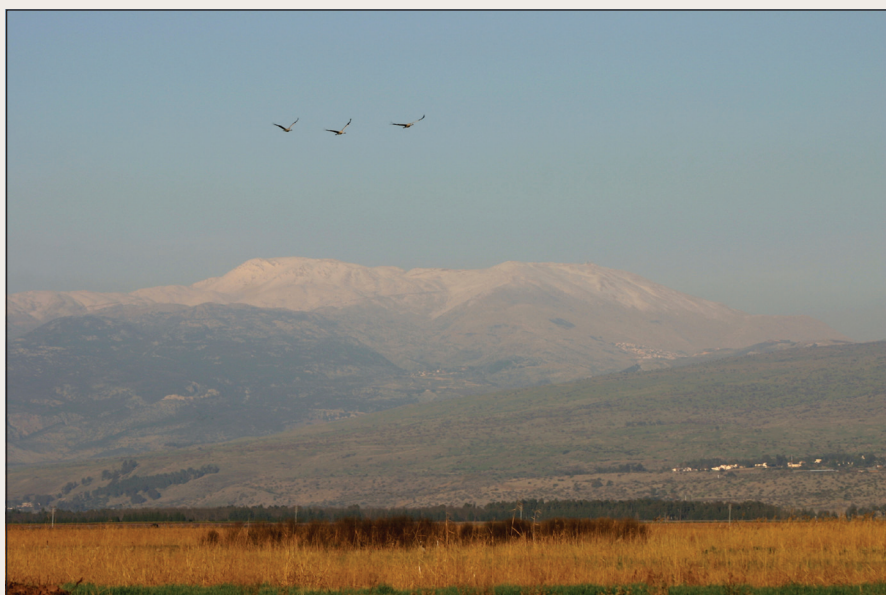


give to the people. Jesus miraculously fed the 5000 men (not counting women and children) from the five loaves and two fish; twelve baskets of left over fragments were taken up.

Peter's Confession and Teaching about Discipleship (9:18-27)

Luke records a brief account of the confession that Jesus is the Christ, the Son of God (cf. Matt. 16:13-20). To offset misconceptions regarding the work of the Christ, Jesus foretold His death (9:21-22). He then told them that discipleship required self-denial, cross bearing, and following Him (9:23).

Those who were unwilling to make those kinds of sacrifices to follow Jesus would lose their souls. He



The Hula Valley stands in the foreground and Mount Hermon in the background. Since Jesus had just traveled to Caesarea Philippi immediately before the Transfiguration, most scholars believe that the mount which He ascended for the transfiguration was Mount Hermon. Tradition links the transfiguration to Mount Tabor, but that does not fit the geographical clues in the text.

also explained that the establishment of the kingdom of God was very near, within their own lifetime (9:27).

The Transfiguration (9:28-36)

Eight days after these teachings, Jesus went into a mountain to pray, taking with Him Peter, James, and John. While He prayed, He was transfigured so that His raiment was white and glistening. Two men, Elijah and Moses, appeared in glory and spoke with Jesus concerning His death at Jerusalem. Peter, James, and John had fallen asleep; when they awoke, Peter said, “Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.” While he spake, a cloud overshadowed them and a voice spoke out of the cloud saying, “This is my beloved Son: hear Him.”

Healing the Demon Possessed Boy (9:37-45)

When Jesus and the three disciples descended from the mountain,

they found many people gathered together. The other apostles had tried to heal a demon possessed boy and failed.

Jesus rebuked the disciples for their failure and then healed the boy by casting out the unclean spirit in him. Again, Jesus foretold His death (9:43-45). Despite His plainness of speech, the disciples did not understand His saying.

Contention about Who Is the Greatest (9:46-48)

The Twelve Apostles argued among themselves regarding who would be the greatest in the kingdom of heaven. Jesus took a small child and said, “Whosoever shall receive this child in my name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same shall be great.” The true road to greatness, in the kingdom of God, is through humility and service.

Encourage Those Who Work with Us (9:49-50)

The apostle John met some who were working miracles in Jesus’ name, but who were not with them. He forbade them. Jesus responded, “Forbid him not: for he that is not against us is for us.” Inasmuch as this passage has been abused to teach that we should not oppose those in denominations, we need to notice that these (1) were working miracles in Jesus name and (2) were “for us.” They were working within the limitations of Jesus’ authority, not working in unauthorized areas.

Jesus Turned toward Jerusalem (9:51)

This begins a new section in Luke’s gospel that continues through chapter 18. Jesus departed from Galilee on His way to Jerusalem. The events and teachings in this section occurred while they traveled on the final journey toward Jerusalem and His death.

A Samaritan Village Refused Jesus (9:52-56)

As Jesus journeyed toward Jerusalem, He passed through a Samaritan village. When they perceived that He was a Jew heading toward Jerusalem, they would not receive Him. James and John wanted to call down fire from heaven to consume this village, as Elijah had done (2 Kings 1:10-12). Jesus rebuked their spirit of revenge.

Counting the Cost of Discipleship (9:57-62)

Three would-be disciples came to Jesus, wishing to follow Him. He instructed each to count the cost of discipleship. The first said, “I will follow thee whithersoever thou goest.” Jesus reminded him that the Son of Man did not even have a place to lay His head.

Jesus commanded another, “Follow me.” This person postponed obeying the Lord’s command, stating that he must first go and bury his father. Jesus stated

that kingdom business was more important than this. Another came saying that he would follow Jesus, but to first allow him to bid his family good-bye. Jesus said, “No man,

having put his hand to the plough, and looking back, is fit for the kingdom of God.” Discipleship must take precedence over every relationship we sustain in life.

Questions

1. To whom were the disciples sent on the Limited Commission (cf. Matt. 10:5-6)? _____
2. Why were the instructions regarding what they were to take when preaching not binding on all generations (cf. 22:35)? _____

3. What were they to learn from the experiences of the Limited Commission? _____

4. What were the popular opinions about who Jesus was (9:7-9)? _____

5. What does the feeding of the 5000 show about Jesus? _____

6. What does the confession “Jesus is the Christ” mean (v. 20)? _____

7. What did Jesus know about what would happen to Him in Jerusalem (9:21-22)? _____

8. What does each of the following mean (9:23):
 - a. Deny himself: _____
 - b. Take up his cross daily: _____
 - c. Follow me: _____
9. What do vv. 24-25 teach us about discipleship? _____

10. How might one be ashamed of Jesus and His word today (v. 26)? _____
11. What does 9:27 tell us about the date of the establishment of the Lord’s kingdom? _____

12. What does the transfiguration teach us about Jesus (9:28-34)? _____

13. Why were the disciples unable to heal the boy in 9:37-42? _____

14. What does Jesus’ foreknowledge of His death prove (9:43-45)? _____

15. What attributes of a child did Jesus commend (9:46-48)? _____

- What attributes of a child did Paul criticize and commend (1 Cor. 14:20)? _____

16. How does one become great in the kingdom of heaven (9:48)? _____

17. How do we know that those in 9:49-50 were walking in the light of God's word? _____

18. What does 9:49-50 teach should be one's attitude toward those who disobey the word of God? _____

19. Why did the Samaritans reject Jesus (9:51-56)? _____
20. What manner of spirit did James and John display (9:55)? _____
21. Does 9:56 teach that Jesus will not put anyone in hell (cf. John 3:16-18)? _____
22. What lessons are to be learned from the would-be followers of Jesus (9:57-62):
- a. First follower: _____
 - b. Second follower: _____
 - c. Third follower: _____

True or False?

- _____ 1. Preachers of all centuries are bound to obey the instructions of 9:3-4.
- _____ 2. Those who reject one who teaches the gospel reject Jesus.
- _____ 3. A Christian should never give up on a "prospect."
- _____ 4. Herod thought Jesus was John the Baptist arisen from the dead.
- _____ 5. There were only 5000 people fed by Jesus' miracle in 9:10-17.

Matching

Match these titles of Jesus with their meaning.

- | | |
|---------------------|---|
| _____ 1. Lord | a. Deliverer, preserver |
| _____ 2. Christ | b. One who has authority to command |
| _____ 3. Savior | c. Emphasizes His humanity |
| _____ 4. Son of God | d. Anointed one; prophesied Messiah of OT |
| _____ 5. Son of Man | e. Emphasizes His deity |

Overcoming Denominational Error

What differences do you see in how modern faith healers explain their failures and how the Bible explains the failure of Luke 9:37-42? _____

The Mission of the Seventy (10:1-12)

In preparing many villages for Jesus' preaching, the Lord sent out seventy men, two by two, to announce His coming. This was done in preparation for another preaching tour in Galilee. As He sent them forth, He said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (10:2).

He instructed them concerning the dangers of their mission, knowing the opposition of the Pharisees and Sadducees to His work (10:3). Because of the urgency of their mission, they were not allowed to take the normal provisions for travel (10:4-5).

Rather, they were to stay with whomever invited them into their homes. They were to understand that the provisions which they received from their hosts were the rewards of their labor (10:7). Jesus did not make them beggars.

They were to announce the coming of the kingdom of God (10:9) and heal the sick. Should a city not receive their message, they were to depart from it and turn to another more receptive village. They were to wipe off the dust which clave to their feet as a testimony to their rejection of Jesus' message.

Woe to Impenitent Cities (10:12-16)

Jesus then pronounced a woe upon those cities that refused the message of the seventy. He said that it would be more tolerable for Sodom and Gomorrah than for these cities because of how many miracles they had seen in calling them to repentance. Some of the cities which rejected Jesus were then

listed as under divine condemnation: Chorazin, Bethsaida, Capernaum.

The rejection of one sent out by Jesus is not merely a rejection of the man sent. Rather, it is a rejection of Jesus who sent them and God who sent Jesus (10:16).

ful work. They had seen devils cast out in the name of Jesus (10:17). Their casting out devils demonstrated their faith even as the disciples' inability to cast out the unclean spirit in 9:37-42 demonstrated an absence of faith. Noting their faith, Jesus said, "I beheld Satan as lightning fall from heaven" (10:18).



Jesus preached in Chorazin and so did His disciples. This photo shows the interior of the synagogue at Chorazin. This synagogue has a "seat of Moses" (Matt. 23:2), a place where the Rabbi would sit during worship. Photo courtesy of HolylandPhotos.org.

The Return of the Seventy (10:17-20)

When the seventy returned, they were rejoicing in their success-

This is the victory of faith. Then Jesus gave them power over all the works of the devil, particularly giving them miraculous powers. He cautioned them not to rejoice that

Lesson 11

The Mission of the Seventy and the Parable of the Good Samaritan

Luke 10

they could work miracles, but in the fact that their names were written in heaven (10:20).

Jesus' Rejoicing (10:21-24)

Upon this occasion, Jesus "rejoiced in the spirit," lifting His prayer to the Father. He thanked God for revealing His word, not to the wise and prudent, but to the babes (cf. 1 Cor. 1:26-31). Then He stated that God had committed to Him all things (pertaining to the

The Parable of the Good Samaritan (10:25-37)

A lawyer (of the law of Moses) came to Jesus tempting Him with this question, "What shall I do to inherit eternal life?" Directing him to the law of Moses, Jesus asked him what he read. The man replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (10:27). Jesus com-

passed by on the other side without helping. After sometime, a Samaritan, considered by Jews to be a "dog" and unclean, came where he was and ministered to his needs. He "doctored" his wounds, set him on his beast and took him to an inn, and took care of him. The next day, he paid for his room and instructed the innkeeper to take care of him, telling him that he would pay his bill on his next trip through the area.

Having finished the story, Jesus asked the lawyer, "Which now of these three . . . was neighbour unto him that fell among the thieves?" The lawyer replied, "He that shewed mercy on him."

Again Jesus said, "Go and do thou likewise." Notice that "the neighbor" is the Samaritan—the one who helped his fellow man who was in need.

Visiting Mary and Martha (10:38-42)

While visiting in Bethany, Jesus was invited to the home of Mary and Martha. Mary sat at the feet of Jesus, listening to every word he taught. Martha was busy serving the needs of her guests. Soon she asked Jesus, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." Rather than sending Mary to help, Jesus told Martha, "Thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

How Much Did He Spend?

The Good Samaritan treated the wounds of the injured man. Did you ever stop to think how much that cost him? Consider the following:

- **It cost his time. He stopped to help. He bandaged his wounds and took time to help him as much as he could.**
- **It cost him his convenience. Prior to finding the injured man, he was riding the donkey. After treating him, he walked and the injured man rode the donkey.**
- **It cost him money. He paid the innkeeper two denarii, two days' wages. Using \$100 per day for a days' wages, he spent \$200 and offered to pay more later should it be required.**

Would you be willing to be a Good Samaritan if you knew it would cost you this much?

revelation of His will) and no one could know them except those to whom He revealed them. Only in this way could men come to know the Father.

Turning to the seventy, Jesus told them how privileged they were to be living in the days when the things foretold by the prophets were being fulfilled. Many others had studied the prophecies and desired to know and understand what they were now seeing (cf. 1 Pet. 1:10-12).

mended his answer and admonished him to obey it. In an effort to justify himself, the lawyer asked, "Who is my neighbor?"

In response, Jesus told the parable of the Good Samaritan. A man who was traveling from Jerusalem to Jericho was attacked by thieves and left for dead. Soon a priest came, but when he saw him, he walked by without helping him. Later a Levite, an assistant to the priest who served in the Temple,

Questions

1. Why might Jesus have sent the seventy in pairs (v. 1)? _____

2. Is the harvest always “great” as in 10:2? _____
3. What is the meaning of v. 3? _____

4. What did Paul say about Luke’s gospel (10:7) in 1 Timothy 5:8? _____
5. Is a preacher’s salary charity (10:7)? _____
6. What is one’s obligation to those who reject the gospel (10:10-11)? _____

7. Why were the cities which saw Jesus given a harsher judgment(10:12-15)? _____

8. Do these verses teach “degrees of punishment” in hell? _____
9. What does a rejection of a gospel preacher mean (v. 16)? _____

10. In light of 9:37-42, why was Jesus so pleased with the mission of the seventy (10:17-20)? _____

11. What two reasons for rejoicing are compared in 10:19-20 and which should be greater? _____

12. For what did Jesus give thanks in 10:21? _____
13. What is said about Jesus in 10:22? _____
14. Why were the seventy blessed in 10:23-24? _____

15. What shows the heart of the lawyer who questioned Jesus (10:25f)? _____

16. What was the answer to the lawyer’s question (10:27)? _____

17. Should the same answer be given to the same question today? _____

18. Who is the neighbor in the parable of the Good Samaritan? _____
19. What impact would Jesus’ making a Samaritan the hero of His parable have on Jews? _____

20. What was wrong with Martha's anxiety in 10:41? _____

21. What was right with Mary's decision? _____

Matching

- | | |
|--------------------------------------|---------------------------------------|
| _____ 1. Luke 10:7 | a. Reveals the Father to others |
| _____ 2. Rejection of one Jesus sent | b. Hated by Jews |
| _____ 3. Knows the Father | c. Is rejection of God who sent Jesus |
| _____ 4. Samaritan | d. Used as a medicine |
| _____ 5. Wine | e. Called Scripture in 1 Timothy 5:18 |

True or False?

- _____ 1. The regulations for the seventy when traveling are still binding on all preachers.
- _____ 2. One should give up trying to teach some people.
- _____ 3. Rejection of a preacher of the gospel is rejection of God.
- _____ 4. Having the ability to perform miracles is the greatest reason to rejoice in the Lord.
- _____ 5. The lawyer who questioned Jesus was not honest.

Teaching about Prayer (11:1-13)

Jesus' personal example in prayer (11:1) caused the disciples to request that He teach them how to pray. The teachings on prayer can be divided into these sections:

1. The Model Prayer (11:2-4). We call this prayer "The Lord's Prayer," but more properly it should be called "The Model Prayer." A fuller account of it is given in Matthew 6:9-13. In this prayer, Jesus taught men to pray about these things:

- "Our Father which art in heaven"—a recognition of our relationship to God
- "Hallowed be Thy name"—praise to God
- "Thy kingdom come"—prayer concerning His kingdom, the church
- "Thy will be done"—submission to God's will
- "Give us this day our daily bread"—pray for daily sustenance, realizing dependence upon God
- "Forgive us our sins"—pray for forgiveness
- "Lead us not into temptation; but deliver us from evil"—prayer for help in overcoming sin's temptation

2. The Parable of the Friend at Midnight (11:5-8). This parable teaches us that (1) God is our Friend to whom we turn in time of need; (2) Prayer is intercession for the needs of others; (3) Man needs to persevere in prayer. The friend of the parable answered the request, not because he cared about his friend's needs, but because of his "importunity" (shameless impudence; persistence). The parable *contrasts* God with this friend: if persistence results in this friend meeting your requests, how much more will it work with God!

3. Instructions to present petitions to God (11:9-13). Jesus taught us to "ask, seek, and knock" in order to receive our requests from God. Then He emphasized the Fatherhood of God. If parents, who are sinful humans, grant their children's requests, how much more will our Heavenly Father grant the

this false charge constitutes an admission that Jesus performed the miracle of casting out a demon. In reply, Jesus made these arguments:

1. A divided kingdom cannot stand (11:17). Everyone admitted that demon possession was a work of the devil. If Jesus cast out



requests of His children, giving them even the greatest of gifts—the Holy Spirit.

Conflict over Casting Out Devils (11:14-26)

When Jesus was casting out a devil, some charged, "He casteth out devils through Beelzebub the chief of the devils" (11:15). Even

demons by the power of the devil, then the devil was working against himself. His was a divided kingdom, one which could not stand.

2. The Jews cast out demons (11:19). Jesus then asked by what power the Jews cast out demons. There must have been those whom they considered to be faithful who were casting out (or attempting to

Lesson 12

Teaching about Prayer and Conflict with Pharisees

Luke 11

cast out) demons. The Jews attributed this work to God. Hence, He is asking them to be consistent.

3. Casting out demons certifies that the kingdom is come (11:20). If the Jews are logically compelled to admit that Jesus casts out demons by the power of God, the evidence then confirms that the kingdom is come. The miracles of Christ confirm His message.

4. His casting out demons confirms His power over the devil (11:21-22). Jesus compared His casting out demons to entering the house of a strong man and plundering his goods. One cannot plunder the goods of a strong man unless he is stronger. Jesus' casting out demons proves that He is stronger than the devil.

Having answered His critics, Jesus turned to warn the one whom He had healed. He said, "He that is not with Me is against me" (11:23). Then He warned that, should this man accept what His critics said, He would be compared to one from whom one devil had been cast, but was possessed again by seven other devils. "The last state of that man is worse than the first" (11:26).

Misdirected Praise (11:27-28)

One who heard Jesus teaching said, "Blessed is the womb that bare Thee . . ." (11:27). The blessings on Mary had been foreseen (1:48). However, Jesus corrected the woman saying, "Yea rather, blessed are they that hear the word of God, and keep it" (11:28).

Demand for A Sign (11:29-32)

After seeing Jesus cast out demons, some in the crowd wanted to see "a sign from heaven" (11:16)—some heavenly display. Jesus condemned this sign-seeking

generation (11:29). He told them that they would receive the sign of Jonah. Jonah was swallowed by a large fish, was in his belly for three days, and then was vomited on land. He was a sign to his generation. In a similar way, Jesus was crucified, buried, and raised from the dead. He would be a sign to His generation. On lesser evidence, the Ninevites repented to obey the message of Jonah. Hence, they would rise

God is more interested in the spirit of man being clean than in his outward body being washed.

up in condemnation of that generation which had greater evidence but refused the message (11:32).

The Queen of Sheba (1 Kings 10:1-13) would rise up in condemnation of this generation. She heard of the wisdom of Solomon and travelled hundreds of miles to hear his wisdom. Jesus was greater than Solomon, but that generation would not hear Him.

The Light of the Body (11:33-36)

Jesus' teaching is compared to lighting a candle to give light to the world (11:33). Man perceives that light with his eye. So long as the eye is clear, man can see clearly and perceive all things. However, if the eye is jaundiced, man's vision is destroyed and he walks in darkness.

Those who said that Jesus cast out devils by the power of Beelzebub had an evil eye which left them

in darkness. Everything which He did was condemned, regardless of how good it was. Consequently, He warned the audience, "Take heed therefore that the light which is in thee be not darkness" (11:35).

Denouncing the Pharisees and Lawyers (11:37-54)

While Jesus was speaking, a Pharisee invited Him to dinner. When Jesus entered the house to eat, He did not comply with the tradition of the elders to wash His hands before eating (cf. Matt. 15). Seeing the Pharisees, Jesus said that cleaning the inside of man is more important than ceremonial washing (11:39). God is more interested in the spirit of man being clean than in his outward body being washed. He encouraged them to give alms of what they had (11:41).

Jesus pronounced several woes upon the Pharisees. (1) They tithed of every herb, but left off judgment and the love of God (11:42). (2) They exalted themselves, loving the chief seats at the synagogues and greetings in the marketplaces. (3) They were hypocrites. They were like unmarked graves. Contact with the dead made one unclean. Walking over an unmarked grave made one unclean without his knowing it. In a similar way, contact with the Pharisees would make one spiritually corrupt.

Having heard Jesus' criticism of the Pharisees, one of the lawyers (of the law of Moses, not secular law) said, "Master, thus saying thou reproachest us also" (11:45). Jesus did not withdraw His criticisms. Instead, He made these criticisms of the lawyers: (1) They impose heavy burdens to be borne by the common man, although they would not bear those burdens themselves

(for examples, defining what was “work” on the Sabbath day, defining how far one may travel on the Sabbath day).

(2) The lawyers built tombs honoring the prophets whom their fathers had killed (11:47). Yet, their conduct toward Jesus and His disciples was exactly what killed the prophets whom they honored. God would send prophets and apostles to that generation; they

would slay them just as their fathers before them had done. As a result, God would require their blood (the blood of Abel to Zachariah—the first and the last man who was put to death by the wicked, according to the arrangement of the Hebrew Old Testament) of that generation. This occurred at the destruction of Jerusalem in AD 70.

(3) The lawyers were condemned for taking away the key of

knowledge (11:52). They rejected Jesus as the Christ and then turned everyone else they could away from Him. For these things, Jesus pronounced a woe on the lawyers. The Pharisees and lawyers did what they could to provoke Jesus, hoping to ensnare Him. They were looking for a reason to put Him to death (11:53-54).

Questions

1. Why did the disciples ask Jesus for instruction on prayer (11:1)? _____

2. List four things for which we should pray based on your study of the Model Prayer (11:2-4). _____

3. What lessons do you learn from the parable in 11:5-8? _____

4. How are God and the friend contrasted? _____

5. What do 11:9-10 teach us about prayer? _____

6. How is God’s response to our prayers compared to a father-son relationship? _____

7. How did Jesus’ enemies explain His casting out demons (11:15)? _____

8. What did His miracle prove (11:20-22)? _____

9. What danger threatened the healed man (11:23-26)? _____

10. Who is the truly blessed person (11:27-28)? _____

11. In what sense was Jonah a sign to Nineveh (11:29-30)? _____
12. In what sense was Jesus a sign to His generation? _____

13. Why would the Queen of Sheba and the Ninevites rise up in condemnation of that generation (11:31-32)?

14. What does “thine eye is evil” mean in 11:34?

15. Why did Jesus refuse to wash His hands in 11:38?

16. Explain why the Pharisees were under divine judgment in:

a. 11:39-40

b. 11:42

c. 11:43

d. 11:44

17. Explain why the lawyers were under divine judgment in:

a. 11:46

b. 11:47-51

c. 11:52

True or False

____ 1. God is not interested in how much we give so long as we practice love and judgment.

____ 2. Jesus refused to give any sign to the Pharisees (11:29).

____ 3. One’s “eye is evil” when he explains Jesus’ casting out devils as being done by the power of Beelzebub.

____ 4. When Jesus’ teaching offended people, He apologized for it and withdrew His charges.

____ 5. Importunity in prayer (v. 8) is necessary because God is like the friend of v. 7.

Find the Verse

1. God is our heavenly Father.

2. God is our Friend.

3. God gives good gifts to His children.

Answering Denominational Error

The Roman Catholic Church honors Mary to the point that prayer is offered to Jesus through her as a mediator. What does 11:27-28 say about the Catholic veneration of Mary?

This chapter contains a collection of lessons from Jesus on various topics. They are tied to His conflict with the Pharisees and lawyers in 11:37-54. After the meal broke up (11:37), Jesus left the house and the multitudes of 11:29 gather again.

Warning against Hypocrisy (12:1-3)

Having exposed the Pharisees and lawyers as hypocrites in 11:37-54, Jesus warned His disciples to beware of the “leaven of the Pharisees, which is hypocrisy” (12:1). A hypocrite pretends to be something he is not. Jesus said such people will be exposed (12:2). What is said in secret (such as their underhanded attempts to put Him to death) would be exposed, revealing their true character (12:3). Everything that the hypocrite seeks to hide will be exposed.

Whom to Fear (12:4-7)

Because His disciples, through fear of the Pharisees, might be tempted to play the hypocrite and deny Him before men, Jesus instructed them to fear God instead of man. Man can only destroy the body; God can destroy both the body and the soul (12:4-5). Consequently, one should fear God rather than man.

Furthermore, one should not fear men because of God’s providential care for His children. God watches over the sparrows and is even aware of the hairs on man’s head. Hence, He watches over His children and cares for them (12:6-7). God will protect His children from wicked men such as the Pharisees.

Confessing Christ (12:8-12)

Because of his fear of the Pharisees, one might be tempted not

Whoever is so cowardly that he denies Jesus before men will be denied by Jesus.

to confess Christ before men. Jesus promised to confess before the angels of God any man who confessed Him before men. Whoever is so cowardly that he denies Jesus before men will be denied by Jesus.

Anyone who blasphemes Jesus could be forgiven, provided he would repent and seek God’s forgiveness. However, whoever blasphemes the Holy Spirit will never be forgiven (12:10). This passage, which has been so often misunderstood, is not teaching that the Holy Spirit is a greater person than Jesus. Rather, it is pointing to the fact that should man reject Jesus there would be another effort made to save his soul by the revelation given by the Holy Spirit. However, should a man reject the revelation given

Lesson 13

Jesus Preaches to His Disciples

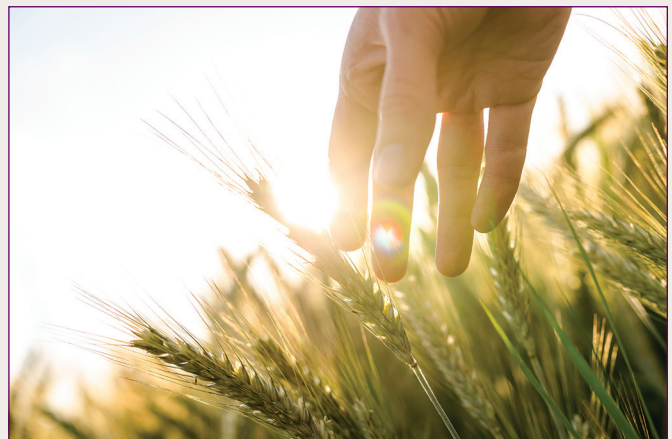
Luke 12

by the Holy Spirit, he would be forever lost because God would do nothing else to save man from sin. Some of those who blasphemed Jesus were converted on the day of Pentecost. However, those who reject the gospel reject God’s final offer of salvation; hence, they will never be forgiven.

In confessing Jesus, the apostles should not be anxious about what they would say or how they would say it. Jesus promised to send the Holy Spirit to teach them what they ought to say at such as time (12:11-12; cf. Paul before Felix and Agrippa).

Parable of the Rich Fool (12:13-21)

One from Jesus’ audience asked Jesus to serve as an arbitrator in his conflict with his brother over an inheritance. Jesus refused to become



involved in such matters (12:14). Instead, He warned the man to beware of covetousness (12:15) saying, “A man’s life consisteth not in the abundance of the things which he possesseth.”

To emphasize this truth, Jesus told a parable of a rich man whose farm gave a bountiful harvest. Instead of thinking of how his bounty could be used in the service of God, the man thought only of accumulating wealth to be spent on himself. Jesus reasoned with the man on the lowest level. He did not say, “What will become of your soul because of such conduct?” He did not say, “Have you responsibilities to the society?” He simply asked, “Whose shall these things be when you are dead?” The man who lays up treasures on earth, but is not rich toward God stands condemned (12:21).

God’s Providential Care (12:22-34)

Jesus taught His disciples to trust in God rather than becoming anxious about the accumulation of wealth. He reminded His disciples that life is more than what one eats or wears (12:22-23). He showed them that God takes care of the birds (12:24) and lilies (12:27). Furthermore, so many things about which men worry cannot be changed by worry (12:25-26). Hence, if God cares so much for the birds, lilies, and grass of the field, we can rest assured that He cares for us (12:28). God knows that we have physical needs. Consequently, man should not become so consumed in worrying about the affairs of this life that he is not rich toward God (12:29-30).

Jesus instructed His disciples to seek the kingdom of heaven first (12:31) and not become consumed by fear and anxiety. Rather than gathering into barns (12:18), Christians should sell what they have and

lay up treasure in heaven, trusting in God (12:33). “For where your treasure is, there will your heart be also” (12:34).

Watchful Servants (12:35-48)

Jesus taught His disciples to watch for the Lord’s coming, being prepared for the second coming, through a series of parables.

1. *The parable of the master returning to his house from a wedding feast (12:36-38).* Jesus compared His departure and second coming to a master leaving his slaves and going to a wedding. Those servants whom the master found watching would be rewarded by him (12:37).

The man who lays up treasures on earth but is not rich toward God stands condemned.

2. *The parable of the thief in the night (12:39-40).* Jesus warned about the danger of not being prepared by the parable of the thief breaking in at night. If a man knew when the thief was coming, he would be prepared to keep him from stealing his goods. “Be ye therefore ready also: for the Son of man cometh at an hour when ye think not” (12:40).

Peter asked if these parables were intended for the apostles or all disciples (12:41). In response, Jesus gave another parable teaching every man to watch and be ready.

3. *Parable of the two stewards (12:42-48).* The master left a steward in charge of his house. What

kind of steward would be blessed? “Blessed is that servant whom his lord when he cometh shall find so doing” (12:43). The servant who reasons, “My lord is delaying his coming,” and misuses his stewardship will be surprised by the lord’s return and caught unprepared. He will be punished for his wickedness.

Those who know the Lord’s will and are unprepared will be beaten with many stripes (12:47) and those who did not know the Lord’s will and are unprepared will be beaten with few stripes (12:48). Man should use his time learning and doing the Lord’s will.

Jesus: The Cause of Division (12:49-53)

Jesus wished that His mission were completed (12:49). He would continue to endure pain until His baptism of suffering was over (12:50). Some did not understand the nature of His work. They supposed that He would only bring peace. However, His gospel will divide men from one another (12:52-53). Those who reject Christ will persecute His disciples.

Discerning the Times (12:54-57)

The disciples should be able to tell, from the words of the prophets and Jesus, that the time for the coming of the kingdom of heaven and the division it would bring were near. He chided men who were able to read the signs of the heavens regarding the weather but were unable to see that the kingdom of heaven was at hand.

Agreeing with an Adversary (12:58-59)

One should discern the times and prepare for them. Discerning the times and recognizing that the coming of the Lord’s kingdom was

near, the Jews should be making peace with God. A wise man will seek to make an agreement with his adversary before going to court, for

if one is cast into jail, he will not be released until the last penny is paid. In a similar way, these Jews should settle their accounts with God, their

adversary, lest they be cast into hell for eternal torment.

Questions

1. What was the spiritual disease infecting the Pharisees (12:1)? _____
2. Why was it called a “leaven” (12:1)? _____

3. What reason did Jesus give for not being guilty of hypocrisy (12:2-3)? _____

4. Why might the disciples be tempted to hypocrisy (12:4-9)? _____

5. Why should one not fear men (12:4-7)? _____

6. What did Jesus promise those who had courage to confess Him (12:8)? _____
7. What is the “blasphemy of the Holy Spirit (12:10)? _____

a. Is the reason blasphemy against the Holy Spirit will not be forgiven, but blasphemy against Jesus will be forgiven, because the Spirit is greater than Jesus? _____
b. Why is blasphemy against the Holy Spirit an eternal sin? _____
8. Why were the apostles not to worry about what they said when on trial (12:11-12)? _____

9. Why did Jesus refuse to grant the request of 12:14? _____

10. What is covetousness? _____
11. What does “a man’s life consisteth not in the abundance of the things which he possesseth” mean (12:15)? _____

12. Of what sin was the man in the parable of 12:16-20 guilty? _____
13. What basis did Jesus use to appeal to man not to live like the rich fool (12:20)? _____

14. Why was the man called “a fool” (12:20)? _____

15. What theme is taught in 12:22-30? _____
- a. What examples did Jesus use to teach this? _____
- b. Who is of “little faith” (12:28)? _____
- c. What kind of idea do the “nations” have toward God (12:30)? _____
16. What did Jesus teach in 12:31-34? _____
- _____
17. Contrast the man of 12:18-19 and Jesus’ command in 12:33. _____
18. What parables did Jesus use to teach men to watch for His second coming and what lessons are emphasized by each (12:35-48)?
- a. _____
- b. _____
- c. _____
19. Explain 12:49. _____
20. What “baptism” is referred to in 12:50? _____
21. In what sense did Jesus send division on earth (12:51-53)? _____
22. What is taught in 12:54-57? _____
23. What lesson is taught in 12:58-59? Is it only speaking of getting along with another person? _____
- _____

Define These Terms

1. Hypocrisy: _____
2. Blasphemy: _____
3. Covetousness: _____

Overcoming Denominational Error

1. The Jehovah’s Witnesses teach that man does not have an immortal soul. What does 12:4 teach about man’s soul? _____
- _____
2. The Jehovah’s Witnesses teach that there is no eternal hell. What does 12:5 teach about hell? _____
- _____

The scene from chapter 12 has changed, although not much time has expired (12:1). Jesus warns the Jewish nation of forthcoming judgment unless they repent.

A Call to Repentance (13:1-3)

Two separate incidences in first century history are mentioned in Jesus' call to repentance: (1) A group of Galileans whom the Romans had slain as they were offering sacrifice in the Temple and (2) the accidental death of eighteen men who were killed when the Tower of Siloam fell. Some asked if these men died because they were exceedingly sinful. The philosophy of those who asked the question was that physical suffering came as a result of sin. Jesus denied the philosophy saying, "I tell you nay. . ." (13:3, 5). Nevertheless, He called them to repent or that would face a similar fate pointing to the destruction of the Jewish nation (13:3, 5).

The Parable of the Barren Fig Tree (13:6-9)

To emphasize the lesson, Jesus told the parable of the barren fig tree. The fig tree represented Israel; the owner was God; the dresser of the vineyard was Jesus. The owner re-



peatedly found the fig tree barren and was ready to cut it down. The vine-dresser asked for one last opportunity to get it to bear fruit before cutting it down. God repeatedly found Israel barren and was ready to destroy the nation. At Jesus' intercession, Israel was given one last opportunity to bear fruit before God destroyed her as a nation.

Healing the Crippled Woman on the Sabbath (13:10-17)

On one Sabbath day while Jesus was teaching in the synagogue, a Jewish woman was present. For eighteen years, she had a "spirit of infirmity" (a case of demon possession) and was stooped over. Jesus healed her on the Sabbath day. The ruler of the synagogue condemned Jesus for healing on the Sabbath day (the criticism itself is an admission that Jesus was able to perform miracles).

In response, Jesus exposed the hypocrisy of the ruler of the synagogue. "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman being a daughter of Abraham, whom Satan hath bound,

Lesson 14

Repent or Perish

Luke 13

Ox or Ass	Daughter of Abraham
Bound in stall	Bound by Satan
Problem of thirst	Spirit of Infirmity
One day	Eighteen Years

lo, these eighteen years, be lossed from this bond on the sabbath day?" (12:15-16). Notice the contrast:

Having exposed their hypocrisy, Jesus' adversaries were shamed and the common people rejoiced.

The Parables of the Mustard Seed and Leaven (13:18-21)

Seeing how the common people reacted to His teaching, Jesus told two parables to illustrate the phenomenal growth of the kingdom of heaven. (1) The parable of the mustard seed illustrates how something which is so small can soon grow large. The Twelve Apostles soon converted thousands of people to Christ. (2) The parable of the hidden leaven spreading in the dough illustrates how the gospel works almost secretly in the hearts of men to bring its effect. It is not like an establishment of an earthly kingdom with outward pomp and show. It works quietly in the heart, leading men to repentance and obedience to the word of God. In this way the kingdom of God is spread.

Few Saved (13:22-30)

Luke reminds us that these episodes of teaching occurred while Jesus was leisurely making His way to Jerusalem prior to His death (12:22). While doing His teaching, one asked Him, “Are there few that be saved?” (12:23).

In response, Jesus told them that the way to life necessitated striving to enter the strait gate; though many

Jesus warned these Jews that many of them would not be in the kingdom of God. Many Gentiles who come from the east, west, north, and south will be in the kingdom whereas many children of Abraham would be rejected. “There are last (Gentiles) which shall be first (in the kingdom), and there are first (Jews) which shall be last (thrust out of kingdom).”

by saying, “Go and tell the fox (denoting Herod’s sly ways), I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected (completed, finished)” (12:32). This reply assures Herod that there is no conflict between Jesus’ ministry and His political kingdom and announces that He will soon be through and out of His territory.

Jesus then states that “it cannot be that a prophet perish out of Jerusalem” (12:33). Though some prophets did die outside Jerusalem (for example, John the baptist), Jesus is calling their attention to how Jerusalem has treated God’s prophets through the years. Jesus’ dying in Jerusalem was not because of the Pharisees’ deceitful manipulation. In conclusion, he lamented, “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not” (12:34). Jerusalem’s continued rejection of Jesus would lead to God’s rejection of her. Leaving the temple, Jesus said, “Behold, your house is left unto you desolate” (12:35). The divine glory departed from the Temple even as it did in the days of Ezekiel (10:4). Until a person confessed his faith in Jesus, he would not see Him.

Leaving the Temple, Jesus said, “Behold, your house is left unto you desolate” (12:35). The divine glory departed from the Temple even as it did in the days of Ezekiel (10:4).

will not enter that gate, a few will (12:24). He instructed them not to delay their effort to enter in the gate by relating a parable of a master of a house closing the door to his house. After the door was closed, entrance was not granted to anyone. The door of opportunity to enter the kingdom of heaven remains open so long as one is alive and until Jesus comes again; at death or at the Lord’s coming, that door is forever closed, regardless of how many petitions we might make for it to be opened again.

Warning about Herod and Lament over Jerusalem (13:31-35)

On that same day, one of the Pharisees warned Jesus that Herod was seeking to kill Him. Their motives are unclear. However, both Galilee and Perea were ruled by Herod Antipas. The Pharisees wanted Jesus in Jerusalem over which they had greater influence. If they could scare Jesus out of Herod’s dominion, they may be able to accomplish their intention of killing Him more quickly. Jesus responded

Questions

1. What was the Jewish concept of why men suffer in 13:2, 4? _____
2. To what does “perish” refer in 13:3, 5? _____
3. To what did the “vineyard” of 13:6-9 refer? _____
4. To what does “cutting it down” refer (13:9)? _____
5. What was the cause of the woman’s illness in 13:11? _____
6. In what sense is all illness caused by Satan? _____

7. Why was Jesus criticized for healing the woman (13:14)? _____

8. How did He defend Himself (13:15)? _____

9. What is taught by the parable of the mustard seed (13:18-19)? _____

10. What is taught by the parable of the leaven (13:20-21)? _____

11. What was Jesus' answer to the question in 13:23? _____
12. What does "strait" mean in 13:24? _____
13. Why did Jesus reject the people in 13:25-27? _____

14. What is the condition of the one rejected by Jesus (13:28)? _____
15. Who is meant by those from the east, west, north and south (13:29) and the "last" who are "first" (13:30)?

16. What word did Jesus send to Herod (13:32)? _____
17. What does "ye would not" in 13:34 indicate about man's will? _____

18. In what sense would the Jews' house be left desolate (13:35)? _____

True or False

- ____ 1. Sickness is a work of Satan which Jesus destroyed by the cross.
- ____ 2. Healing is available to anyone on the condition of faith in Christ.
- ____ 3. Jesus taught that few would be saved.
- ____ 4. The opposite of the "strait gate" is a crooked gate.
- ____ 5. The reception of Gentiles into the kingdom was foretold by Jesus in chapter 13.

Answering Denominational Error

1. The Jehovah's Witnesses teach that there is no eternal punishment in hell. How did Jesus describe hell in 13:28? _____
2. Denominational folks think most people will be saved. What did Jesus teach (13:23f)? _____

3. Some denominations teach that man will have an opportunity to be saved after death. What did Jesus teach (13:25f)? _____

Lesson 15

Lessons at a Pharisee's House

Luke 14

Healing a Man of Dropsy (14:1-6)

On one Sabbath day, Jesus was invited into the home of a chief Pharisee for a meal. His hosts were not sympathetic toward Him, for “they watched Him” (14:1). A certain man was there who had dropsy, a disease in which one’s body fluids build up. Knowing the thoughts of the Pharisees, Jesus said, “Is it

est seats lest a more important guest arrive later and the host ask them to move to a lower seat. Seeing all the other places taken, they would then be publicly embarrassed to move from the higher seat to take the least honorable seat there. It is much better to take a lowly seat and then have the host insist that you move up to a more honorable place (cf. Prov. 25:6-7). “For whoever

“Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?” (14:5).

lawful to heal on the Sabbath day?” (14:3). They would not answer. Jesus then healed the man and said, “Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?” (14:5). The Pharisees kept silence.

A Lesson to the Guests (14:7-11)

Not only did the Pharisees watch Jesus, He also watched them. Seeing how they sought out the chief seats at the feast (14:7), He taught them against self-exaltation. He told them not to chose the high-

exalteth himself shall be abased; and he that humbleth himself shall be exalted” (14:11). By this statement, Jesus condemned the Pharisees who were seeking positions of prominence.

A Lesson to the Host (14:12-14)

Having said these things to the guests, Jesus then gave a lesson to the host on whom to invite to suppers. Jesus taught the host to reach out to the poor, maimed, lame, and blind by opening one’s home to these unfortunate people. He was not absolutely forbidding one from

ever having a feast for one’s friends and brethren; instead, He was showing the host a good work which he could and should be doing. Most of us do what this host did in our social meals—we entertain our kinsmen, friends, and influential people. Rarely do we open our homes to those less fortunate than we are. In encouraging this Jesus said, “. . . thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed in the resurrection of the just” (14:14).

Parable of the Great Supper (14:15-24)

Perhaps one present at the feast felt tension rising among the guests and hosts, as both’s conduct had been condemned. Perhaps trying to relieve the tension, he said, “Blessed is he that shall eat bread in the kingdom of God” (14:15). Jesus used this statement to teach that some men who say they want to participate in that feast will not accept the invitation to participate in it.

He told of a man who prepared a feast and invited many to come. On the day when the feast was ready, he sent his servant to call his friends to come; each began to make excuses for not coming. One justified his absence, saying, “I have bought a piece of ground, and I must needs go and see it” (14:18). Another excused himself saying, “I have bought five yoke of oxen, and I go to prove them” (14:19). The third said, “I have married a wife, and therefore I cannot come” (14:20). None of these matters was pressing; the excuse reflected how each valued the invitation extended to him.

When the servant reported to his master these excuses, the master was angry and instructed him to go out and invite the poor, maim, and



blind of the city to come. When these had arrived and there was still room, he sent his servant out into the highways and hedges and to compel others to come that his house may be filled. Then he added, “. . . none of those men which were bidden shall taste of the supper” (14:24).

The parable was intended for the Pharisees. They were represented in the parable by those to whom the invitation was extended—the honored guests. However, they refused the Lord’s invitation, making excuses. Those poor, maim, and blind of the city represented the “publicans and sinners” who heard

the gospel and responded in obedience to it. Those in the highways and hedges were the Gentiles who later would hear and obey the gospel. While these came in obedience to the word of God and participated in the kingdom of God, the Pharisees would never participate in the great supper in the kingdom.

The Cost of Discipleship (14:26-35)

Leaving the dinner at the Pharisee’s house, Jesus was followed by a great crowd. He taught them that discipleship means putting obedience to His word above every human relationship and life itself (14:26). Discipleship demands self-denial and cross bearing (14:27). Discipleship demands that one count the cost (14:28-32). A man must be willing to forsake all that he has in order to be a disciple of Christ (14:33).

A man who tries to be Christ’s disciple without this level of commitment is like salt which has lost its savour. Such salt is useless. It cannot be thrown on the land or dunghill lest it damage them, destroying the land’s ability to grow and the dung’s use as fertilizer. It can only be cast in the way to be walked on. So is a Christian who lacks this commitment. He is not only not productive, he is destructive. “He that hath ears to hear, let him hear” (14:35).

While these came in obedience to the word of God and participated in the kingdom of God, the Pharisees would never participate in the great supper in the kingdom.

Questions

1. Why would the Pharisees object to Jesus’ healing a man (14:1)? _____
2. How did Jesus’ speaking about helping a fallen ox or ass answer their objection (14:5)? _____
3. Why do men want chief seats (14:7)? _____
4. On what basis did Jesus appeal to men to take the lowest seat (14:8-10)? _____

5. What lesson did Jesus teach in 14:7-11? _____

6. Did Jesus absolutely forbid entertaining friends (14:12)? _____
7. What lesson did Jesus teach in 14:12-14? _____

8. Identify these characters from Jesus' parable in 14:15-24:
 - a. Man who made the supper: _____
 - b. Friends invited: _____
 - c. Those who were poor, maim and blind: _____
 - d. Those in highways and hedges: _____
 - e. Those inviting them to come: _____
9. What did Jesus say God's disposition was toward those who rejected His invitation (14:21, 24)? _____

10. In what sense is one to "hate" those things mentioned in 14:26? _____

11. What is 14:26 teaching? _____

12. What requirements for discipleship are given in v. 27? _____

13. What do vv. 28-32 teach? _____

14. Explain the parable of the salt (14:34-35). _____

True or False

- ____ 1. Vv. 1-6 teach men to observe the Sabbath day.
- ____ 2. The Sabbath is the seventh day of the week, Sunday.
- ____ 3. Jesus taught that God gets angry.
- ____ 4. Hating one's wife for the gospel means "to love her less than one loves the gospel."
- ____ 5. Salt which has lost its savour can do harm.

Overcoming Excuses

1. For what reasons will Christ excuse us from worship? _____

2. What evidences would indicate a person is only half-trying to be a faithful Christian? _____

The parables of this chapter all center on one theme: to demonstrate God's love and concern for the lost. The occasion for these parables is the context of chapter 14. After Jesus taught the parable of the slighted invitation in which the host invited those in the highways and by-ways to come to his feast (14:21), a multitude followed Jesus. He taught them the cost of discipleship.

To some degree, the Lord turned away from the exclusive, self-righteous portion of the nation and began to address the outcast and despised with much success. Many publicans and sinners were attracted to Jesus' message. The Pharisees charged Him saying, "This man receiveth sinners, and eateth with them" (15:2). The implication of this charge is "birds of a feather flock together." Jesus must, therefore, be a sinner. In response to these Pharisees, Jesus taught the parables of the lost sheep, the lost coin, and the lost son. The parables show a progression in loss. In the parables, the shepherd lost 1/100 of his sheep, the woman lost 1/10 of her money, and the father lost 1/2 of his children.

The Lost Sheep (15:3-7)

A man had 100 sheep, one of which wandered off and got lost. The shepherd left the ninety-nine and went in search of the lost sheep. When he found it, he laid it on his shoulders and carried it home. Then he called together his friends saying, "Rejoice with me; for I have found my sheep which was lost." The lesson of the parable is this: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (15:7).

This parable depicts the lost sinner under the image of the lost

sheep. We see that God experiences a loss when one goes astray. The sinner is God's creature, created in His image. When he becomes lost, God experiences the loss. The leaving of the ninety-nine depicts Jesus' leaving heaven in search of the lost

there should be rejoicing among God's children on earth when sinners are brought to repentance. The attitude of the Pharisees and scribes is the opposite to that of the angels in heaven.



sinner. The parable emphasizes God's initiative in seeking and saving that which is lost. When Jesus found the lost, He received him gladly; He did not strike the sheep or speak to it harshly.

The parable emphasizes the joy in heaven over the restoration of the sinner. If there is joy in heaven,

The Parable of the Lost Coin (15:8-10)

The parable relates that a woman had ten coins, one of which she lost. Upon discovering her loss, she diligently searched for the lost coin. When she found her lost coin, she called her neighbors to rejoice with her. "Likewise, I say unto you, there is joy in the presence of the

angels of God over one sinner that repenteth” (15:10).

The coin which was lost still had value; consequently, the woman searched for it. Likewise, the sinner has value to God; the Lord came from heaven in search of him. When the lost sinner repents, the Lord and the angels of heaven rejoice. If the angels in heaven rejoice when the lost repents, so also should the Pharisees and scribes.

The Parable of the Lost Son (15:11-32)

This parable depicts in greater detail the circumstances which the Lord was addressing. A certain man

While in these circumstances, the young man came to himself (15:17) and realized that the servants in his father’s house fared better than he was faring. He resolved to return to his father and to say, “I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants” (15:19). He arose and went home.

When the father saw his son coming home, he rushed to greet him. He had compassion on him and hugged and kissed him. The son confessed his sin against his father. The father said to his servants, “Bring forth the best robe, and put it

told him of his brother’s return and his father’s joy. The elder brother was angry and would not go into the house. The father loved the older brother just as much as he loved the younger brother, so he went out to talk to him. The older brother complained that his father had never made such a feast for him and he had remained obedient to him through the years. The father explained that it was only fitting that he should rejoice that his lost son was now found.

This parable depicts many lessons including (1) the manner in which sin deceives the sinner; (2) the condition to which sin leads; (3) the nature of true repentance; (4) the manner in which God receives the sinner. However, the main thrust of the lesson is to depict the wicked attitude displayed by the Pharisees and scribes toward the publicans and sinners who heard and obeyed the gospel of Christ. They are pictured by the elder brother who resented the attention given to the younger brother. In His masterful way, Jesus rebuked their cold-hearted and self-righteous attitude toward those who come to repentance. In despising Jesus for receiving sinners, they were out of harmony with the angels of heaven who rejoiced when a sinner came to repentance.



had two sons. The younger son asked his father to divide his inheritance. After receiving his share, the younger son left the father and went into a far country where he wasted his inheritance with riotous living (15:13, 30). Sometime thereafter, a famine came and the younger son was unable to find work. Soon he was reduced to providing for himself by feeding swine.

on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry.” There was true joy that his son had returned home.

Meanwhile, the elder brother had been working in the field. Upon returning home, he saw the merriment and asked one of the servants what was happening. The servant

Questions

1. Who were the “publicans and sinners” and why were they abhorred by the Pharisees? _____

2. To whom might we be tempted to have similar feelings today? _____
3. What is implied in the charge in v. 2? _____

4. What attitude did the shepherd have toward his lost sheep (15:2-7)? _____

5. What effort did he make to find it? _____

6. What was his reaction when he found it? _____
7. What was the lesson of this parable? _____

8. What attitude did the woman have toward her lost coin (15:8-10)? _____
9. What was her reaction when she found it? _____

10. What was the lesson of the parable? _____

11. What lesson can we learn from the efforts to find the lost sheep and coin made by the shepherd and the woman? _____

12. In the parable of the lost son, identify the following:
 - a. Father: _____
 - b. Younger son: _____
 - c. Older son: _____
13. Define “prodigal”: _____
14. List the steps which the younger son took in his apostasy. _____

15. What words describe the son’s condition while away from the Father (15:24, 32)? _____

16. What conditions did the younger son find far away from his Father? _____

17. List the steps which the younger son took in his returning home. _____

18. How did the father receive the son? _____

19. What attitude did the older son have toward his younger brother? _____

20. What did the father do to show his love for the older brother? _____

21. What lesson was taught by use of the older brother? _____

True or False

- ____ 1. To apostatize, a Christian must leave the Father.
- ____ 2. Life in the far away country was exactly what the younger son thought it would be.
- ____ 3. Sin promises a better life than it can produce.
- ____ 4. The famine in the country contributed to bringing the younger brother to repentance.
- ____ 5. The younger son did not confess his sins to the father.

Answering Denominational Error

The Baptists teach “once in grace, always in grace.” How does Luke 15 show this doctrine is false? _____

Having rebuked the Pharisees and scribes for their condescending attitude toward the publicans and sinners (Luke 15), Jesus turned to teach His disciples the proper use of money, using two parables to teach the lesson.

The Parable of the Unjust Steward (16:1-12)

The parable relates that a certain man had a dishonest man serving as his steward; he heard of his dishonesty and called him to give account (v. 1). The dishonest steward became concerned about his future and plotted what he could do to be received by his friends after he lost his position (vv. 2-4). He called the debtors of his master



Years ago someone hoarded their money, storing it in a pottery jar. For whatever reason, they never came back for it. How are we using our treasures?

and reduced their indebtedness (vv. 5-7). When the lord heard what his dishonest steward had done, he commended him for his foresight and preparation for the future (v. 8).

Jesus did not commend the dishonesty of the steward. Rather, He commended how he used the goods entrusted to him to prepare for the

time when he lost his position. What this wicked man had enough foresight to see, many children of light do not see (v. 8). Consequently, Jesus exhorted, “Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations” (v. 9). Christians should use the money entrusted to them in such a way that God will receive us into glory.

How we use what God commits to our trust will determine what He entrusts to us in the future (vv. 10-12). The man who is unfaithful in the use of God’s money will not have the true riches (v. 11), that which is your own (v. 12), entrusted to him. The true riches are our spiritual riches, our heavenly treasure, in contrast to that which unspiritual men view as treasures on earth.

The Pharisees Resist Jesus’ Teaching (16:13-18)

In closing this parable, Jesus spoke of the impossibility of serving both God and mammon (16:13). Many Christians have not yet learned the lesson which Jesus taught here, but continue to attempt that which is impossible.

Lesson 17

The Parables of the Unjust Steward and the Rich Man and Lazarus

Luke 16

As the Pharisees heard what Jesus taught, they derided Him (16:14). Recognizing that they were covetous men (16:14), Jesus reminded them that, though they might justify themselves before men, God knew their hearts and that which is highly esteemed among men (riches, greed) is an abomination to God (16:15).

What Jesus taught was not a new teaching. It was part of the jot and tittle of the old law. Even though John came preaching that the kingdom of heaven was at hand (v. 16) and many were pressing into it even at that time, the divine word of God would stand, even if the earth should pass away. Their disobedience of the word, as indicated by their deriding comments regarding Jesus’ teaching on greed (v. 14), did not change the law and prophets.

Jesus then cited another example whereby they disregarded the law. “Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery” (16:18). The Jewish practice of divorce for any reason and remarriage was another instance of their rejection of the law of God, just like their rejection of His teaching on covetousness.

The Rich Man and Lazarus (16:19-31)

(Note: I am aware that many do not consider this a parable because of the personal reference to Lazarus. Some imagine that the teaching of what happens to the soul of man after life is weakened by admitting that this is a parable. I disagree because a parable's teaching is based on things which could

To further emphasize the proper use of money to prepare to be received in the eternal habitations, Jesus told of the rich man and Lazarus. There were two men in the parable. The rich man fared sumptuously in life; the other named Lazarus was a beggar who suffered physically. Both of them died. After death, the rich man was in torment

was laid at his gate and begged for food. In torment, the rich man asked for relief but found none (v. 24). He wanted Lazarus to touch his finger in water and then touch his tongue in order that he might have some relief from the flames. However, he was told that a great gulf separates the wicked from the righteous and that no one could pass from one place to the other (v. 25). He became concerned that his brothers not follow him to this place of torment and asked that Lazarus could be sent to warn them of the place of torment. Father Abraham reminded the rich man that his brethren had the law and prophets and could listen to them (v. 29; cf. vv. 16-17—the very words which the Pharisees were then rejecting). The rich man protested that his brethren would listen to someone risen from the dead when they would not listen to Moses and the prophets. Father Abraham said, “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (16:31).

Jesus did rise from the dead and warned about the necessity of obeying the word of God. Those who reject Moses and the prophets also reject His words.

The After Life

The story of the Rich Man and Lazarus provides a glimpse into the realm of the dead. The realm of the dead is called *Sheol* in the Old Testament and *Hades* in the New Testament. The story indicates that at death, the wicked, bodiless spirit goes into a place of torment from which he cannot escape. He is held there until judgment. At the resurrection his body will be rejoined with his spirit and he will be punished forever in *Ge-henna* (Hell).

The bodiless spirits of the righteous go to a place called *Paradise* or *Abraham's Bosom* where they stay until judgment. At the resurrection, their bodies and spirits will be reunited. At the judgment they will be granted entrance to heaven where they enjoy the blessings of eternal life forever.

actually happen. Hence, if this is a parable, the conditions described in it are as apt to happen as are the circumstances in the parable of the sower [Luke 8].)

and Lazarus was in Abraham's bosom.

The rich man who had plenty of money refused to help Lazarus who

Questions

1. What attributes of the dishonest steward did Jesus commend? _____
2. What attributes of the dishonest steward did Jesus not commend? _____
3. In what respect are the children of the world wiser than the children of light (16:8)? _____
4. What is the proper use of money (16:9)? _____

5. How does one's use of money relate to God granting him an entrance into heaven (16:10-12)? _____

6. Why is it impossible to serve God and mammon (16:13)? _____

7. What conditions might indicate that a man is serving mammon? _____

8. Did Jesus teach that being rich is a sin? _____
9. Why did the Pharisees deride Jesus' teaching (16:14)? _____

10. What is "highly esteemed" among men, but an "abomination" in the sight of God (16:15)? _____

11. What was Jesus telling the Pharisees in 16:16-17? _____

12. What example of violating the law is cited in 16:18? _____
13. Of what sin was the rich man guilty? _____

14. How is the abode of the wicked dead described? _____

15. How is the abode of the righteous dead described? _____

16. In the parable, what indicates that man is conscious after death? _____

17. What indicates that the dead know one another? _____

18. Describe "hell" (hades) of 16:23 (cf. Luke 23:43; Acts 2:27). _____

19. What does God use to keep man from going to torment (16:29)? _____

20. What indicates that one is not given a second chance to be saved after death? _____

21. What confirms the truthfulness of the Lord's statement in 16:31? _____

Answering Denominational Error

1. Many believe that God will ultimately save everyone. What does the Bible say? _____

2. Jehovah's Witnesses believe that man does not have a soul which survives the death of the body. What does the Bible say? _____

3. Seventh Day Adventists teach that the soul sleeps after the death of the body. What does the Bible say? _____

4. Jehovah's Witnesses believe there is no place of eternal torment. What does the Bible say? _____

There seems to be no temporal or logical connection between chapter 17 and what precedes it in chapter 16. Chapter 17 is a collection of sayings of Jesus.

Offences (17:1-10)

Jesus explained to His disciples that offences will come to them (17:1). We should not expect to serve Christ for years without offences coming. Jesus added, “But woe unto him, through whom they come” (17:1). The one causing a child of God to stumble has committed an offence against Christ, an offence so great that he would prefer that a millstone was tied around his neck and he be cast into the depths of the sea rather than face his punishment from God (17:2). Because of the seriousness of the sin of causing a child of God to stumble, Jesus said, “Take heed to yourselves” (17:3).

Jesus then instructed His disciples in how to handle offences. If a brother sins against another, the innocent brother should rebuke the one committing the sin. If he repents, the innocent brother should forgive him (17:3). As often as the sinning brother repents and seeks forgiveness, the innocent brother should be willing to forgive him (17:4).

The disciples perceived how difficult obeying this instruction would be and said, “Lord, increase our faith” (17:5). Jesus then instructed them that genuine faith removes the deep-rooted problems which prevent forgiveness (17:6). Jesus is not saying that a man with genuine faith can literally move trees and plant them in the seas. He is expressing that genuine faith can overcome the deep-rooted problems which prohibit him from forgiving his brother.

Using the parable of a servant, Jesus reminded His disciples that

every man stands before God in need of His divine grace (17:7-10). A servant who works all day is not served by his master at the dinner table; instead, when he comes in from his outdoor work, he then must prepare supper for his master. When the master has finished dining, he does not thank his servant for waiting on him. He expects



this conduct because the man is his slave. “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do” (17:10).

have we done more than the Lord demands.

Cleansing of Ten Lepers (17:11-19)

While traveling to Jerusalem (cf. 9:51), Jesus passed through

Lesson 18

Various Sayings

Luke 17

Samaria and Galilee. At some unnamed village, He met ten lepers. They stood afar off (as the law demanded, cf. Lev. 13:46) and begged for mercy. Jesus told them to go show themselves to the priest, the one appointed to pronounce them clean (Lev. 14:2-32). As they went on their way, they were cleansed of their leprosy. One of the ten, a Samaritan, turned back to give thanks to God for his cleansing. Noting the absence of gratitude on the part of the nine, Jesus asked, "Where are the nine?" Having received from Jesus what they wanted, they went on their way.

His disciples would desire the days when they walked and talked with Him but He would no longer be on earth (17:22). Men would say that the Christ was here or there, but His disciples should not believe such tales (17:23). For when the Lord returned, His return would be as visible as the lightning in the heaven (17:24). However, before His second coming could occur, Jesus had to first suffer many things and be rejected by that generation (17:25).

When Jesus comes again, He will find men still clinging to the

Jesus returns, men will not have time to gather the things from their houses; hence, Jesus is using this to teach men to maintain a detachment from worldly possessions. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (17:33). (Unlike the parallel passages in Matt. 24:17,18 and Mark 13:15,16, these verses make no allusions to the destruction of Jerusalem and fleeing from that city to another city. In both verses, the idea of detachment from earthly possessions is emphasized.)

At the second coming of Christ, a great separation will occur (17:34-35). One will be taken and another will be left. (This verse is not teaching that the righteous will be removed from the earth and the wicked left behind. For a study of what will become of this world at Jesus' second coming, see 2 Peter 3; for a study of the resurrection see John 5:28-29.) Those who seek to save their life will lose it and those who lose their life will save it.

The disciples asked the Lord, "Where, Lord?" Their question reflects their misunderstanding of the teaching of Jesus. They are concerned about the geographical location where these things will occur. Jesus replied, "Wheresoever the body is, thither will the eagles be gathered together" (17:37). The figure is taken from the manner in which vultures hover around a dead body. One does not have to know where the body is; he can easily detect the dead body by the hovering vultures. In a similar manner, Christ's disciples will not have to wonder where these events will occur. They will be conspicuous and obvious.

The example of Noah and Lot are cited to show that the world continued in the ordinary affairs of life until God's judgment came.

The Coming of the Kingdom (17:20-37)

Some Pharisees approached Jesus demanding to know when the kingdom would be established. They expected a temporal kingdom complete with an army to overthrow the Romans. Jesus replied, "The kingdom of God cometh not with observation" (17:20). It is a spiritual kingdom that is not established by an army invading and overthrowing an existing government. "Neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you" (17:21).

Jesus then began to discuss His death, burial, resurrection, ascension into heaven, and second coming. He pointed to the time when

temporal, material things of life, just as they were in the days of Noah and Lot. Men will be involved in the ordinary affairs of life, not giving any thought to the Lord's coming (17:26-30). Without warning, Jesus will come again. Those who point to signs of Jesus' second coming misunderstand these Scriptures. The example of Noah and Lot are cited to show that the world continued in the ordinary affairs of life until God's judgment came.

Men's clinging to earthly things will continue unabated until Jesus comes again (17:31). Jesus instructs men not to have this attitude toward material possessions, reminding them of Lot's wife (17:32). When

Questions

1. Why is it impossible to avoid offences (17:1)? _____

2. What punishment is worse than having a millstone tied about one's neck and being cast into the sea (17:2)?

3. What obligation does the innocent brother have when someone sins against him (17:3)? _____

4. How often must a man forgive the one sinning against him (17:4)? _____
5. What prompted the apostles to say "increase our faith" (17:5)? _____

6. What is meant by moving trees in 17:6? _____

7. What is taught in 17:7-10? _____

8. What spiritual problem did the nine lepers whom Christ healed have? _____
9. Why is the nationality of the leper who returned and thanked Christ for healing him important (17:16)? _____

10. In what sense is the kingdom of God "within you" (17:20-21)? _____

11. What is taught about Jesus' coming in 17:23-24? _____

12. What is the comparison between the days of Noah and Lot and those at the time Jesus will come again? _____

13. What should we remember about Lot's wife (17:32)? _____

14. What is taught about the second coming in 17:34-36? _____

Answering Denominational Error

The Catholic doctrine of works teaches that man can do more works than are necessary in order to go to heaven. What does Luke 17:10 teach about this subject? _____

Lesson 19

Teaching on Prayer, Confronting the Rich Ruler, and Healing the Blind Beggar

Luke 19

Two Parables on Prayer (18:1-14)

Chapter 17 closed with a discussion of the second coming and the danger of being unprepared. A second danger which faced Jesus' disciples was a failure to pray. Hence, Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" (18:8). Jesus taught His disciples these two parables on prayer:

1. The Parable of the Importunate Widow (18:1-8). There was a wicked judge over a city to whom a widow brought her petition saying, "Avenge me of mine adversary" (18:3). At first, he would not avenge her; however, by her persistent requests, she persuaded him to avenge her. The wicked judge reasoned, "I will avenge her, lest by her continual coming she weary me" (18:5).

This parable contrasts the wicked judge with our good God. If persistence resulted in this wicked judge relieving the widow, how much more will our petitions to our righteous God move Him to relieve our needs (18:7-8)? Jesus assured His disciples that God would respond to their prayers speedily. Would there be enough faith to offer these prayers?

2. The Parable of the Pharisee and Publican (18:9-14).

Jesus' second parable on prayer told of two Jews who went to the temple to pray, one a Pharisee and the other a publican. The Pharisee's prayer was full of arrogant self-righteousness, delineating to God all of the good which he had done. The publican's prayer was offered in a spirit of humility and deep contrition for sin, petitioning God to show mercy on him. Jesus said that the publican, instead of the Pharisee, went to his house justified.

Teaching on Humility (18:15-17)

Having said "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (18:14), Jesus illustrated that spirit with a small child. Some in the multitude were bringing their small children for Jesus to bless. His disciples tried to stop the multitudes from bringing their children. Jesus told His disciples to allow the multitudes to continue bringing their children "for of such is the kingdom of God." Jesus did not say that children are in the kingdom.

Rather, he said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (18:17). The attitude of the little child is that of the publican (18:13-14)—that of humility and simple, trusting faith, rather than the attitude displayed by the self-righteous Pharisee.

The Rich Young Ruler (18:18-23)

A rich, young ruler came to Jesus asking, "Good Master, what shall I do to inherit eternal life?" (18:18)



Jesus refuses the title "Good Master" in the sense in which it is given (cf. Matt. 23:7-11), although in its truest sense it applied to Jesus as God with us (18:19). To inherit eternal life, the young ruler was directed to obey the commandments (18:20; cf. 16:29). The young ruler stated that he had kept the commandments from his youth. Jesus replied, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me" (18:22). In a moment and with one short sentence, Jesus showed this young man how far removed from the kingdom of God he was. He loved Mammon more than God (cf. 16:13).

Teaching on the Danger of Love of Money (18:25-30)

Jesus used this occasion to teach His disciples the danger

of loving money. He said, “How hardly shall they that have riches enter into the kingdom of God” (18:25). He did not say that a rich man could not enter the kingdom, for 19:1-10 demonstrates how one rich man, Zacchaeus, received salvation. However, for a rich man to enter the kingdom is so extremely rare that Jesus said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom (18:25).

Hearing how stringent Jesus’ requirements were, some asked, “Who then can be saved?” (18:26) Jesus explained, “The things which are impossible with men are possible with God” (18:27). A camel going through a needle’s eye is impossible with men, even as a rich man being saved is. Nevertheless, with God even a rich man can be saved.

Peter spoke up, “Lo, we have left all, and followed Thee” (18:28). Peter and the other apostles had done what the rich young ruler was unwilling to do. They had left their businesses (some of them left lucrative jobs) in order to follow Jesus. Jesus promised

them spiritual blessings far greater than the temporal sacrifices which they might have to make to serve Him (18:29-30). All the relationships of natural life find their analogies in the bonds of Christian fellowship—one finds in the kingdom of God those who become his father, mother, brother, and sister while on earth. In addition to these, he will receive eternal life in the world to come (18:30).



Turning to Jerusalem (18:31-34)

The long, leisurely trip through Perea was over (cf. 9:51 where this journey began). Jesus turned toward Jerusalem for the final time (18:31). As He began this final ascent, He prepared His disciples for the

events which would occur—namely His rejection by the Jews, abusive treatment by the Romans, scourging, death, and resurrection. Nevertheless, His disciples could not understand Him. What He told them would occur was so contrary to their expectations that they could not conceive that these events could occur.

Healing of a Blind Beggar at Jericho (18:35-43)

As Jesus came nigh unto Jericho, a blind beggar sat by the way. Hearing the multitude coming by, he asked what was happening. They told him that Jesus was passing by. Immediately, he began to shout, “Jesus, thou son of David, have mercy on me.” Those standing nearby told him to keep quiet, but he only cried more loudly. Jesus stopped and had the beggar brought to Him. He asked the beggar, “What wilt thou that I shall do unto thee?” (18:41). The beggar asked Jesus to restore his sight. Jesus replied, “Receive thy sight: they faith hath saved thee” (18:42). Immediately he received his sight. He began to follow Jesus, glorifying God. The people who witnessed this miracle joined him in praising God.

Questions

1. What lesson is taught by the parable of the importunate widow (18:1)? _____
2. How are the judge and God contrasted? _____
3. What moved the judge to answer the widow’s request (18:4-5)? _____
4. What does “avenge his . . . elect” (18:7) mean? _____

5. What attitude did the Pharisee display (18:9-14):
 - a. Toward God: _____
 - b. Toward himself: _____
 - c. Toward the publican: _____
6. What attitude did the Publican display (18:9-14):
 - a. Toward God: _____
 - b. Toward himself: _____
7. What lesson is taught by this parable (18:14)? _____

8. What attributes of a child must a person have in order to enter the kingdom of God (18:17)? _____
9. What positive attributes do you see in the rich young man (18:18-23)? _____

10. Why did Jesus refuse the title “Good Master” (18:18)? _____

11. What did Jesus teach that the young ruler should do to inherit eternal life (18:20)? _____

12. What defect did Jesus expose in the young man’s character (18:22)? _____

13. How does Luke 18:23 illustrate Luke 16:13? _____

14. Did Jesus teach that it was impossible for a rich man to be saved (18:24)? _____
15. What reaction did Jesus’ teaching on riches have on the multitude (18:26)? _____

16. List some sacrifices which the apostles made in order to follow Jesus. _____

17. In what sense does one receive houses and relatives as a Christian (18:29-30)? _____

18. When does one receive eternal life (18:30)? _____

19. What did Jesus believe about the Old Testament prophets (18:31)? _____

20. What does Jesus' knowledge of the events to occur in Jerusalem show about the nature of His sacrificial death?

21. Why could the disciples not understand what Jesus foretold about His death (18:34)?

22. What reputation did Jesus have in Jericho as demonstrated by the blind man's actions (18:35-38)?

23. When was the beggar healed (18:43)?

Answering Denominational Error

1. Some groups teach that one can be saved by praying as the publican did, "God be merciful to me a sinner." What things must a person believe and do to be saved which were not believed or done by the publican?

2. Some groups teach that Luke 18:16 is proof that infants can be citizens in the kingdom of God and, therefore, practice infant baptism. What does the Bible teach about infant baptism?

3. Some Christians teach that we have eternal life as a present possession. What does the Bible say?

4. Contrast Jesus' healing the blind beggar with that of modern faith healers.

Lesson 20

Zacchaeus, the Parable of the Pounds, and Arrival in Jerusalem

Luke 19

Jesus' Meeting with Zacchaeus (19:1-10)

After healing the two blind men, Jesus entered and passed through Jericho. The crowd thronged Jesus. In the crowd was a rich chief publican who wanted to see Jesus, but could not because he was short. He ran ahead of the crowd and climbed a sycamore tree

The Pharisees murmured against Jesus because of His association with this well-known sinner. Having heard these murmurings, Zacchaeus said, "Behold Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (19:8). Jesus replied, "This day is salva-



These are the ruins of Jericho in first century times. Old Testament Jericho is not far removed from this site, but the two sites are different.

in order to see Jesus. As Jesus came near, He looked up and saw Zacchaeus. He said, "Make haste, and come down; for today I must abide at thy house" (19:5). Zacchaeus received Him gladly.

tion come to this house." He then reminded the crowd that Zacchaeus was also a son of Abraham and that the Christ's mission on earth was to seek and save the lost (19:10).

The Parable of the Pounds (19:11-27)

Having seen what happened to Zacchaeus, Jesus' disciples became more enthusiastic as they realized that they were getting nearer to Jerusalem and because they expected the establishment of an earthly kingdom to occur at that time. To offset this anticipation, Jesus gave the parable of the pounds (not to be confused with the parable of the talents in Matt. 25:14-30 which was given a few days later).

The parable draws from the actual historical circumstance of Archelaus who had built a beautiful palace in Jericho. When Herod the Great died, his son Archelaus went to Rome to request that Caesar Augustus make him king. Tired of the Herodian government, the Jews sent ambassadors to Rome begging the emperor not to appoint him king. Based on these historical details, Jesus gave a parable of a certain nobleman who went into a far country to receive for himself a kingdom and to return. Before leaving, he called his ten servants and delivered to each of them a pound, instructing them to occupy until he returned. His citizens hated him and sought to prevent him from reigning over them.

After a period of time, the nobleman returned and called his servants to account for their use of his pounds. The first servant reported that he had used his pound to gain ten other pounds. The nobleman blessed him and made him ruler over ten cities. The second man had used his pound to gain five more pounds and the nobleman blessed him by making him ruler over five cities. Another servant buried his pound and brought back the pound which his master had given him, saying, "Lord, behold, here is thy pound, which I have kept laid

up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow” (19:20-21). The lord condemned him out of the servant’s own mouth. For if the servant had actually perceived that was the kind of master he had, he would have acted more wisely. Consequently, the lord took his pound and gave it to the one with ten. Those who rejected the lord’s reign were taken out and slain.

The parable symbolizes Jesus’ going away into heaven to receive His kingdom. The parable was given to offset some of the expectations of an immediate establishment of an earthly kingdom. When Jesus ascended to the right hand of God, He was crowned king over His kingdom. His return points to the second coming and His calling His servants to account describes the judgment. The pound represents, not the various gifts given to individuals, but the common gift of salvation given to all of Christ’s servants. The reward of Christ’s servants in heaven depends upon their use of the gift of salvation on earth. The citizens who rejected the master were taken and slain.

Jesus’ Triumphal Entry into Jerusalem (19:28-40)

Having left Jericho, Jesus moved toward Jerusalem on the Sunday before His death on Friday. As He drew near to Jerusalem, Jesus sent two of His disciples into the city to bring a colt for Him to ride into the city. He told them where the colt would be and what to tell its owner, displaying supernatural knowledge.

When the two disciples returned with the colt, they put their garments on the colt as a saddle and Jesus mounted him. Other disciples



The city of Jerusalem from the east. Located in the center of the picture is the Dome of the Rock, a holy place of Islamic religion. It is situated on the spot where the Temple was formerly built. Jesus would have seen Jerusalem from about the same perspective as He approached the city coming from Jericho.

put their garments in the way as a carpet on which He could ride. The multitude (probably pilgrims on their way to Jerusalem to observe the Passover) joined in praising God saying, “Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest” (19:38). Some of the Pharisees protested, asking Jesus to rebuke His disciples (perhaps they feared the Romans who would interpret this as a rebellion). Jesus refused saying, “If these should hold their peace, the stones would immediately cry out” (19:40).

Weeping over Jerusalem (19:41-44)

As He drew near and saw the city of Jerusalem, Jesus wept over it. He said, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes” (19:42). Because the city did not recognize and accept

Jesus as the Christ, they rejected Him and crucified Him. Because of their rejection of Jesus, God would send judgment against the city. That judgment came when the Roman army destroyed the city in AD 70.

Cleansing the Temple (19:45-48)

When Jesus entered the Temple on Monday, He saw those who were buying and selling therein. He cast them out saying, “It is written, My house is the house of prayer: but ye have made it a den of thieves” (19:46). The chief priests began planning and plotting Jesus’ death. In the meantime, Jesus continued to teach daily in the Temple.

Questions

1. What was Zacchaeus' social position in Jericho (v. 2)? _____

2. How did his conduct toward Jesus reflect this social position? _____

3. What reaction did the multitude have to Jesus' eating with Zacchaeus (v. 7)? _____

4. What reaction did Zacchaeus have to their murmuring (v. 8)? _____

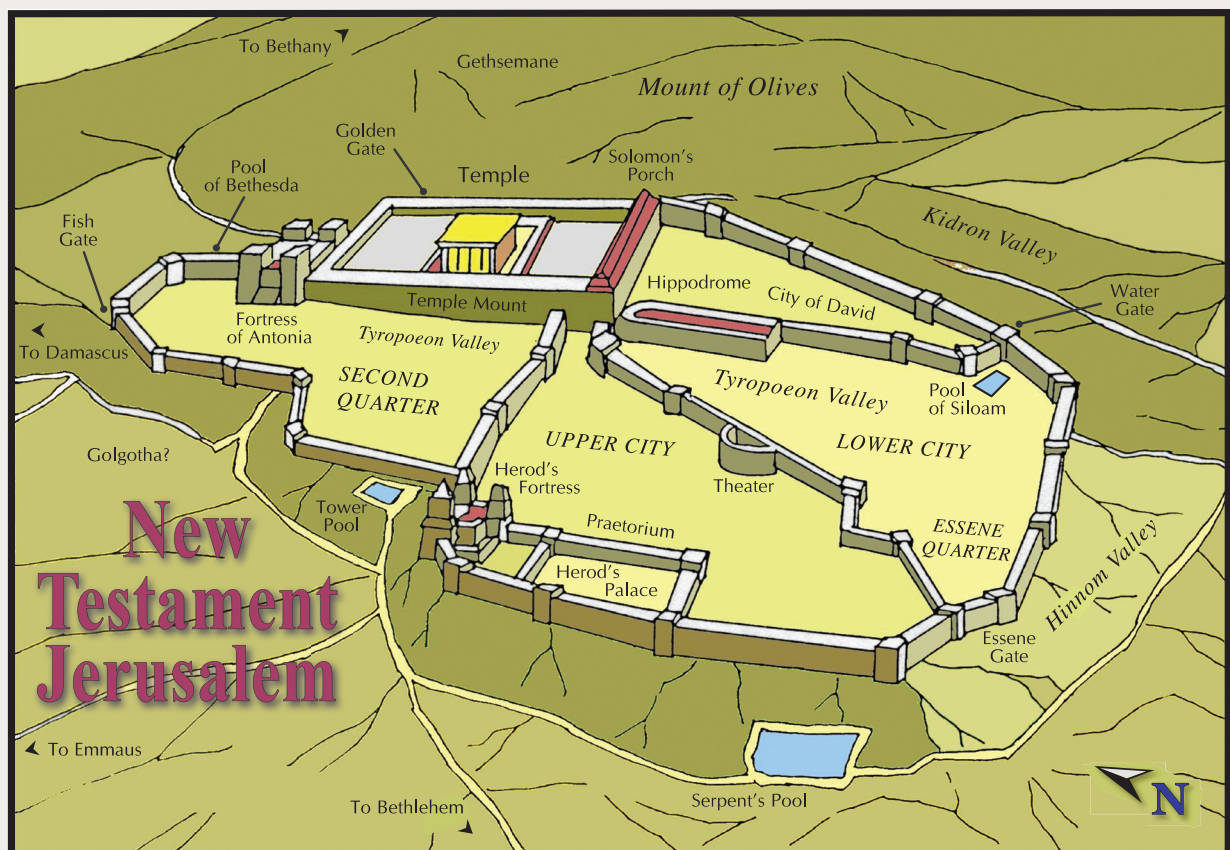
5. What indicates that Zacchaeus had repented (v. 8)? _____
6. What was Jesus' mission on earth (v. 10)? _____
7. What prompted Jesus to give the parable of the pounds (v. 11)? _____

8. Identify who or what was meant by these items in Jesus' parable of the pounds:
 - a. Nobleman: _____
 - b. Far country: _____
 - c. Return: _____
 - d. Calling to account: _____
 - e. Servants: _____
 - f. Citizens who hated the nobleman: _____
 - g. Pound: _____
9. What concept did the servant who hid the money have of his master and was it accurate (v. 21)? _____

10. What does "out of thine own mouth will I judge thee" mean (v. 22)? _____

11. What happened to each of these:
 - a. Servants who used pound faithfully: _____
 - b. Servant who hid pound: _____
 - c. Citizens who refused to accept the king: _____
12. How did Jesus know about the colt in v. 30? _____

13. What impact did His knowledge of the circumstances surrounding the colt have on the disciples? _____
14. What attitude toward Jesus did the multitude display? _____
15. When did the triumphal entry occur? _____
16. Why did the Pharisees try to stop the shouting of praise (v. 40)? _____
17. Why did Jesus weep over Jerusalem (v. 41)? _____
18. Why was Jerusalem destroyed (vv. 42-44)? _____
19. When was Jerusalem destroyed? _____
20. When did Jesus cleanse the Temple? _____
21. Why did Jesus cleanse the Temple? _____
22. What reaction did the cleansing bring from the Jews? _____



Lesson 21

Confrontations in the Temple

Luke 20

On the Tuesday before Jesus' crucifixion on Friday, the Jews organized to confront Him. They had decided that He must be removed from among them (19:47) and began searching for charges to bring against Him.

by promising to answer their question if they would answer His. He asked, "The baptism of John, was it from heaven, or of men?" (20:4). The rulers reasoned that if they said it was from heaven He would ask why they did not receive it and if they said it was from

husbandmen, and went away into a far country. After a period of time, he sent his servant to receive some of the fruit of the vineyard. The husbandmen beat him and sent him away empty. He sent a second and they treated him the same way. The third servant he sent was wounded and cast out. Finally, the lord of the vineyard sent his son, thinking the husbandmen would reverence him. Instead, the husbandmen killed the son hoping to take the vineyard for themselves. Jesus then asked rhetorically, "What therefore shall the lord of the vineyard do unto them?" (20:15). He said, "He shall come and destroy these husbandmen, and give the vineyard to others" (20:16).

The lord of the vineyard was God, the husbandmen were the Jewish leaders, the servants were the Old Testament prophets, and the son was Jesus. The vineyard represents the Jewish nation or God's covenant. The parable graphically displays the Jewish rejection of God's claims on the nation and of the crucifixion of His Son.

When Jesus said that the nation would be taken from these Jews and given to others, the Jewish leaders replied, "God forbid" (20:16). He responded, "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (20:17-18). Jesus was the stone rejected by the Jewish leaders whom God made Head of the corner. The man who rejects Jesus will be doomed forever.



This model of Herod's Temple gives one an idea of what the Temple area looked like in Jesus' day.

Challenging Jesus' Authority (20:1-8)

The chief priests, scribes, and elders approached Jesus and asked Him, "Tell us, by what authority doest Thou these things? Or who is he that gave Thee this authority?" (20:2). The "things" which they had in mind were His teaching in and cleansing of the temple (19:45-47). Jesus responded

men the crowd who thought John was a prophet would stone them. So they replied that they were unable to tell. When they refused to answer Jesus' question, He refused to answer theirs.

Jesus' Parable of the Vineyard (20:9-18)

He told a parable of a man who planted a vineyard, rented it out to

Question about Paying Taxes (20:19-26)

When the Jews perceived that the parable was directed towards them, they began looking for an opportunity to trap Jesus in His words and arrest Him. They sent out spies

to ensnare Him. The first group asked Him about paying taxes. Feigning respect for Jesus as a teacher, they inquired, “Is it lawful for us to give tribute unto Caesar, or no?” (20:22). If Jesus answered “yes” the Jews who were opposed to Roman rule would be alienated; if He answered “no” the Roman government could bring charges against Him for treason.

Perceiving their craftiness in tempting Him, Jesus said, “Shew me a penny. Whose image and superscription hath it?” They answered, “Caesar’s.” Jesus responded, “Render therefore unto Caesar the things which be Caesar’s, and unto God the things which be God’s” (20:25). Jesus’ enemies were unable to trap Him in His words so they held their peace.

Question about the Resurrection (20:27-38)

Witnessing the failure of the first group, the Sadducees who denied the resurrection asked Jesus a question. They told of a man with seven brothers who was married to a woman; he died without having offspring. The Law of Moses commanded a brother to take the woman to be his wife and to raise up children to his brother (Deut. 25:5). The second brother took the woman as wife and died without children. So did the rest of the seven brothers. The Sadducees then asked, “Therefore in the resurrection whose wife of them is she? For seven had her to wife” (20:33).

Jesus responded by telling them that there was no need of marriage in heaven (since there is no death and need for reproduction). However, the law of Moses demonstrated that the dead are raised by the incident which happened when God appeared to Moses in the burning bush and called God the “God of Abraham, and the God of Isaac, and the God of Jacob.

“Render therefore unto Caesar the things which be Caesar’s, and unto God the things which be God’s” (20:25). Jesus’ enemies were unable to take hold of His words so they held their peace.

For he is not a God of the dead, but of the living: for all live unto him” (20:38-39). Hence, Abraham, Isaac, and Jacob were alive when God spoke to Moses at the burning bush, in spite of the fact that their bodies had died hundreds of years earlier.

Having been answered so convincingly, His critics kept silence (20:39-40).

Jesus Questioned His Critics (20:41-44)

Jesus then asked the Jewish leaders a question regarding the nature of the Messiah. He asked, “How say they that Christ is David’s son?” (20:41) Then He quoted Psalm 110, a psalm of David in which King David said, “The Lord said unto my Lord. . .” (20:42). Jesus asked how the Messiah could be both David’s

son and his Lord. This question pinpoints the Jewish problem with identifying Jesus as the Messiah. The Messiah was both human (the son of David) and divine (David’s Lord). Because the Jews could not understand this, they accused Jesus of blasphemy.

Jesus’ Criticism of the Jewish Leaders (20:45-47)

Though given in greater detail in Matthew 23, Luke 20:45-47 record Jesus’ criticism of the hypocrisy of the Jews. He exposed them as a group who loved the preeminence among men, seeking to be identified as the spiritual leaders of the nation. Nevertheless these were the very men who devoured widows’ houses and led long prayers for a show. Jesus said, “The same shall receive greater damnation” (20:47).



The wailing wall is the retaining wall for the Temple Mount. That is all that is left of the Herodian Temple which was destroyed in AD 70.

Questions

1. What kind of authority did the Jews want Jesus to display (20:2)? _____

2. What authority did He have? _____
3. What do the following mean:
 - a. From heaven (20:4): _____
 - b. From men (20:4): _____
4. What shows the insincerity of those requesting authority from Jesus (20:5-7)? _____

5. Identify the following in the parable of the vineyard:
 - a. Man who planted the vineyard: _____
 - b. Husbandmen: _____
 - c. Servants: _____
 - d. Son: _____
6. To what did Jesus refer in 20:16? _____

7. Explain 20:17-18. _____

8. Why did the Jews ask Jesus questions in this chapter (20:20)? _____

9. What was Jesus' answer to whether or not a man should pay taxes? _____

10. How does Jesus' answer harmonize with Acts 5:29? _____

11. What Bible doctrine did the Sadducees deny? _____

12. Why is marriage not maintained in heaven (20:34-36)? _____

13. How did the statement of God to Moses at the burning bush prove the resurrection (20:37)? _____

14. What facts did Jesus tell us about Psalm 110 (20:41-42)? _____

15. To what did the Psalm apply (20:42-43)? _____
16. How could the Messiah be both David's son and his Lord? _____
- _____
17. What sins characterized the scribes (20:45-47)? _____
- _____

Answering Denominational Error

1. Many denominations require that a man be ordained in order for him to administer baptism, serve the Lord's supper, or perform a wedding. What kind of authority is required for a man to preach? _____
- _____
2. Are the following "from heaven" or "of men"?
- a. Infant baptism: _____
 - b. The papacy: _____
 - c. Divorce and remarriage for any reason: _____
 - d. Instrumental music in the worship of the church: _____
 - e. Church supported hospitals and colleges: _____
 - f. Denominations: _____

Lesson 22

The Widow's Mites and the Prophecy of the Destruction of Jerusalem

Luke 21

The Widow's Mites (21:1-4)

On the Tuesday before the crucifixion when Jesus had confrontations with the Jews in the Temple, another incident happened. As He observed the contributions into the

denarius which was a day's wages). Perceiving that this was all the money which this poor widow had, Jesus said, "Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these



Among the evidences of the destruction of Jerusalem in AD 70 are the remains of the Burnt House. A stone weight found inside the house has the inscription "Belonging to Bar Kathros" who was a member of the priestly family. Pictured above is a portion of what remains of that house.

treasury of the Temple, He saw rich men contributing large sums into the treasury. About the same time, a poor widow cast in two mites (each *lepton* was 1/128 of a

have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (21:3-4).

Prophecy of the Destruction of Jerusalem (21:5-38)

As Jesus began leaving the Temple, the disciples called His attention to the attractive buildings (Matt. 24:1). He replied to these comments saying, "As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down" (21:6).

The disciples left the Temple and went to the Mount of Olives (Matt. 24:3) where the disciples asked Jesus about the destruction of the city and Temple. Their question asked what signs would indicate that this destruction was about to take place. In response, Jesus gave signs by which His disciples could see when the city was to be destroyed in order that they might flee the city before it fell.

1. The danger of false "Christ's" (21:8). Jesus warned His disciples not to be deceived by the false messiahs who would rally the nation to political revolution. His disciples should not become involved in such activities.

2. Signs to indicate the imminent destruction of the city (21:9-13). The signs which Jesus gave were: (a) Wars and commotions (21:9) which occurred in the period of AD 55-70 as Jewish zealots attacked Roman garrisons in Judea and Galilee. These skirmishes were not to be understood as the end. (b) Nation against nation (21:10). The conflict would increase until the Roman nation would send its army to totally destroy the Jewish nation. (c) Earthquakes (21:11). (d) Famines (21:11). One is recorded in Acts 11:27-30. (e) Pestilences (21:11). (f) Signs in the heavens (21:11). (g) Persecution of Christians (21:12). That this occurred is witnessed by Acts 4:5f; 5:17; 7:54-8:1; 8:1-4; 9:1-22; 12; etc.

3. Proper conduct before civil authorities when persecuted (21:13-19). When arrested, Jesus' disciples should not be anxious about their defense for the Holy Spirit would inspire them to give proper answer (21:14-15). He warned the disciples that their own families and friends would betray them into the hands of their enemies. They would be hated and put to death because of their faith in Jesus. Nevertheless, Jesus promised to protect them from harm (21:18). In their perseverance in the faith, they would save their souls (21:19).

4. Instructions to flee the city (21:20-24). Jesus told His disciples in Judea and Jerusalem to flee when they saw the Roman armies siege the city. They were not to hope for deliverance from God. Their doom was certain, having been ordained of God because of their wickedness (21:22). Jesus lamented the suffering which would befall those saints in difficult circumstances when the siege came (21:23). Many would be killed, many would be taken captive. Jerusalem would be destroyed by the Gentiles.

5. Signs in the heaven (21:25-28). These verses have been misinterpreted to refer to the miraculous signs associated with the Lord's second coming. This interpretation stumbles over Jesus' plain statement in v. 32—"Verily I say unto you, This generation shall not pass away, till all be fulfilled." Viewing these statements literally, we cannot find a fulfillment within the generation which was contemporary with Jesus. However, the language should not be interpreted literally. When Isaiah foretold the destruction of Babylon, he wrote, "For the stars of heaven and the constellation thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. 13:10; cf. 13:1). (One



The Arch of Titus was constructed in Rome to celebrate Titus' victory over the Jews in AD 70. On one of the interior walls of the arch is a picture of marching into Rome carrying the trophies of war, one of which was the *menorah*, the candlestick from the Temple in Jerusalem.

might also compare Amos 8:9; Ezek. 32:7-8; Joel 2:10; 3:15; Isa. 24:23; 34:4.) This language describes the destruction of the present government in Jerusalem, referring to their leaders as sun, moon, and stars. Such a destruction will be upsetting to men, when the present order is overturned (cf. what would be our situation should the U.S. government be overthrown). So upsetting would be the times that men's hearts would fail because of fear (21:26). Nevertheless, to the saint, the fall and destruction of Jerusalem would be testimony that the Lord had ascended into heaven and was reigning over the kingdoms of men (21:27). Their redemption (probably referring to redemption from persecution from the Jewish nation) would occur when the Lord came in judgment upon the Jewish nation.

6. Exhortation to read the signs (21:29-33). The disciples of Christ should be able to read the signs given by Jesus to know that

the destruction of Jerusalem was imminent. Jesus compared their ability to know when the destruction would come to a farmer's ability to know that summer was nigh by the things which happen to the fig tree (21:29-31). Knowing this, they could flee the city and not die when the Romans destroyed the city. Jesus assured them that these things would occur within that generation (21:32-33).

Exhortation to Right Living (21:34-38)

Seeing what lay ahead of His disciples, Jesus exhorted them to keep themselves free from sin (21:34-35) and to pray for escape from these dangers (21:36). Each day during this last week, Jesus went to the Temple to teach and then left the city at evening.

Questions

1. What distinguished the widows' contribution (21:1-4)? _____

2. How did Jesus know her circumstances and how much she gave? _____

3. What kind of giving duplicates hers? _____

4. What were the following signs to tell the disciples: false christs, pestilence, famine, earthquake, war? _____

5. Date the following:
 - a. Year Jesus spoke these words: _____
 - b. Year Jerusalem fell: _____
 - c. Length of one generation: _____
6. Why were the disciples told not to worry about their defense when arrested? _____

7. How can vv. 16 and 18 be harmonized? _____

8. What does v. 19 teach? _____

9. What sign indicated to Christians that the time to flee the city had come (vv. 20-21)? _____

10. In what sense was the destruction of Jerusalem "the days of vengeance" (21:22)? _____

11. Why did Jesus say, "Woe unto them with child. . ." (21:23)? _____

12. Give your reasons for concluding that vv. 25-28 refer to the destruction of Jerusalem or to the second coming.

13. What limit does v. 32 place on the fulfillment of vv. 1-31? _____
14. What does v. 33 show about Christ's words? _____
- _____
15. In light of the prophecy of vv. 1-33, how did Jesus tell His disciples to live (vv. 34-36)? _____
- _____

Answering Denominational Error

An evangelist uses Luke 21:9-11 to prove that the second coming is imminent. Show how he misuses the text.

Lesson 23

Events Leading to the Arrest and Trial of Jesus

Luke 22

Judas' Conspiracy with the Priests (22:1-6)

On Tuesday (cf. Matt. 26:1-5, 14-16), Judas conspired with the chief priests and scribes to deliver Jesus into their hands. The Jewish leaders were trying to avert turmoil by arresting Jesus in a private place so that His supporters would not create confusion. Judas agreed to deliver Jesus into their hands for thirty pieces of silver (Matt. 26:15).

his master to allow Jesus to use his guest room for the Passover meal. They found the circumstances to be just as Jesus had foretold.

Institution of the Lord's Supper (22:14-23)

Knowing that His death was imminent, Jesus said, "With desire I have desired to eat this Passover with you before I suffer" (22:15). He knew this would be His last Pass-

Jesus' kingdom would be unlike those of the Gentiles in which greatness is measured by how many serve you; His would be a kingdom in which greatness is measured by how many you serve.

Preparation for Passover (22:7-13)

None of the gospels record any of the events of Wednesday of the week of Jesus' death. On Thursday, Jesus prepared to eat the Passover with His disciples. Knowing of Judas' plan to betray Him to the Jews, Jesus could not openly speak of where He would eat the Passover with His disciples. Concealing His plans from Judas, Jesus sent Peter and John to prepare for the Passover. They were to follow the man whom they met bearing a pitcher (note Jesus' omniscience) and ask

over feast before His death and the establishment of His kingdom. After the Passover supper, Jesus took bread and told His disciples, "This is my body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, The cup is the New Testament in My blood, which is shed for you" (22:19-20).

After instituting the Lord's Supper, Jesus stated that the man who would betray Him into His enemies' hands was present with them. He commented that His death was ordained of God (22:22), but "woe

unto that man by whom He is betrayed" (22:22). The disciples began to inquire which of them He meant.

Dispute about Greatness (22:24-30)

The dispute among the disciples regarding who would be greatest surfaced again during the observance of the Passover feast. Jesus told them that greatness in His kingdom comes through service (22:25-26). He used Himself as an example of one who served others. Jesus' kingdom would be unlike those of the Gentiles in which greatness is measured by how many serve you; His would be a kingdom in which greatness is measured by how many you serve. Nevertheless, those who serve the Lord in His kingdom on earth will be exalted in due time (22:29-30). Earlier that same evening, Jesus had washed the saints feet to further teach the disciples to serve one another (cf. John 13:1-20).

Jesus Foretold Peter's Denial (22:31-34)

In the other gospels, the record relates that Jesus told His disciples that all of them would be offended in Him that night (Matt. 26:31). Singling out Peter He said, "Simon, Simon, behold Satan asked to have you that he might sift you as wheat" (22:31). Peter affirmed, "Lord I am ready to go with Thee, both into prison, and to death" (22:33). Jesus told him that he would deny Him three times before the cock would crow twice.

Jesus' Commission Requires Preparation for Protection (22:35-38)

This section only appears in Luke's gospel. Jesus reminded His disciples of His providential protection when He sent them out on the limited commission (cf. 10:3-5).

When He sent them to teach His word without purse or shoes, God took care of them (22:35). Now He would send them on another commission, giving them commandment to make the ordinary provisions for travel, and He would also provide for them there. They would need a sword for protection during their travels. Some would be their enemies, determined to kill and destroy them. Jesus would be reckoned with the transgressors, and so would His disciples. Not fully understanding what Jesus was saying, the disciples related that they had two swords (22:38). Rather than continuing His teaching, Jesus replied, “It is enough” (22:38) and dropped the subject.

Jesus’ Prayer in Gethsemane (22:39-46)

Jesus left the upper room and went to His place of prayer in Gethsemane “as His custom was” (22:39). Judas knew Jesus’ custom of resorting to Gethsemane and planned His betrayal and arrest. Leaving eight of the disciples at the entrance of the Garden, Jesus took with Him Peter, James, and John. He left them and went about a stone’s throw from them where He prayed, “Father, if thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done” (22:42). An angel from heaven appeared, strengthening Jesus (22:43). Being in agony, He prayed more earnestly, so much that the sweat broke out on His brow and fell as it were great drops of blood. When He returned to His disciples, He found them sleeping. He exhorted them to pray that they enter not into temptation.

Betrayal and Arrest (22:47-53)

At that time, Judas came toward Jesus leading a band of soldiers from the Jewish priest. He drew near to

identify Jesus to the soldiers with a kiss. Peter (John 18:10) drew out his sword and tried to kill one of the soldiers, succeeding only in cutting off the ear of one named Malchus (John 18:10). (Peter was ready to die for Jesus, as he had said in 22:33.) Jesus healed the man instantly and told Peter to put up his sword. He chided those arresting Him for coming after Him with swords and staves, as if He were a robber, even though He taught daily in their Temple. Nevertheless, He submitted to their arrest and went with them.

Peter’s Denial of Jesus (22:54-62)

Luke simply relates that they took Jesus to the high priest’s house and Peter followed (22:54). John tells that they went first to the house of Annas, father-in-law to Caiaphas, the high priest (John 18:13). At the house of Annas, the maid at the door asked if Peter was one of the disciples of Jesus and he denied that he was (John 18:17). Later, they led Jesus to the house of Caiaphas where the Sanhedrin was gathered (Matt. 26:57) and Peter followed. Another maid charged that Peter was one of Jesus’ disciples and he again denied saying, “Woman, I know Him not” (22:57). About an hour later another approached Peter and again he denied knowing Jesus. One of the servants of the high priest who was related to Malchus (John 18:26) said, “Did not I see thee in the garden with Him?” Another charged Him with being with Him because



The Garden of Gethsemane is located on the Mount of Olives. Very old olive trees still grow on the mount, but the site has become such a tourist attraction that there is not much opportunity to meditate there.

of His speech (He is a Galilean). This third time Peter denied Jesus.

Immediately the cock crowed (notice the implication that morning was near). “And the Lord turned and looked upon Peter” (22:61). Jesus must have looked out of the house to the fire by which Peter stood. When the cock crowed and Jesus looked on him, Peter remembered Jesus’ earlier words—“before the cock crow, thou shalt deny me thrice”—and went out and wept bitterly.

Trial before the Council (22:63-71)

The trial at the house of Caiaphas was concluded in the early hours of the morning (note the cock crowing). But a few hours had passed when the Sanhedrin con-

vened again early the next morning. They asked Jesus, “Art thou the Christ? Tell us.” Jesus replied, “If I tell you, ye will not believe.” He said, “Hereafter shall the Son

of Man sit on the right hand of the power of God.” Hearing this they asked, “Art thou then the Son of God?” He replied, “Ye say that I am.” Hearing this, the council

concluded they needed no further evidence to convict Jesus. He had claimed to be the Messiah, the Son of Man or Son of God. That was sufficient reason for Him to die.

Questions

1. What does 22:1 imply about Jesus’ trial? _____

2. What does “Satan entered Judas” mean (22:3)? _____

3. Why did Jesus not identify the man’s name who owned the house where the disciples would eat the Passover? _____

4. What did Jesus’ knowledge of the circumstances regarding the room show about Him? _____

5. Why would Jesus have desired this Passover (22:15)? _____

6. How was this Passover fulfilled in the kingdom (22:16; cf. 1 Cor. 5:7)? _____

7. What kind of bread did Jesus use in instituting the Lord’s Supper (22:1, 19)? _____
8. What impact did Jesus’ knowledge of Judas’ plan to betray Him have on Judas (cf. John 18:30)? _____

9. Contrast how greatness is shown in man’s kingdoms and in God’s kingdom. _____

10. What did Jesus promise the apostles in 22:30? _____

11. What does v. 31 reveal about Satan? _____

12. What does v. 32 reveal about Peter? _____

13. What evidence convinces you of Peter’s sincerity in 22:33? _____
14. Why did Jesus send the apostles on the Limited Commission without purse or bag? _____

15. Why did Jesus tell the disciples to take a sword with them on the Great Commission (22:36)? _____

16. Describe Jesus' conflict of spirit in the Garden of Gethsemane and how He resolved it. _____

17. List the evidences which show the intensity of Jesus' prayer in the Garden (22:44; Heb. 5:7). _____

18. Why would Judas' kiss be so offensive to Jesus? _____

19. Why might Luke's gospel not mention Peter's name as the one who cut off Malchus' ear (22:50)? _____

20. What do you think went through Peter's mind when Jesus looked at him in 22:61? _____

21. How did the men abuse Jesus at His trial before the Jewish council (22:63-65)? _____

22. How is Jesus identified in 22:67-70? _____
23. Could the Messiah come and claim to be the fulfillment of prophecy without being put to death by the Jews, if they followed the same course as is recorded in 22:66-71? Why? _____

24. List the trials which Jesus faced before seeing Pilate:
a. _____
b. _____
c. _____
25. Beginning with Jesus' prayer in the Garden of Gethsemane, prepare a chronology of the events before Jesus faced Pilate, including in your chronology approximations of time when each event occurred. _____

Answering Denominational Error

Baptists teach "once in grace, always in grace." How does Judas' betrayal of Jesus fit the theory? Was he ever in grace? Did his betrayal bring eternal damnation? _____

Lesson 24

The Death and Burial of Jesus

Luke 23

Jesus' First Trial before Pilate (23:1-5)

After the Jewish leaders concluded their early morning confirmation of Jesus' death sentence, they took Him to Pilate early that Friday morning. They accused Jesus of (1) subverting the nation, (2) refus-

Hence, he reached the verdict, "I find no fault in this man" (23:4). The Jewish leaders were unwilling to accept this verdict. From their reply, Pilate learned that Jesus was from Galilee and under Herod's jurisdiction. Consequently, he sent Jesus to Herod.



Located near the grounds of Gordon's Calvary, this rock escarpment looks like a skull. Though not generally thought to be the location where Jesus was crucified, this gives one some idea of what existed in the place where He was crucified—a rock ledge resembling a human skull.

ing to pay tribute to Caesar, and (3) treason because He claimed to be a king (23:2). When Pilate interrogated Jesus on these charges, He learned that Jesus' kingdom was no rival to that of Caesar (cf. John 18:33-38).

Jesus' Trial before Herod (23:6-12)

Herod Antipas was in Jerusalem to participate in the celebration of the Passover. He was the Herod who slew John the Baptist after John rebuked

him for taking his brother's wife. His father was Herod the Great who tried to slay the infant Jesus at Bethlehem. Jesus' name had been a household word to Herod; consequently, he was delighted to see Jesus, hoping to witness some miracle from Him. When Herod interrogated Jesus, the Lord did not answer him at all (23:9). The chief priests and scribes accused Jesus of crimes worthy of death. Although Herod found Him guilty of nothing worthy of death (23:15), he and his soldiers treated Jesus with contempt and mocked Him. Then he returned Jesus to Pilate.

Jesus' Second Trial before Pilate (23:13-25)

When Jesus was returned to Pilate, the governor again declared Him innocent of any crimes and attempted to release Him after having Him scourged (23:13-16). Pilate had a custom of releasing one prisoner to the Jews during the feast (cf. John 18:39). Perceiving that the Jewish leaders had delivered Jesus to him because of envy (Mark 15:10), he gave the multitude a choice between Pilate and Barabbas, a prisoner who was guilty of insurrection, murder (Mark 15:7), and theft (Matt. 27:38). The Jewish leaders stirred the multitude to request the release of Barabbas (Matt. 27:20) and to demand that Jesus be crucified. When the crowd asked for the crucifixion of Jesus, Pilate asked, "Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise Him, and let Him go" (23:22). The Jews protested so much that Pilate washed his hands with water and said, "I am innocent of the blood of this righteous Man: see ye to it" (Matt. 27:24). Then he released Jesus to the Jews in order that they might crucify Him.

Prior to crucifying Jesus, the soldiers scourged Him (John 19:1). They

stripped off His garments, put a scarlet robe on Him, placed a crown of thorns on His head, put a reed in His right hand, and mocked Jesus saying, “Hail, king of the Jews.” They spat on Him and smote Him on the head with the reed (cf. Matt. 27:27-30). This second trial was nearing its end at 6:00 a.m. (John 19:14).

The Crucifixion (23:26-43)

After Pilate released Jesus, the Jewish authorities and the Roman soldiers took Jesus outside the city to a place called Calvary to crucify Him. As they led Him out, He stumbled beneath the weight of the cross and Simon of Cyrene was compelled to carry His cross for Him (Luke 23:26).

A great company of people followed Jesus to the place of crucifixion. They “bewailed and lamented Him.” Jesus told these women not to weep for Him but for themselves. He then foretold the time, during the destruction of Jerusalem, when they would consider one blessed who had no children. They would pray for the mountains to cover him. He closed this by saying, “For if they do these things in a green tree, what shall be done in the dry?” (23:31). The Romans took the innocent Jesus and crucified Him; how much more suffering would they inflict on the guilty Jewish nation which rebelled against the Romans!

Two thieves were taken with Jesus to be crucified with Him. Jesus was crucified between the two thieves at Calvary. The crucifixion began at 9:00 a.m. (Mark 15:25). While they were crucifying Him, Jesus prayed, “Father, forgive them; for they know not what they do” (Luke 23:34). The soldiers cast lots for His garments.

The crowd which gathered to watch Jesus die mocked and derided Jesus (Luke 23:35). They offered



This is the main entrance to the Church of the Holy Sepulchre in Jerusalem which was built over the place where Jesus was crucified. Since the third century, men have thought that this is the location where the crucifixion and subsequent burial of Jesus occurred. There are no geographical or historical reasons to doubt this claim.

Him vinegar to drink. A superscription was placed over His head which read, “This is the King of the Jews.”

The two thieves joined in mocking Jesus (Matt. 27:44). Later, one of them felt remorse for his mockery and rebuked the other for mocking and deriding Jesus (Luke 23:40-41). Then, he turned to Jesus saying, “Lord, remember me when thou comest into thy kingdom” (23:42). Jesus replied, “Today shalt thou be with Me in paradise.”

Jesus’ Death (23:44-49)

While Jesus was hanging on the cross, darkness came over the land from noon until 3:00 p.m. (23:44). When Jesus died, the veil of the temple was torn from top to bottom (23:45). At His death, Jesus cried to the Father, “Father, into thy hands I commend My spirit” (23:46).

The centurion in charge of the soldiers who crucified Jesus was moved by the events he witnessed to say, “Certainly this was a righteous Man” (23:47).

The people who witnessed Jesus’ crucifixion mourned His death. The women who had followed Jesus from Galilee stood afar off and watched what happened.

Jesus’ Burial (23:50-56)

Joseph of Arimathea, one of the members of the Jewish Sanhedrin, went to Pilate to request Jesus’ body so he could bury it. Joseph had not consented to the Sanhedrin’s decision to put Jesus to death. He was a good and righteous man who lived in expectation of the coming of the promised kingdom. Having received permission to bury Jesus’ body, Joseph took the body from the cross, wrapped it in linen and placed it in his newly hewn sepulchre. The women followed to watch where Jesus’ body was laid and then returned to their home to prepare spices for His body.

Friday evening drew to a close. Jesus’ body lay dead. The women were making preparations to anoint His body with spices after the Sabbath was ended.

Questions

1. List the charges made against Jesus before Pilate (23:2). _____

2. From John 18:33-36, explain why Pilate knew Jesus was not guilty of treason and insurrection. _____

3. List the verses in which the civil authorities declared Jesus innocent. _____

4. Why would Herod have been glad to see Jesus (23:8)? _____

5. List the abusive treatment suffered by Jesus prior to His crucifixion. _____

6. List Pilate's efforts to release Jesus. _____

7. Of what crimes was Barabbas guilty (23:25)? _____
8. Why did Pilate allow Jesus to be crucified? _____

9. Why did Jesus tell the Jewish women not to weep for Him (23:28)? _____

10. In what sense did the Jews not know what they were doing when they crucified Jesus (23:34)? _____

11. When and how did God answer Jesus' prayer to forgive these men (23:34)? _____

12. What superscription was written over Jesus' head (23:38)? _____

13. What evidences exist to show that the thief on the cross had:
 - a. Faith? _____
 - b. Repentance? _____
14. What miracles accompanied the death of Jesus (23:44-45)? _____

15. What significance is attached to the tearing of the veil of the temple (cf. Heb. 9:8)? _____

16. What impact did Jesus' death have on the Roman centurion (22:47)? _____

17. Who was Joseph of Arimathaea? _____
18. Who helped Joseph bury Jesus (John 19:39)? _____
19. Prepare a chronology of the events beginning at Jesus' arrest on Thursday night and ending with His death on Friday afternoon. _____

Answering Denominational Error

1. Some who teach that one can be saved without water baptism use the thief on the cross as proof. Please answer these questions about Him.
- a. Why was Abraham saved without baptism? _____
- b. Why could the thief be saved without believing Jesus was raised from the dead? _____

- c. Do we know that the thief was *not* baptized? _____
2. Some denominational folks deny that man lives beyond the death of the body. Where did the thief go at His death? _____

Lesson 25

The Resurrection Appearances

Luke 24

The Resurrection and Appearance to the Women (24:1-12)

The Sabbath having ended, as the sun began to dawn on the first day of the week, the women went to the tomb to anoint the body of Jesus with spices. When they arrived at the tomb, they found the stone rolled away from the entrance to the grave.¹ When they entered the tomb, the body of Jesus was gone.

to the eleven apostles. Those who were present when these events happened were Mary,² Joanna, Mary the mother of James, and other women. At first, the apostles treated the report of the resurrection as idle tales and would not believe the women's testimony that Jesus was raised from the dead. Peter (and John) ran to the tomb and found the body missing and the grave clothes lying folded in the tomb.

At first, the apostles treated the report of the resurrection as idle tales and would not believe the women's testimony that Jesus was raised from the dead.

While they were pondering what became of the body, two angels appeared to them saying, "Why seek ye the living among the dead? He is not here, but is risen" (24:5-6). The angels reminded the women of the times when Jesus foretold His own resurrection.

The women returned from the sepulchre and told the good news

Appearance to the Two on the Road to Emmaus (24:13-35)

Two of Jesus' disciples (one was named Cleopas, v. 18) were traveling from Jerusalem to Emmaus (about seven miles). As they walked, they talked of the events which had so recently happened in Jerusalem—namely the crucifixion of Jesus. The Lord joined them as they walked and they discussed

with Him the recent events. Their eyes were "holden" that they did not perceive that the One who had joined them was Jesus (24:15). Cleopas related the events which had so recently transpired. He told how the Jewish leaders had crucified Jesus and of their expectation that He would redeem Israel (24:21), reflecting their misunderstanding of the nature of His work. He related what the women had reported as a result of their visit to the empty tomb and that some men had found the tomb empty as the women had said.

Jesus then chided the men for being so slow to believe what the prophets had foretold (24:25). Beginning with the prophecies of Moses, He expounded to them what the Scriptures foretold about the sufferings, death, burial, and resurrection of Christ. This was done to correct their mistaken understanding of the mission of the Messiah.

As they drew near Emmaus, the two disciples invited Jesus to stay with them that night and He consented. While they were eating supper, their eyes were opened (24:31) to recognize Jesus. Then He vanished from their sight (24:31). The two disciples immediately returned to Jerusalem and reported that they had seen Jesus. When they returned to Jerusalem, they learned that Jesus had also appeared to Simon Peter (24:34).

Appearance to the Apostles (24:36-43)

While the apostles were gathered on that Sunday evening, the doors being locked for fear of the

¹ A great earthquake occurred and an angel of the Lord rolled away the stone. The guards reported the events to the authorities who bribed them not to tell what happened (Matt. 28:1-15).

² Magdalene. When the other women left the tomb, Mary Magdalene lingered behind and Jesus appeared to her (Mark 16:9-11; John 20:11-18). This was His first resurrection appearance.

Jews (John 20:19) Jesus appeared to them (Thomas was absent). They were terrified, supposing Him to be a spirit. Jesus showed them His pierced hands and side. When they saw the prints from the nails and spear, they believed that Jesus was risen from the dead. After they were convinced that this was indeed Jesus, the Lord asked for food and they gave Him something to eat.

When Thomas heard of this appearance he refused to believe unless he could personally put his finger in the nail prints and his hand in Jesus' side. The following Sunday, Jesus appeared again to the apostles (this time Thomas was present). When Jesus showed Thomas the nail prints and the pierced side, he said, "My Lord and my God" (John 20:26-29).

Luke does not tell of the appearance of Jesus to the apostles by the Sea of Galilee (John 21:1-24) or to the eleven on a mountain in Galilee (Matt. 28:16-20) at which time he gave the Great Commission.

Christ's Final Appearance and Ascension (24:44-53)

At Jesus' final appearance to His disciples, He explained again to them that the events which had



View of the Kidron Valley with the Temple Mount on the left and the Mount of Olives on the right. Jesus ascended to heaven from the Mount of Olives.

happened to Him occurred to fulfill the Old Testament prophecies. Then He opened their mind that they could understand these Scriptures. He said, "Thus it is written, thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (24:46-48).

He commanded them to wait in Jerusalem "until ye be endued with power from on high" (24:49). Forty days had passed since Jesus

was raised from the dead (Acts 1:3). The disciples, therefore, tarried in Jerusalem for ten days before they were given power from on high when the Holy Spirit came to them on Pentecost.

Jesus then led the disciples outside Jerusalem as far as Bethany. He lifted up His hands and blessed them. While He was blessing them, He ascended into heaven out of their sight. They worshipped Him and returned to Jerusalem to await the coming of the Holy Spirit. While they waited, they continually resorted to the Temple to worship and praise God.

Questions

1. List the resurrection appearances of Jesus recorded in Matthew 28, Mark 16, Luke 24 and John 20-21. Try to put them in order:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____
 - g. _____
 - h. _____

2. Regarding the death, burial and resurrection, answer these questions:
 - a. What died—Jesus’ body or spirit? _____
 - b. What was buried, His body or spirit? _____
 - c. What was raised, His body or spirit? _____
3. On what day did Jesus arise from the dead (24:1)? _____
4. Did the Jews understand that “three days and three nights” (Matt. 12:40) had passed between Friday and Sunday (24:21)? _____
5. Why were the women present at Jesus’ tomb on resurrection morning (24:1)? _____

6. What did the angels tell the women (24:5, 6)? _____

7. List the women who were present at the tomb: _____
8. Why didn’t the apostles believe the report of the women (24:11)? _____

9. What did Peter find when he went to the tomb (24:12)? _____
10. On what day did Jesus appear to the two on the road to Emmaus (24:13)? _____
11. What expectation filled the hearts of the two disciples (24:21)? _____

12. When did the two recognize Jesus (24:31)? _____
13. To whom else had Jesus appeared on that day (24:34)? _____
14. What convinced the apostles that Jesus was not a spirit when He appeared to them (24:40)? _____

15. What did the Scriptures foretell would happen to Christ (24:46)? _____

16. To whom were the apostles sent on the Great Commission (24:47)? _____

17. Where would the gospel first be preached (24:47)? _____

18. Why were the apostles to wait in Jerusalem (24:49)? _____

19. What was the “power from on high” (24:49)? _____
20. Where did Jesus go when He left the apostles (24:51)? _____

The Great Commission

Compare the three accounts of the Great Commission to learn what one must do to be saved.

Passage	What Man Must Do	Result
Matt. 28:18-20		
Mark 16:15-16		
Luke 24:47		
Summation		

Credits

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