

Creative Living Bible Study

Grace Under Pressure:

Studies from the Book of Luke

Condensed Version

This Book Belongs To:

**GRACE UNDER PRESSURE
STUDIES FROM THE BOOK OF LUKE
Condensed Version**

© Copyright 2001 by Creative Living International
of the United States of America
Condensed from **Grace Under Pressure: Studies from the
Book of Luke**
Second Edition 1993

© Copyright 1990 by Creative Living International
of the United States of America

All rights reserved. No part of this book may be
reproduced in any form without written permission from
Creative Living International, 11560 Brass Lantern
Court, Reston, Virginia, 20194.

Creative Living International is a Christian organization
designed to help individuals find practical biblical
principles for today's living.

Scripture quotations are from the *Holy Bible: New
International Version (NIV)*. Copyright 1973, 1978,
1984, International Bible Society.

Printed in the United States of America.

ISBN: 1-932395-25-3 Spiral

ISBN: 1-932395-24-5 Binder

Before you begin . . .

The book of Luke is the most complete account of the life of Jesus Christ in existence today. It was written by Luke, a physician and a travel companion of Paul, and is the first of a two-volume series that included the book of Acts.

The purpose of our study of Luke is to get a simple overview of the events in this book, to understand the life and teachings of Christ, and, most importantly, to discover principles that will help us to live healthier and happier lives today.

The format consists of a *brief overview* of the section being studied, *a few simple questions* to help you make some observations about the section being studied, then a *topical study* on an area of life related to the section being studied.

Books have been written on the scientific and historical and devotional principles derived from the book of Luke. For our purposes, however, we will keep it simple, making reference to a few brief explanatory footnotes at the end of each lesson.

Maybe what you will discover in the weeks to come will be new to you, or maybe review, but my hope is that it will refresh your understanding of God's greatness, His great love for you, and His wise principles for living. Our lives are always facing challenges . . . there is much need for grace under pressure. May the pages of this study give you wisdom as you see the unchanging principles and faithfulness of God through every challenge of life.

Diana Schick
Author
Creative Living Bible Studies

Grace Under Pressure*

Studies from the Book of Luke

Map

Preface

Part I Grace Under Pressure: Early Years and Public Ministry

Lesson		Building on the Basics	
1	Joyful Announcements	Prescription for Peace	1
2	Ministry Beginnings	The Need for Quiet	10
3	More Galilean Ministry	Preventing Burnout	19
4	Sermon on the Plain	Coping with Conflict	29
5	Jesus Touches the Needy	Becoming a Good Influence	37
6	More Galilean Ministry	Strength in the Valleys	47

Part II Grace Under Pressure: The Road to the Cross

7	Turning toward Jerusalem	Love Defined: The Generous Heart	56
8	Teachings in Bethany & Judea	One Necessary Thing	64
9	More Judean Teachings	Being Ready for Life's Challenges	72
10	Beginnings of Public Debate	In Support of Liking Yourself	81
11	Miscellaneous Teachings	Never Too Late to Pray	90
12	Along the Road to Jerusalem	Discovering Your Gifts	98
13	Conclusion of Public Debate	Wisdom that Prevails	108
14	Teachings on the Future	In Times of Failure	116
15	Arrest and Trial	The Invisible War	125
16	The Cross	Always Triumphant	134
	Resurrection Ministry		

Appendix			144
	Chronology of Passion Week		145
	Resurrection Appearances		146
	Prophecy Concerning Jesus and Their Fulfillment		147
	Major Footnotes Directory		149
	Bibliography		150
	About the Author		151

***This is a shortened version of the 22-lesson Creative Living Bible Study *Grace Under Pressure: Studies from the Book of Luke*.**

PART I

***GRACE UNDER PRESSURE:
EARLY YEARS AND PUBLIC
MINISTRY***

LESSON 1

INTRODUCTION

If there is anything outstanding in the life of Christ as portrayed in the book of Luke, it is *grace under pressure*. Jesus was faced with every conceivable challenge in His thirty-three short years—including rejection, loneliness, loss, betrayal, exhaustion and always the pressing needs of people around Him. Yet His faithfulness, love, patience, purpose and integrity were never shaken.

As he penned the book, Luke meant to show that Jesus had *grace under pressure*. He was writing to the sophisticated Greek audience who would appreciate the perfect humanity of the Lord. At the same time, Luke was careful to show that Christ was also the God of glory coming down to our level, entering into our conditions, and being subject to our circumstances. Luke shows that while Jesus mingled with men, He was in sharp contrast to them. He toiled with His hands, wept over Jerusalem, knelt in prayer and

knew agony and suffering. Yet His teachings, miracles, and sinless life proved His claims to be the Son of God.

Many of Luke's day had undertaken to write a documentary on the life of Jesus of Nazareth, the Man whose life changed the course of history. Inspired by a Gentile of high standing named Theophilus, Luke joined the writers of his day. Committed to complete accuracy, Luke became the only Gentile writer of the New Testament. His two-part series, consisting of the books of *Luke* and *Acts*, records the life of Christ and the history of the early church.

Being a physician, Luke was meticulous in gathering information before a diagnosis. His research and writings were, therefore, precise. Being the traveling companion of the Apostle Paul, Luke had access to the best teachings about Christ as well as opportunity to interact with everyone from the Apostles to Mary, the mother of Jesus. Luke's assets, as well as his giftedness as a writer, allowed God to use him to write the most complete account of the life of Jesus, an account that would one day bear the authority of God.

The book of Luke was written to help Theophilus, a Gentile Christian, become intelligent and confident as a believer in Christ. Theophilus needed, as we do, answers to the questions: "Who is Jesus? What is my relationship to Him, and how does it begin? How does this affect the way I live? and Why should I live this way?" As we follow the story of Jesus in this book, we will receive, as did Theophilus, God's answers to these very important questions. In so doing, we will learn invaluable truths about how to find *grace under pressure*.

JOYFUL ANNOUNCEMENTS

Luke 1:1-2:40

After assuring his reader of the meticulous historical accuracy of his work, Luke begins his account with the birth of John the Baptist, the forerunner of Jesus. The announcement of John's birth to his father Zechariah was as supernatural as the announcement six months later to Mary about the birth of Jesus. Both were given by the angel Gabriel. Both involved miraculous conception of a child. Both concerned the coming of the long-awaited

Savior Messiah of the world. The natural response to these announcements was amazement and great joy as God fulfilled His plans to bless the world with His Son, Jesus.

The angel Gabriel told Mary that she would conceive and give birth to “Jesus,” meaning Lord-Savior. He also informed Mary about her cousin Elizabeth’s miraculous conception of a son. Immediately after the angel left her, Mary hurried off to the hill country of Galilee where Zachariah and Elizabeth lived.

When Mary greeted her cousin, Elizabeth’s baby actually leaped in her womb, and the Holy Spirit gave her words of encouragement for Mary. Mary responded with a song of praise to God, filled with Old Testament Scripture pointing to the promised Messiah.

Three months later, John was born, and the whole hill country town was excited about the miraculous events surrounding his birth. His father Zechariah insisted the boy be named “John” rather than a family name, saying an angel had so instructed him. Not only that, but Zechariah was once again able to speak after nine months of silence. His first words were a song of praise to God. Like Mary’s song, it was filled with Old Testament Scripture promises about the coming of Christ.

Six months later, Mary and her betrothed husband, Joseph, traveled south from their hometown of Nazareth, to register with the Roman census in Bethlehem. There Mary gave birth to a son and named him Jesus, as the angel had instructed her nine months earlier.

Meanwhile, angels appeared to some shepherds in nearby fields to herald the Savior’s birth. They immediately left their flocks and visited the baby, who was just where they had been told. Their natural response was praise to God for all they had seen and heard.

After the birth of Jesus, Mary and Joseph traveled north from Bethlehem to Jerusalem where they dedicated their new son to God, as was customary. Surely the shepherds’ visit and story of the angels encouraged Joseph and Mary, but at the temple, they experienced yet another miraculous sign of God’s hand on their lives. Simeon and Anna, both elderly and godly servants of the Lord in the Temple, were led by the Holy Spirit to recognize the baby Jesus as the promised Messiah. They openly praised God and told people of the Savior’s birth, while Mary and Joseph stood by in amazement.

Read Luke 1:1-4.

1. Of what did Luke want to convince Theophilus? What claims did Luke make about his writing (1:1-4)?

Read Luke 1:26-38.

2. a. After announcing the birth of John the Baptist, Jesus' forerunner, to Zechariah and Elizabeth (1:5-25), where did Gabriel next appear, and what was his greeting (1:26-30)?

b. What did the angel tell Mary about Jesus and His birth (1:32-35)?

Reference: Note 1, *Messiah, Christ, Son of David*, and Note 2, *Holy Spirit*, p. 9.

3. What was Mary's response to these things (1:38)?

Read Luke 2:1-7.

4. Where was Jesus born (2:1-7)?

Reference: Note 3, *Betrothal*, p. 9.

Note: Matthew 1:18-25 tells how Joseph reconciled Mary's pregnancy.

Read Luke 2:8-20.

5. a. What was the angel's message to the shepherds (2:10-12)?

b. What was the message of the angelic company (2:14)?

6. How did the shepherds respond to the miracles they had seen (2:15-20)?

Read Luke 2:21-35.

7. What were Mary and Joseph's first actions of faith with their son (2:21-24)?

8. a. What had the Holy Spirit revealed to Simeon (2:26)?

b. What revelation did Simeon have when he took the eight-day-old baby named Jesus in his arms (2:28-29)? With what words did he describe Jesus (2:30-32)?

9. a. What was Mary and Joseph's understandable response (2:33)?

b. What additional prophecy did Simeon give to Mary about her son (2:34-35)?

BUILDING ON THE BASICS

Prescription for Peace

“For unto us a child is born, to us a son is given . . . and he will be called Wonderful Counselor, Mighty God . . . Prince of Peace” (Isaiah 9:6).

“ . . . to guide our feet into the path of peace,” Zechariah sang (Luke 1:79), as he foretold the coming King.

“I bring you the most joyful news ever announced, and it is for everyone!” (Luke 2:10 LB) the angel proclaimed to the shepherds. “ . . . on earth peace to men . . . ,” the angelic choir sang as they heralded the birth of Jesus.

Indeed peace is a major issue in our world today. In the midst of difficulty, pain, and everyday pressures, is peace really possible? The “most joyful news ever announced” is that because of Christ’s coming, the answer is “yes!” The Bible tells us how to find and keep this precious commodity.

1. What causes of inner unrest rob people of peace in our world today?

2. What positive effect does inner peace have on us:

physically

emotionally

spiritually

in our relationships

3. a. How does the world around us suggest we gain peace of mind?

b. Do these suggestions work? Why or why not?

4. What is God’s desire for us according to Psalm 29:11?

5. a. According to these verses, what lifestyle cannot produce inner peace?

Isaiah 57:20-21

Psalm 32:3-5

b. What are other causes of unrest?

Luke 16:13

John 12:43

Ephesians 4:31-32

6. Isaiah speaks of Christ as the Prince of Peace. When we put our faith in Christ and ask Him to come into our lives, what is true about the peace that He gives?

Romans 5:1

John 14:27

John 16:33

7. What actions promise the peace of Christ in our lives?

Matthew 11:28-29

Philippians 4:6-7

Psalm 119:165

8. What thinking patterns bring Christ's peace?

Philippians 4:8

Isaiah 26:3

Summary

9. a. What concerns or patterns in your life today have been robbing you of peace?

b. What verses from this lesson hold promise or instruction for you?

10. Have you ever found peace with God through Jesus Christ? If you are not sure, perhaps you would like to invite Jesus Christ to come into your life right now. The following is a suggested prayer:

Lord Jesus, thank you for the rest you promise as I come to you and learn about you. Thank you for dying on the cross for my sin. Please come into my life and give me your supernatural peace. Amen.

If you prayed this prayer, what is Jesus Christ's promise to you found in Revelation 3:20?

LESSON 1 NOTES

1 *Messiah, Christ, Son of David, Son of Man.* The meaning of the word *Messiah* or *Christ* is “anointed one.” In ancient Israel both persons and things consecrated to sacred purposes were anointed by having oil poured over them. The term *Messiah* or *Christ* referred to one anointed by God. The Jewish people believed Old Testament prophecy that pointed to a King and Savior (*Jesus* means *Savior*) anointed by God to deliver them from their enemies. This *Messiah* was referred to as the *Son of David* because He was to come from the line of David (1 Chronicles 17:11-15). He was called *Son of Man* because he would be born a man (Daniel 7:13-14). Those Jewish people who did not recognize Jesus, however, had overlooked prophecy that their *Messiah* must first suffer and die for the sins of the world (Isaiah 53). See also Note 4, *Son of God, Son of Man*, p. 28.

2 *Holy Spirit.* God has made Himself known in the Bible as a Trinity; three divine persons (Father, Son and Holy Spirit), all with the same essence of deity. The Holy Spirit, known as the Third Person of the Trinity, indwells every person who personally receives Christ (John 1:12; 14:16-17; Romans 8:9). The Scriptures reveal the Holy Spirit not as an “it,” but rather as a “He,” a distinct personality. In John 3, Jesus told Nicodemus that the Holy Spirit is the member of the Trinity who brings about regeneration or spiritual birth in the believer. While the Holy Spirit cannot be seen, we can see the evidence of His work (3:8). The Scriptures further tell us that when we ask God (Luke 11:13) to “fill” us with His Spirit (Ephesians 5:18b), He responds by supernaturally instructing and empowering us to live the Christian life (Galatians 5:22-23; Ephesians 3:16-20; Ezekiel 36:26-27). Sometimes the Bible refers to this as “Christ in you” (Colossians 1:27b).

3 *Betrothal, or pledge to be married.* “The Jewish law held espousal or engagement to be as binding as marriage. An engagement was completed after the groom’s representative had carried on negotiations and the dowry money had been paid to the girl’s father. After the betrothal, the groom could claim the bride at any time. The legal aspect of marriage was included in the betrothal; the wedding was merely recognition of the agreement that had already been established. Joseph had perfect right to travel with Mary to Bethlehem.” *Wycliffe Bible Commentary*, p. 1030.

LESSON 2

MINISTRY BEGINNINGS

Luke 2:41-4:41

When Jesus was twelve years old, he was unintentionally left behind as the family began the journey home from the Passover in Jerusalem. They went back and found Jesus in the temple, sitting among the religious teachers who were amazed at His understanding. Jesus told his parents that He thought they would know to find Him in His Father's house. Though she and Joseph did not fully understand, Mary "treasured all these things in her heart" (2:50-51).

After this, Luke moved his account forward about seventeen years to the beginnings of John the Baptist's ministry. At his birth, Zechariah had prophesied John would be the forerunner for the Messiah's coming (1:76). The Old Testament had prophesied such a man would come in "the spirit and power of Elijah" (Malachi 4:5-6; Luke 1:17). Elijah was a rugged Old Testament prophet who preached repentance. John was such a preacher, but Luke described John's message as "good news" (3:18). He preached that the Savior Messiah was coming soon, and that anyone could be prepared for His coming if they acknowledged their sin and turned to godly living. God's salvation and forgiveness was available to *all* who repented.

Many Jewish aristocrats did not agree with John because they believed that only Gentiles would be judged and punished when the Messiah came. John predicted judgment for *all* whose hearts were not right toward God and

preached that God's salvation would become available to Jew and Gentile alike through the Messiah (3:6).

Through his preaching and baptizing, John prepared the people's hearts for the coming Messiah. When individuals made decisions to repent and have their sins forgiven, John baptized them in the Jordan River as an outward expression of their inward experience of cleansing. Then one day Jesus came to be baptized by John. Although sinless Himself, Jesus submitted to John's baptism in order to affirm and also identify Himself with the ministry of John.

God had shown John that the identifying sign of the Christ would be the Spirit descending in the form of a dove upon Him (John 1:32-34). To further confirm the Christ, a voice from heaven declared, "You are my Son, whom I love; with you I am well pleased" (3:22).

Jesus, led and empowered by the Spirit of God, went into the wilderness of Judea where he fasted and was tested by Satan for forty days. Three of the tests were highlighted. Jesus responded with commitment to God's will and Word. At the end of the period, Satan left Jesus until a later time.

The first part of the ministry of Jesus took place mainly in Galilee and covered a time period of two and a half years. His reputation grew as He traveled about preaching in the synagogues, healing and delivering people from evil spirits.

Then Luke gave a sample day in the ministry of Christ (4:31-41). This particular one was on a Sabbath in the Galilean town of Capernaum. After teaching in the synagogue, He delivered a man from a demonic spirit, then went to the home of Simon Peter to heal his mother-in-law of a fever. The evening was spent laying His hands on many sick who were brought to Him for healing. Demonic spirits recognized Jesus as the Son of God and, at His command, came out of people they possessed.

Read Luke 2:41-52.

1. a. Where did Jesus' parents find him (2:45-47)?

Reference: Note 1, *Passover*, p. 17.

b. Where did Jesus think they should have expected Him to be (2:49)?

c. “Father” was a name for God that Jesus introduced during His ministry. What was His parents’ response to His answer (2:50)?

2. Luke probably received this information about the early years of Jesus from Mary. If so, what did she say about these years (2:51-52)?

3. How was Jesus described as a child (2:40)?

Note: Because of the personal accounts of Mary in Luke, it is thought that Luke either knew or at least interviewed Mary as he collected information for his Gospel writing.

Read Luke 3:1-22.

4. John’s role was to prepare people’s hearts to receive the soon-to-come Messiah. What was the good news and bad news in John’s message (Luke 3:3-6,8-9)?

Note: The word *fire* (3:9) symbolizes judgment of hearts.

Reference: Note 2, *make straight paths*, p. 18.

5. a. When they thought John might be the Christ, what was his response (3:15-16)?

b. What eventually ended John’s public ministry (3:19-2; see also 9:7-9)?

6. Jesus' official beginning of public ministry was his baptism, which identified Him with the prophecies of John the Baptist. How did God the Father and God the Holy Spirit participate in Jesus' ordination (3:21-22)?

Reference: Note 3, *John's recognition of Jesus as the Messiah*, p. 18.

Read Luke 4:1-13.

7. Satan tried to get Jesus to follow his leadership rather than God's. He tempted Jesus in areas of fleshly appetites (4:3), material and political gain (4:5-7), and showing off His power before people, or pride (4:9-11).

a. What were Jesus' responses (4:4,8,12)?

Reference: Note 5, *Satan*, p. 18.

b. What is common to all His responses?

c. What did Satan do when he had failed to trap Jesus (4:13)?

Read Luke 4:14-15, 31-37.

8. Look up Galilee on the Bible map at the beginning of this study. Jesus made two tours of this area in the course of His ministry. What did he do as He traveled about Galilee (4:15)?

Reference: Note 4, *Synagogue*, p. 18.

9. What caused the people to be amazed and to spread the word about Jesus (4:31-37)?

Reference: Note 5, *Satan, Demons*, and Note 6, *Demon possession*, p. 18.

10. a. What further occurrences built Jesus' popularity (4:38-41)?

Reference: Note 7, *Jesus' anonymity*, p. 18.

b. What did Jesus' time alone prompt him to do (4:42-44)?

BUILDING ON THE BASICS

The Need for Quiet

“But Mary treasured up all these things and pondered them in her heart” (Luke 2:19).

Quietness is a rare commodity in our world today. The word “quiet” means to be free of noise, hushed, calm and unmoving, still, restful. Yet noise is such a part of our society that some people need music to keep them company when put “on hold” on the telephone.

Quiet, however, is something we all need . . . in order to “ponder” our relationship to God and our responses to the challenges of our lives. It is in quiet that we find “grace under pressure.”

Mary pondered quietly in her heart. She meditated on the greatness of God (Luke 1:46-55), on His good plans for her life (Luke 1:47-49), and on the amazing experience of parenting the Son of God (Luke 2:19,51).

God is able to work His greatest miracles in our lives quietly, as we take the time to ponder or meditate quietly before Him. We live in a noisy world, but God's peace and strength is there for us. Let's take a look at what the Bible has to say about our need for quiet.

1. How are you affected by noise?

How are you affected by quiet?

2. a. Mary *pondered* or *meditated* on the events and challenges of her life as the mother of Jesus. Scan Luke 1 and 2 and list the amazing things Mary had experienced.

b. What did Mary do with the amazing things she had experienced (1:46-47; 2:19,51)?

3. a. What might have happened had Mary talked primarily with people rather than quietly with God about these experiences?

b. What do these verses suggest about our need to be quiet?

Proverbs 13:3

Proverbs 17:27

Proverbs 12:18

4. Quiet contemplation before God was Mary's source of wisdom for the challenges of her life. What do the following verses say about quiet time with God?

Psalm 46:10a

Isaiah 40:31

Isaiah 30:15

5. a. Jesus often retreated to get quiet time alone with God. What did Jesus do in this time?

Luke 5:16

Luke 6:12

Luke 22:41

b. What effect do you think these times had on Jesus?

6. What is the result of quiet time with God according to these verses?

Proverbs 3:5-6

Philippians 4:7

Matthew 6:25,33

Summary

7. What stands out to you about Mary's quiet spirit that you would want to emulate?

8. What effect does listening to God about issues in your life before talking to people have on your relationships?

9. Do you have a time, place and plan (such as a prayer list and devotional book or Bible study) for regular quiet time with God? Why do you see this time as valuable to your life?

LESSON 2 NOTES

1 *Passover, or Feast of Unleavened Bread.* This was the first and most important sacred festival in Judaism. It celebrated the deliverance of the Jews from Egypt and the establishment of Israel as a nation redeemed by God. Jesus was twelve at the time of this Passover, the age at which boys began preparing to officially become a part of the religious community in the following year.

2 *Make straight paths for him.* “In ancient times there were few paved roads. When a king traveled, his subjects built highways for him so that his chariot would not be mired in mud or in sand. Similarly, John was preparing the way for Jesus by his preaching so that all flesh might see God’s salvation. By equating the prophet’s words (Isaiah 40:3), ‘Prepare ye the way of the Lord (Jehovah)’ with John’s mission, Luke shows that he ascribes deity to Christ.” *Wycliffe Bible Commentary* , p. 1034.

3 *John’s recognition of Jesus.* Because John the Baptist lived in the desert until he began to preach, he may not have known Jesus at all. Regardless, he did not seem to know that Jesus was the Messiah until he saw the sign God had promised him (John 1:31-33). *NIV Study Bible*, p. 1594.

4 *Synagogue.* “A very important religious institution among the Jews of that day. Originating during the exile, it provided a place where Jews could study the Scriptures and worship God. Jesus attended the synagogue in Nazareth weekly while growing up.

5 *Satan, demons.* The Bible refers to Satan as an angelic being who led a heavenly revolt against God and consequently was cast out of heaven with his rebelling host of angels (II Peter 2:4; Revelation 12:7-8). Under his leadership, these angelic beings became known as demons, and are very organized in their schemes and attacks on human beings (Ephesians 6:12). Satan and his forces work to get us to worship him (Luke 4:7) and to prevent us from turning to God (Luke 4:8). Satan’s defeat is promised in Genesis 3:15 and is completed at the cross of Christ (Colossians 2:15). He is still a force to be reckoned with until Christ returns to judge the earth (Matthew 16:27). James 4:7 tells us to resist the devil (or demonic forces) as we continually will God’s leadership in our lives. This is what Jesus modeled in His own victory over Satan in Luke 4:1-13.

6 *Demon possession* was common in Jesus’ day, and was distinguished from insanity (see Matthew 4:24). In places where the powers of evil are recognized and worshipped, it is still current. Demons are evil intelligences who seek to gain control of human beings as media of expression.” The evil spirits recognized Jesus and expressed fear and hatred of Him. Jesus never allowed the demons to advertise him; however, His authority over them was proof of His claims to be the Messiah. *Wycliffe Bible Commentary* , page 1036. (See also Note 5, *Satan, demons*, above.)

7 *Jesus’ anonymity.* Jesus did not want to be proclaimed the Messiah too soon. He needed time to live out proofs of his divine identity through His miracles, teachings, and power over demonic forces. A proclamation of His Messiahship would have brought Jesus to early trial for blasphemy and/or as a political revolutionary, causing a premature end to His ministry (see Luke 22:70-71; Matthew 26:63-66).

LESSON 3

MORE GALILEAN MINISTRY

Luke 4:42-6:11

Early in the morning, Jesus took time to be alone for solitude and prayer before starting the new day's work. The people of Capernaum wanted Jesus to stay in their city, but He explained that He must move on in order to preach the good news of the Kingdom of God to other towns also.

The next scene took place on the shore of the Sea of Galilee (see map). This was a large body of water, about thirteen miles long and eight miles wide, surrounded by hills and numerous cities. Capernaum and Bethsaida (to the north) were centers of the fishing industry.

On this morning, Jesus was teaching the people who crowded about Him when he noticed Simon Peter and other fishermen cleaning their nets after a night of fishing. The gently rising land along the shore made the lake front a natural auditorium. To get space from the crowds, Jesus borrowed Simon Peter's boat as an offshore pulpit from which to teach.

After He finished speaking, Jesus instructed Peter and his partners, James and John, to go out to the deeper waters and let down their nets. Peter, an experienced fisherman, had fished all night, while the fish were nearer the surface, and caught nothing. Even though he was quite sure it would be impossible to catch anything now that the fish were at deeper levels, he agreed to Jesus' request. To their amazement, their nets began to break from

the catch of fish, and Peter knew the One in his boat was not just a man. Humbled and frightened, he knelt before the Lord, acknowledging his own unworthiness.

Jesus calmed their fears, and with the picture of their great catch fresh in their minds, promised to make them “fishers of men.” As disciples of Jesus, Simon, James and John had continued their fishing business. Now the Lord called them to special service, and they left their boats to follow Him.

The account continues as Jesus healed a man in the final stages of leprosy, then sent him to the priest who had authority to reinstate him in the community (Leviticus 14 speaks of this Jewish law). Because of such miracles, word about Jesus spread everywhere. He was beset continually with crowds of people to whom He ministered through teaching and healing. To refresh Himself, He would regularly take opportunities to get alone to pray.

The fame of Jesus began to attract religious leaders known as Pharisees and scribes from all parts of the land to Galilee to observe Him and listen critically to His teaching. One day as Jesus was healing sick people brought to Him in a home, some faithful men made a hole in the roof through which to lower their paralyzed friend before Jesus. The Lord’s words before healing this paralytic were, “Friend, your sins are forgiven.” Knowing the religious leaders scrutinizing Him recognized this to be a claim to deity (considered blasphemy since only God could forgive sin), Jesus performed an act to prove His claim. He instructed this paralyzed man to get up and walk. The man did so, and everyone praised God in awe.

Jesus met further reprimand from the religious leaders who were watching Him when he called Levi, or Matthew, a tax collector to be a disciple. The Pharisees had utterly rejected such people, and Jesus’ willingness to have dinner with Matthew’s friends—tax collectors and “sinners”—elicited more criticism. Jesus responded by stating that He had come for those who recognized their need for help, not those who considered themselves righteous.

Travelers were allowed to pick grain or fruits for immediate consumption in Palestine (Deuteronomy 23:24-25), but strict interpretation of the Jewish Law regarding the Sabbath did not allow such “work” on that day. One Sabbath during their Galilean preaching tour, Jesus and His disciples were eating grain as they passed through a field. The Pharisees immediately

confronted Jesus about their actions. He responded by referring to the time when David rightfully did what was unlawful to feed his men in an emergency situation (1 Samuel 21:1-6). Furthermore, Jesus claimed to be Lord of (have authority over) the Sabbath Himself.

Angered by their defeat in the argument and appalled at His presumptuous claims, the scribes and Pharisees became anxious to trap Jesus in something He might do or say. On another Sabbath, they watched with critical eyes as He healed a man's shriveled hand before everyone in the synagogue. Jesus then made the undeniable point that since it *was* lawful to do good on the Sabbath, it was therefore lawful to heal. Beaten in argument and discredited before the people, Jesus' opponents became hostile, and so began the conflict that would last the duration of Christ's ministry.

Read Luke 4:42-44.

1. In the midst of His busy ministry, what were Jesus' priorities (4:42-44; 5:16)?

Reference: Note 1, *Kingdom of God*, p. 27.

Read Luke 5:1-11.

2. a. What caused Simon to recognize Jesus as the Lord (5:1-8)?

b. What do you think Jesus meant by the term "fishers of men" to "catch men" (5:10)?

c. What was Peter, James and John's response (5:11)? Why was this a logical response?

Read Luke 5:12-16.

3. a. What do you observe about the man Jesus healed here, both physically and spiritually (5:12)?

b. How did Jesus respond to him (5:13)?

c. Jesus instructed the man not to tell anyone of the incident, but to immediately carry out Jewish ritual for cleansing so that he could be reinstated into the community. What would you imagine were the feelings of this man? The crowd around him?

Reference: Note 7, *Jesus' anonymity*, page 18.

4. What was Jesus' response to the pressures around Him (5:15-16)?
In what ways do you think this benefited Jesus?
- 5.

Read Luke 5:17-26.

5. a. Who came to hear Jesus' teaching, and from where did they come (5:17)?

Reference: Note 2, *Pharisees, Sadducees*, p. 28.

b. Who did these people hear Jesus claiming to be when He forgave the paralytic's sins (5:20-21)?

Reference: Note 3, *blasphemy*, p. 28.

c. How did Jesus validate His claim (5:22-26)?

Reference: Note 4, *Son of Man, Son of God*, p. 28.

d. What were people compelled to do around Jesus (5:25-26)?

Read Luke 5:27-31.

6. a. Who was Levi (see also Matthew 9:9)?

b. What do you observe here about Jesus' choice of followers (5:29-31)?

Reference: Note 4, *tax collectors and sinners*, p. 89.

Read Luke 6:1-11.

7. a. What was the main concern of the Pharisees in this passage (6:2,7,11)?

b. How did Jesus respond (6:5,8-10)?

Reference: Note 5, *Sabbath*, p. 28.

BUILDING ON THE BASICS

Preventing Burnout

Burnout is a common word of our day. It has to do with packed days and heavy demands from responsibilities in our lives. Burnout is often caused from emotional stress, which causes physical problems that ultimately bring our activities to a halt. The potential we have can be wasted when burnout ends our involvement in some task for which we are very gifted.

Jesus' life held much potential for burnout. He often met public opposition to His already enormous task of bringing God's Word to man. His days were busy; each hour and every day were precious to Him. He taught and talked even as He walked from place to place. People came to Him early and late with needs. He was on the road continually, so much so that He did not even have a home or a bed of His own. On top of it all, Jesus knew that His work would end with death on a cross. How did Jesus avoid *burnout*?

The answer is found in Jesus' practice of getting alone for intervals of *waiting on God*. In these times, He was able to be refreshed, restored and redirected in His mission on earth. It was through these times that He laid hold of God's perspective, energy and priorities for His life. No doubt His time alone with God resulted in a silent habit of *waiting on God* during every moment of His day.

What does it mean to *wait* on God? How can it help prevent burnout in our lives? Let's make some observations about this practice that Jesus modeled for us.

1. Define *burnout* in your own words.
2. What kinds of things in our society subtly promote burnout?
3. What emotions accompany burnout?

4. What pressures may have made Jesus susceptible to burnout?

5. Jesus took time to be alone with God and to *wait* on Him. What biblical mandate was He following?

Psalm 27:14

Psalm 37:7a

Hosea 12:6

6. What is God's attitude and response toward those who wait for Him with their needs and desires (Isaiah 30:18)?

7. a. In John 15, Jesus instructed us to abide in Him. He modeled this concept of abiding as He frequently got alone to wait on the provisions of His heavenly Father. What does Jesus say results if we do this (John 15:5a)?

b. A vine has no value if it cannot produce fruit. What is Jesus saying can happen to our potential if we do not abide in Christ (John 15:5b-6)?

8. What benefits are promised as a result of waiting on God according to the following?

Psalm 62:5-6

Psalm 16:8

Psalm 145:18; 34:18

Psalm 33:20-22

9. What promises of guidance and provision result from our times of going before God with our needs?

James 1:5

Proverbs 3:6

Psalm 32:8

10. How do these verses describe and sum up our waiting on God?

Psalm 25:5

Psalm 73:28

Isaiah 40:29-31

Summary

11. Can you relate to any of the pressures Jesus faced? Which have threatened to cause burnout in your life?

12. What obstacles have you found to waiting on God with your needs? How might these be eliminated?

13. a. Of the promises to one who waits on God, which is the most valuable to you at this time in your life?

b. Perhaps you would like to take a moment to tell God about your need.

LESSON 3 NOTES

1 Kingdom of God. This phrase occurs over thirty times in Luke's Gospel. The *good news of the Kingdom of God* included Christ's declaration that (1) God is the eternal King of the universe, (2) the kingdom was present with them because Jesus, the King, was in their midst, and (3) the kingdom of heaven exists where God's rule is "both a present reality and a future hope." *NIVSB*, page 1444.

2 Pharisees, Sadducees and teachers of the law. The name *Pharisee* means “separated ones.” This was a legalistic and separatist group who strictly, but often hypocritically, kept the Law of Moses and the unwritten “tradition of the elders.” They numbered about 6,000 in Palestine, about one percent of the population. Pharisees, although nowhere appointed by God, were respected by people as the “unofficial religious leaders.” They were teachers in the synagogues, religious examples in the eyes of the people and self-appointed guardians of the Old Testament law and its proper observance. Their “interpretation” of the laws, handed down as traditions for generations, was regarded by them to be as authoritative as the Scripture itself.

Sadducees were a Jewish party that represented the wealthy and sophisticated classes. They were located largely in Jerusalem and made the temple and its administration their primary interest. Being more worldly and politically minded, they were theologically unorthodox and flatly rejected the oral tradition of the Pharisees. Although powerful in the Jewish governing body, the Sanhedrin, their views set them against the Pharisees and traditional Jewish piety.

Teachers of the law or *scribes* interpreted and taught both the written Law of Scripture and the oral law of tradition. Most of these were also Pharisees.

3 Blasphemy. A claim to be God was considered by the Pharisees to be the worst sin a person could commit, offending God’s authority and majesty. Jewish theology did not even allow for the Messiah to claim God’s authority to forgive sin.

4 Son of Man, Son of God. *Son of Man* (5:24) is a term used in Daniel’s prophecy for the coming Messiah (Daniel 7:13). Referring to Himself as the Son of Man was an indirect claim to being the Messiah. *Son of God* was a term given to Christ that referred to the Holy Spirit bringing about His conception through Mary and to God’s own proclamations (Luke 3:22; 9:35). The term *Son of Man* relates Jesus to mankind (Hebrews 4:12) and was used 81 times by Jesus. *Son of God* relates Jesus to Deity (Philippians 2:4). See also Note 1, *Messiah, Son of Man*, p. 9.

5 Sabbath. The seventh day of the week, and the God-ordained day of worship and rest for Jewish people (Exodus 20:8-11; 23:12). By the time of Jesus, Jewish tradition had multiplied the requirements and restrictions for keeping the Sabbath to an intolerable level. Jesus often cut across these traditions and emphasized the God-given purpose of the Sabbath—a day intended for man (for spiritual, mental and physical restoration). This was a major irritation for the religious leaders of the day (Pharisees), as we will see throughout the book of Luke.

LESSON 4

SERMON ON THE PLAIN

Luke 6:12-49

Rising opposition and the issue of choosing the right men as His close associates called for a long time of counsel with the Father. After spending a night alone in prayer, Jesus chose twelve apostles with whom He would travel and work closely.

Luke then records what has become known as the Sermon on the Plain. Jesus' words gave encouragement to those who would choose to build their lives on His teachings. He promised that the possible poverty, emotional stress and rejection encountered by those who followed Him would be magnificently rewarded in heaven.

His teaching then focused on godly responses to enemies. Being the essence of God's character, unconditional love was the heart of Jesus' teaching. He taught love instead of revenge, the principle He Himself practiced that both brought Him to earth and led to His death (Romans 5:8; I John 4:10). Other principles Jesus touched on regarded leaving judgment to God, practicing generosity in relationships, and appropriately discerning character in others.

He closed this famous sermon with a vivid word picture. Because the hills in Palestine had little vegetation, there were terrible floods in which only buildings founded on rock could survive. Christ taught that the only secure

foundation for life could be found in His words, making Himself the only true object of faith and the Rock upon which we should build our lives.

Read Luke 6:12-16.

1. What example did Jesus give us for discerning and following God's will?

Reference: Note 1, *Apostles, disciples*, p. 36.

Read Luke 6:17-26.

2. People journeyed for days to hear and see Jesus in Galilee. (Look up Tyre and Sidon in Phoenicia, Judea and Jerusalem on the map.) What drew people from such great distances to see Jesus (6:17-19)?

3. a. In Luke 6:20-26, Jesus gave the rewards and importance of faith in God for both rich and poor. To whom did Jesus give hope in Luke 6:20-23, and what hope did He give?

b. Jesus was not saying we have to be poor or hungry to be blessed in heaven. This is not consistent with other biblical passages where God promises earthly blessing for godly living (Ex: Deuteronomy 7:13). Rather, Jesus was describing the status of those who look for pleasure in this life without faith in God. How did Jesus describe such a person (6:24-26)?

Note: *Woe* is a word expressing pity and compassion, not threat.

c. What blessings are offered to both the rich and poor who “hunger and thirst after righteousness” (Matthew 5:3-12)?

Read Luke 6:27-36.

4. a. What real life situations did Jesus address in Luke 6:27-30? What principles did He give to guide our response to these?

Reference: Note 2, “*But I tell you,*” p. 36.

b. What very important principle did He give to help us, and how can it help (6:31)?

5. a. Describe the kind of love that is encouraged in Luke 6:32-36.

b. What truths about God did Jesus give in Luke 6:35b-36?

Read Luke 6:37-45.

6. What relationship principles did Jesus teach in the following?

Luke 6:37

Reference: Note 3, *Judge not* (6:37), p. 36.

Luke 6:38

Luke 6:41-42

7. How did Jesus teach us to measure character (6:43-45)?

Read Luke 6:46-49.

8. What two responses to Jesus are given here? What promises does He make in each case?

BUILDING ON THE BASICS

Coping With Conflict

Conflict was unavoidable for Christ. His place over—rather than under—the authority of the religious leaders of the day threatened the Pharisees' exalted position in society. Not only that, but His teachings openly conflicted with their rigid rules and publicly exposed their hypocrisy.

Included in Jesus' teaching on relating to our enemies was a description of how He would be treated by His opposition: hated, cursed, mistreated, physically abused, and, had it been possible, robbed of His authority as the Son of God. Jesus did not teach about dealing with conflict from an ivory tower.

Although uncomfortable, conflict can be a healthy part of life. Whether with enemies or in close relationships, we all face degrees of conflict at some time. Jesus both taught and modeled how to handle conflict in ways that bring about positive results. As we continue our study of *Grace under Pressure*, we will observe biblical principles related to coping with conflict.

1. To live up to His own teachings, what would have to be Jesus' response to the conflicts He experienced (6:27-36)?

What was the supreme example of this in His life (Luke 23:32-34a)?

2. a. What are our natural responses to abuse?

b. If we follow these natural responses, what happens to us emotionally, physically and spiritually?

to our relationships with those around us?

3. a. Jesus acknowledged the lack of character in His enemies and encouraged us to do so (6:43-45, also 6:39,40). Why, in your opinion, is it important for us to be able to acknowledge evil when we see or experience it?

b. What positive action does Jesus tell us to take with discernment of wrong (6:28b)?

4. a. What benefits come from not taking it on ourselves to judge,⁴ condemn or withhold forgiveness from those with whom we find ourselves in conflict (6:37-38)?

Reference: Note 3, *Judge not*, p. 36.

b. What do these verses suggest that we do?

Romans 12:19

1 Peter 2:23

5. What can conflict call us to do in our own lives (6:41-42)?

6. Conflict proves character. What does it expose (6:43-45)?

7. What must we have in order to respond *supernaturally* to conflict?

Ezekiel 36:26-27

Galatians 5:22a

Philippians 2:13

Philippians 4:13

8. Regardless of how we feel, what does Jesus promise if we follow His teachings (6:46-49)?

Summary

9. Is there a person with whom you find yourself in conflict at this time or regularly? What principles do you think Jesus would follow if he were in your shoes?

10. Have you asked the Holy Spirit to supernaturally empower you each time you face this conflict or the thought of it? Have you prayed for those in opposition to you at these times? You might want to take a moment to pray about a situation now.

11. What is your greatest problem in facing conflict as Jesus did? Take a moment to talk honestly to the Lord about your difficulty. He understands.

LESSON 4 NOTES

1 *Apostles, disciples.* *Disciples* were those who followed Jesus and were committed to his teachings. From such disciples Jesus chose *12* to be his *apostles*, meaning “ones sent with a special commission.” Reference to Jesus’ speaking to the disciples often included all committed followers present, not just the Twelve apostles.

2 *But I tell you (6:27).* “The Law of Moses laid down the rights and duties of justice—what each person owed another. For example, the Law required penalties proportionate to the crime and fair repayment of loans. Jesus does not reject the Mosaic definition of justice; fair is still fair in law court and marketplace. But in private relations between individuals, Jesus lays down a new law.” *Luke*, Life Change Series, NavPress, page 94.

3 *Judge not (6:37).* “In the context of Luke 6:27-36, to judge is to pass judgment on someone, to declare what he justly deserves, and furthermore to wish heartily that he will get what is coming to him. Jesus warns against judging that someone is your enemy, that he deserves to be hated and punished for hating, cursing, mistreating, striking, or robbing you (6:27-29). Judgment and condemnation are the opposites of love, mercy, giving and forgiving.” *Luke*, Life Change Series, NavPress, page 95.

LESSON 5

JESUS TOUCHES THE NEEDY

Luke 7:1-8:18.

Early in His ministry, Jesus identified Himself as one “anointed to preach good news to the poor” (4:18). He declared in the Sermon on the Plain, “Blessed are you who are poor, for yours is the kingdom of God” (6:20).

In this lesson, we will meet some who qualified as “poor” . . . a Roman officer, a needy widow, a long-imprisoned John the Baptist, and a repentant prostitute. All had one thing in common: Jesus touched their lives.

The Roman officer was a centurion, probably over a company of one hundred of Herod’s soldiers. Respected by the Jews, this man had genuine affection for his dying servant and a rare love for the Jewish people. Jewish elders actually approached Jesus with this man’s need for his servant’s healing. As Jesus walked toward the centurion’s home, He discovered a humility and faith in this man that amazed Him. The officer actually believed that Jesus had authority from God to heal his servant from a distance with just a word. Jesus did just that, then turned to those around Him to state that He had not seen such great faith in all of Israel (where it would be expected).

The widow in Nain was in the midst of her son’s funeral procession. In addition to the grief and loss she felt, this woman had probably been dependent on her son. As Jesus saw her situation, His “heart went out” to

her, and many wailing witnesses watched the Lord give the command that resuscitated the corpse before their very eyes.

No doubt word of this miracle spread far and wide, even to the jail cell of John the Baptist. Long imprisoned and discouraged, John sent his disciples to Jesus to confirm that He was the One John had foretold. Jesus gave them words of affirmation and encouragement to take to John. He then turned to the crowd around Him to praise John as a great prophet. He pointed out John's steadfast convictions and rugged endurance of hardship and stated that John's role of preparing the way for the Lord (Malachi 3:1) made him the last and greatest of the prophets.

The final needy person in this chapter was a prostitute. She slipped uninvited into a dinner party where Jesus was reclined at the table to make a plea for the forgiveness of her sins. As she anointed Jesus' feet with costly perfume, she kissed them and washed them with her hair. The host of the dinner, a Pharisee named Simon, was appalled by Jesus' receptiveness to this sinful woman.

Knowing his thoughts, Jesus addressed Simon with a story that held the attention of the dinner guests and made an unmistakable point. Two people owed a creditor \$85 and \$8.50 respectively, and the lender forgave both debts. Then Jesus asked Simon which debtor would love the lender more? Simon gave the obvious answer: it would be the one forgiven more.

With this, Jesus made a clear comparison between his religious host and the prostitute. Washing feet, greeting with a kiss, and putting a touch of perfumed oil on the head of a guest were common courtesies Simon had neglected to extend to Jesus. In contrast, the prostitute had washed, kissed and anointed His feet. The story and comparisons contrasted the humble devotion of the woman and Simon's pride and self-righteousness. After making this point, Jesus turned to the woman to pronounce her sins forgiven because of her faith, and she left in peace.

After a time of basing His ministry in Capernaum, Jesus began a second tour of the Galilean countryside. Traveling with Him were the Twelve and some women, including Mary Magdalene, Joanna and Susanna. Jesus had begun to teach primarily in parables. These were stories that encouraged a response from those who had faith in God and that were evaded by the critical or indifferent listener.

The opening scene of the two days or so recorded in Chapter 8 depicts a crowd gathering around Jesus. He gave an illustration known as the Parable of the Sower. In this parable, which Jesus told to the masses and then explained to the committed followers present, He laid out the different heart responses to the truth of God's word. He showed how Satan, trials, and temporal concerns or pleasures could rob one of a rich experience of faith and ministry to others.

Read Luke 7:1-10.

1. a. What reputation did the centurion have among the Jewish people (7:1-5)?

b. What attitudes do you see in the centurion (7:6-10)?

Note: Scripture records only two occasions on which Jesus was "amazed" (Mark 6:6, Luke 7:9).

c. How did this man's words of faith further reveal who Jesus was to others?

Read Luke 7:11-17.

2. a. Find Nain on the Bible map. What happened as Jesus entered this city?

b. What do you learn about Jesus from this account (7:13)?

Read Luke 7:18-35.

3. a. John the Baptist had been in prison for months (Luke 3:19-20). Losing hope, he sent his disciples to verify that Jesus was the Christ. What question did they ask (7:20)?

b. What message did Jesus send in response (7:22-23)?

Note: *the man who does not fall away.* With these words, Jesus encouraged John not to be discouraged and ensnared by doubt.

Reference: *Jesus' anonymity*, page 18.

4. a. Jesus validated John as the unique prophet foretold in Malachi 3:1. By turning people's hearts back to God, John prepared people to receive Christ. What was the response to Jesus of those who had been baptized by John (7:29)? Those who had not believed John (7:30)?

b. The Pharisees could not influence Jesus or John to come under their authority. Consequently they criticized John for following strict rules in his ministry, and Jesus for associating with "sinners." Jesus compared their criticism to marketplace children who refused to play either a happy game or a sad one (7:31-34). What did Jesus then infer was the true test for any person's ministry (7:35; cf. 6:43-45)?

Note: *by all her children* (7:35) refers to "life, character and deeds." *Amplified Bible*.

Reference: Note 1, *least in the kingdom* (7:28), p. 46, and Note 2, *Pharisees, Sadducees, teachers of the law*, p. 28.

Read Luke 7:36-50.

5. a. To what did the Pharisee react in this story (7:36-39)?

Note: *Reclined at the table.* Guests at dinner did not sit at tables, but reclined on couches with their heads toward the table. It would have been easy for this woman to kneel at the end of the couch on which Jesus lay.

b. How did Jesus' story reflect the difference in the heart attitudes of Simon the Pharisee and the woman (7:40-47)?

6. What did Jesus then boldly do before this religious leader and his guests (7:47-50)? In so doing, what claim was He making (see also 5:21)?

7. a. What brought healing to this woman's life (7:50)?

b. What was true of her relationship to Christ because of her past (7:47b)?

Read Luke 8:1-18.

8. a. What was Jesus doing, and who was with Him (8:1-2)?

Reference: Note 2, *Mary Magdalene*, p. 46.

b. Optional: What notable manager's wife was with them (8:3a)?

9. a. Jesus told a parable to the crowds about the Kingdom of God that He later explained to His disciples. List the places where the seed fell in this parable and the result (8:4-8).

Note: *Secrets of the Kingdom* (8:10) referred to new truths about God's Kingdom that only those who truly had faith in God would be able to understand. *Disciples* (8:9). Not just the Twelve, but all committed followers present. **Reference:** Note 3, *parables*, p. 46.

b. What was the seed the sower was sowing in Jesus' parable (8:11)?

c. How did Jesus relate this story to our responses when we hear truth about God's Word and about Jesus (8:11-15)?

10. a. How does Luke 8:16 describe the outcome of our lives if our hearts are "good soil"?

b. What did Jesus warn about our receptiveness to spiritual truth (8:17-18)?

Note: *For there is nothing hidden* (8:17) refers to the fact that the truth about Jesus Christ would eventually become known universally.

BUILDING ON THE BASICS

Becoming a Good Influence

All of us have a sphere of influence far beyond the four walls of our home. We each have an effect on our community, the world at large and future generations. In the Parable of the Sower, Jesus summarizes the heart of the person who not only receives God's wisdom but also becomes a good influence in the world around him.

While Jesus performed many miracles of healing and deliverance, these acts were not meant to dazzle the crowds. Their purpose was to demonstrate the compassion of God, to prove that Jesus was God's Son, and to lead people to put their faith in Him. All Jesus said and did, therefore, was meant to influence people into receiving the Kingdom of God.

Through His life of wholehearted devotion to the will of God, Jesus modeled the nobility of heart that can make us a life-giving light to others. In the Parable of the Sower, Jesus set this primary objective for our lives that results from a noble heart toward God. Let's look more closely at those biblical principles that are integral to becoming a good influence.

1. Think of someone who has been a spiritual influence on your own life. What stands out to you in this person's character?

2. a. Jesus compares such a person to a light on a candlestick. What does light do for people?

b. What is the outcome when we are light to others, according to Matthew 5:14-16?

3. a. In Matthew 5:13 Jesus compares our influence to salt. What does salt do?

b. What can cause us to lose our “saltiness” in relationship to influencing others toward godliness?

4. List the possible characteristics of those who negatively influence others found in the following verses.

1 John 2:9

Romans 1:29-32

Proverbs 15:18a

Psalm 14:1a

5. a. List the characteristics of the one who is a positive influence, which are found in the following.

Proverbs 17:22a

Philippians 2:3-4

Proverbs 22:9

James 3:17-18

Colossians 3:12-14

b. How does God want us to influence people spiritually?

II Corinthians 5:20

6. Jesus cared for the unlovely people around Him: the poor, crippled and sick, tax collectors and “sinners.” He did not elevate Himself above the socially outcast. What importance does this quality have in being a person of influence? Give an example.

7. How does God encourage us when we feel inadequate to be a positive influence on others?

II Corinthians 12:9

I Corinthians 15:58

Romans 8:26

Summary

8. In what ways do you want to influence your family, community, world and future generations?

9. What is essential to this desire being realized?

LESSON 5 NOTES

1 *Least in the Kingdom* (7:28b). This statement probably compares John to believers in New Testament times, who would know the full message of redemption through Christ and have the Law of God written by His Spirit on their hearts (Jeremiah 31:31-34). Although saved through faith, John did not live to have this privilege.

2 *Mary Magdalene*. Probably the most wellknown of the women who traveled with Jesus was a woman named Mary Magdalene. A disciple of Jesus whom He had delivered from seven demons, she *should not* be confused with the prostitute in Luke 7:36-50 or with Mary of Bethany, the sister of Martha and Lazarus (John 11:1; Luke 10:38-42).

3 *Parables* (8:4) were illustrations or incidents taken from the daily life by which Jesus conveyed spiritual teaching. They revealed truth to those who could discern it and concealed mysteries from those who were not ready for them.

LESSON 6

MORE GALILEAN MINISTRY

Luke 8:22-9:26

Four powerful acts are recorded in the remainder of Chapter 8. Jesus stopped a storm on the Sea of Galilee, restored a man made wild by demonic possession, healed a woman who had been bleeding incurably for twelve years, and brought back to life a twelve-year-old daughter of a synagogue leader.

After this, Jesus sent the apostles out to saturate Galilee with the good news of the kingdom. He empowered them to heal and to drive out demonic spirits as signs that their message was indeed from God. They took nothing with them, trusting God to provide their needs through people in the various towns. When a Jewish town rejected their message, the apostles were instructed to shake the dust from their feet, thus pronouncing that city unrighteous before God.

So it was that Jesus and His message were noticed everywhere. Even Herod, the Roman ruler who by now had executed John the Baptist, wondered about this Jesus of Nazareth.

When the apostles returned, Jesus led them to a secluded area for a retreat. The crowds, however, knew where they had gone and followed in large numbers. Jesus graciously welcomed and ministered to them. When evening approached, five thousand men and perhaps up to six thousand women and

children stood in the wilderness around Jesus without means for food. After seating and organizing the people into groups of fifty, Jesus collected five loaves and two fish from the apostles, gave thanks to God and proceeded to miraculously feed everyone present. The apostles gathered twelve basketfuls of leftovers.

Everyone from Herod to the crowds was asking the question: Who is this Jesus? The Twelve, more than anyone else, had observed His life, ministry and message. One day Jesus asked them who the crowds said He was. After hearing their answers, He asked them who they thought He was. Peter, usually the spokesperson for the Twelve, answered, “The Christ of God.” Knowing that public reactions to this information would result in the people attempting to make Him a king, Jesus instructed the Twelve not to repeat their knowledge. He went on to explain that God’s plan for the Messiah was rejection by religious leaders, followed by His death and resurrection three days later. Such predictions showed that while the killing of Jesus was a tragedy, it was not an accident. Clearly Jesus knew that His death fulfilled God’s plan of redemption.

Jesus continued by teaching his men about the complete commitment required of his followers. The Romans had executed hundreds of slaves and lower class people by crucifixion. The vivid word picture of taking up a “daily cross” to follow Jesus clearly described the dedication involved in being His disciple. However, Jesus promised that such wholehearted commitment to Him would result in both real fulfillment and salvation to the soul. Jesus told them that this salvation was worth more than possessing the whole world. Rejection of Him, on the other hand, would bring eternal loss.

Read Luke 8:22-26.

1. a. Over what did Jesus take control in Luke 8:22-25?

b. What did Jesus most want to see in His disciples during this trauma (8:25)? What had He told them that they doubted (8:22)?

Read Luke 8:26-39.

2. a. How would you describe the state of the Gerasene man (8:27-29)?

Reference: Note 5-6, *Satan, demons*, p. 18.

b. What proved the magnitude of this man's problem (8:30-33)?

c. What was the result of the Gerasene man's encounter with Jesus (8:35,38-39)?

Read Luke 8:40-56.

3. Who was Jairus, and what provoked him to fall at Jesus' feet (8:41-42)?

4. Describe the woman in the crowd. What resulted from her reaching out to Jesus in faith (8:43-44)?

5. What joyful happening took place as Jairus continued to trust Jesus even after hope was gone (8:49-56)? What was the response of Jairus and his wife?

Note: *ordered them not to tell anyone* (8:56). Publicity about raising Jairus' daughter from the dead would have been counterproductive to Jesus' ministry at this time. See Note 7, *Jesus' anonymity*, p. 18.

Read Luke 9:1-9.

6. What were the results of the apostles' first tour of ministry (9:6-9)?

Reference: Note 1, *Shake the dust off your feet*, p.55, Notes 5-6, *Satan, demon possession*, p. 18, and Note 1, *Kingdom of God*, p.27.

Read Luke 9:10-17.

7. How would you describe Jesus' response to the crowds (9:11)?

8. a. The disciples had just seen many miracles during their preaching tours. What test of faith did they fail here (9:12-14a)?

b. What amazing miracle did they then watch (9:14b-17)?

Read Luke 9:18-27.

9. a. What question did Jesus ask His men (9:18)?

b. Jesus did not hurry to clear up the confusion about who He was, knowing that the people would surely seize Him and try to make Him a king (see John 6:15). Everyone expected the Messiah to be a victorious monarch. How did Peter, the spokesperson for the apostles, answer the question (9:20)?

Reference: Note 1, *Messiah, Christ*, p. 9.

10. a. What did Jesus explain to His men about His future that did not fit their expectations (9:22; 9:44)?

b. Although Jesus knew His men would not understand His prophecy, why did He tell them anyway (John 14:29)?

11. a. What did Jesus say His faithful disciples must do (9:23)?

b. Why does He tell us to do this (9:24-26)?

Reference: Note 2, *Salvation*, p.55, and Note 4, *Son of Man*, p. 9, 28.

BUILDING ON THE BASICS

Strength in the Valleys

With the miraculous feeding of the five thousand, Jesus came to the peak of his popularity. Refusing to become a king, however, and concentrating more on discipling the Twelve, Jesus began to lose public support from this point on. Jesus set His face toward Jerusalem and began His journey to the cross.

In a sense, the rest of Jesus' experience on earth was *in the valley*. The Son of God did not elevate Himself above our own experience with life. How did He experience comfort and faith in the valley? How can we? Let's look at some of the principles that give us wisdom in the valleys of life.

1. Thus far, what do you think gave Jesus joy in his ministry? What might have been His own most joyful (“mountain top”) experiences?

2. a. How do you think the “mountain top” experiences the disciples had with Jesus affected them?

b. Have you had mountain top experiences in your own spiritual journey? What were your feelings?

3. What types of experiences grieved Jesus when He walked the earth? Consider the following:

Matthew 8:34

Mark 6:1-3; Luke 4:28-29

John 1:10-11

Luke 9:22; 12:50

Note: *baptism* (12:50) refers to the cross where Jesus identifies with sin. See 2 Corinthians 5:21.

4. a. What situations can bring about valleys in our lives?

b. How can the valleys affect our faith?

5. What principles did Jesus model for us as He faced continual rejection and finally death on the cross?

John 14:31 (Luke 22:42)

I Peter 4:19

I Peter 5:6-7

6. What truth can we cling to as we trust God in the valleys of life?

Romans 8:38-39

Jeremiah 29:11

I Peter 5:10

7. What helpful decisions can we make? List as many as you can find.

I Peter 5:6-9

Psalm 37:5,7a

James 1:5

8. What benefits can we experience from difficult times?

James 1:2-4

9. What can we give others because of our experience?

II Corinthians 1:3-4

10. a. In the Bible, life is compared to a race. What do these verses suggest about this race that can help us in the valleys of life?

Hebrews 12:1-2a

I Corinthians 9:25

b. What will we be able to say at the end of the race of life if we have walked through valley experiences trusting God?

II Timothy 4:7

11. How do these verses sum up the biblical response to the valleys in our lives?

Galatians 6:9

Romans 12:12

Summary

12. Is there a certain “valley” experience that has been on your mind as you have studied this lesson? What principles have most encouraged you as you have studied?

13. a. What does Jesus’ feeding of the five thousand say about God’s attitude toward and ability to meet our needs?

b. Is there a situation that you want to apply this truth to today?

LESSON 6 NOTES

1 *Shake the dust off* (9:5). “Jews shook the dust of Gentile cities from their feet before returning to their land; Gentile dust would have defiled the ritually clean land of a holy people. The Twelve were to testify that Jewish towns who rejected the good news were unrighteous before God.” *Luke, Life Change Series*, NavPress, page 133.

2 *Salvation*. Luke is the first Gospel to use the words “salvation” and “Savior.” He presents Jesus as the Savior of the world, and shows that Christ’s salvation is a free gift of God to anyone, Jew or Gentile, who puts his faith in Jesus Christ as Savior. (See Romans 3:22-26; Ephesians 2:8,9.)

PART 2

GRACE UNDER PRESSURE: THE ROAD TO THE CROSS

LESSON 7

INTRODUCTION

Jesus “resolutely set out for Jerusalem” (9:51). Having completed His work in Galilee, Jesus began to saturate Judea with the message of the Kingdom while traveling toward His final destination of Jerusalem.

Luke recorded the events of Jesus’ ministry in Judea into a collection of stories. Many of the episodes and parables found here are not recorded elsewhere and are probably the result of Luke’s personal in-depth research. The account represents the teaching of Jesus in the last year of His ministry and reflects a time of rejection and tension.

It was during this time that Jesus began to carefully teach His disciples the cost of commitment to Him. More importantly, He began to disclose the redemptive purpose of His life, the good news that He would soon commission them to preach throughout the world.

TURNING TOWARD JERUSALEM

Luke 9:51-10:37

Jesus and His disciples began their journey to Judea from Galilee, which required travel through Samaria. Being hostile to the Jews, the Samaritans in the first village they entered refused to host Jesus' group. James and John were incensed with these Samaritans, who (albeit unknowingly) had insulted the Lord Himself. They requested Jesus' permission to call down fire from heaven to destroy the entire town, but Jesus censured their idea.

As they journeyed on, Jesus had various conversations along the road with people who wanted to follow Him, but had reservations about doing so. The Lord made clear that becoming His disciple required one to make God's purposes top priority. He used the illustration of a farmer, who, once started plowing, must always look forward if he is to plow a straight furrow. There could be no half-hearted commitment by His disciples.

Once in Judea, Jesus sent out seventy-two disciples in teams of two to preach about the Kingdom throughout the countryside. Knowing that the days left in His ministry were few, there was an urgency in Jesus' instructions. The disciples were to travel light, avoid lengthy salutations, and refrain from moving from house to house to find the most comfortable quarters. As a sign that their message was from God, Jesus gave them power to heal and to take charge over demonic spirits. As in Galilee (9:5), the disciples were instructed to pronounce judgment on faithless cities by shaking the dust from their feet as they left. Such towns were to be pitied, Jesus said, because their sin would deserve a harsher judgment than pagan cities that had not received such knowledge about God's kingdom.

The seventy-two returned with joy, telling of the powerful works they had done in Jesus' name. Jesus rejoiced with them, but encouraged them to be careful to rejoice more in what God had done for them than in the work He empowered them to do. Filled with joy, Jesus praised God for revealing Himself to humble hearts and for working through faithful disciples.

Luke moves on to another occasion, when an expert in the Jewish law asked a question to test Jesus. The Lord managed to have this man answer his own question by asking *him* a question. Then the lawyer asked a second question, to which Jesus responded with what has become known as the parable of the

good Samaritan. This story illustrates both the definition and cost of genuine love.

Read Luke 9:51-62.

1. As Jesus began to travel toward Judea, what typical human behavior did the disciples exhibit in their rejection of the Samaritans (9:53-54)?

Reference: Note 1, *Samaritans*, p. 63.

2. The people Jesus talked with here either oversimplified or put off following the Lord. In what ways do you see this problem today?

Note: *bury my father* (9:59). Had his father already died, this man would have been involved in his burial at the time. Perhaps he wanted to wait until his father's death, which might have been years in coming. Jesus' reply did not promote neglect of family, but instead pointed to the higher priority of following Christ and proclaiming the kingdom of God.

Read Luke 10:1-2; 16-21.

3. Look up Judea on the Bible map of Jesus' time. Christ began to saturate Judea with His message by sending thirty-six teams of two into towns and villages to heal and preach. What was the result (10:17)?

Note: *Teams of two* (10:1). God's Law required two witnesses for binding testimony that would hold the hearers accountable (Dt. 19:15, Mat. 18:16).

4. Jesus affirmed that He can give power over evil and satanic powers in this world. Jesus knew, however, that spiritual pride could come from the disciples' successful work for the Lord.

a. What focus did Jesus subtly warn against (10:20a)?

b. What focus can offset spiritual pride in ministry (10:20b)?

Note: *snakes and scorpions* are probably symbolic of evil spirits (10:19).

Reference: Note 5, *Satan, demons*, p. 18.

Read Luke 10:21-24.

5. In this passage, Jesus praised God for choosing to reveal Himself to those with childlike humility rather than to the proud. He then pointed out to the disciples how fortunate they were to actually be walking with Christ and hearing His teaching. Old Testament kings and prophets alike longed to see and hear the coming Messiah.

What heart attitudes do these verses imply that we need to have in order for Jesus to reveal Himself to us (10:21)?

Reference: Note 1, *Messiah*, p. 9.

Read Luke 10:25-37.

6. What primary commandment did Jesus highlight in answer to the Jewish scholar's question (10:27)?

7. In answer to the scholar's second question, Jesus told a story to illustrate genuine love for others.

a. What characterized the victim in the story (10:30)?

b. Who was Jesus saying is our "neighbor"?

8. a. Who avoided the victim (10:31-32)?

b. What characterized the man who helped the victim in the story (10:33-35)?

9. The Jews did not even associate with Samaritans. They were considered "unclean" by the Jews because they were a mixed breed of Jew and Gentile.

What point was Jesus making as He contrasted the compassion of the Samaritan with the neglect of the religious leaders in the story?

10. How would you summarize the truths about genuine love Jesus gave in this story?

BUILDING ON THE BASICS

Love Defined: The Generous Heart

As Jesus told the Parable of the Good Samaritan, He gave a challenging definition for genuine love—love must be generous to be authentic. According to this story, one who loves is kind and gives liberally—of acceptance, time, mercy, forgiveness and possessions—in order to meet the needs of lovely and unlovely alike.

The cost of genuine love is open-handed generosity, and the rewards are great. Let's look at the biblical principles and promises related to the love that comes from a generous heart.

1. a. Using a dictionary, define the word *generous*.

b. In what ways was the Samaritan in this story generous?

2. The man the Samaritan rescued was probably Jewish. What does this emphasize about his generosity?

Reference: Note 1, *Samaritan*, p. 63.

3. a. In what areas can we be selfish or stingy?

b. What are some causes of stinginess?

4. How does God model generosity for us?

Matthew 5:44-45

Romans 8:32

Psalm 86:15

II Corinthians 9:8

James 1:17

5. How do love and generosity go hand in hand in these verses?

Luke 10:27

I Corinthians 13:4-7

6. What does the Lord promise when we give generously?

Luke 6:38

Proverbs 3:9-10

Proverbs 11:25

Isaiah 58:10

II Corinthians 9:6

Summary

7. What heart attitudes are important to maintain before God (review questions 2,4,5)?

8. What opportunities to be generous are around you? In what areas would you have God develop greater generosity in your life?

LESSON 7 NOTES

1 Samaritans. These people were descendants of colonists whom the Assyrian kings had planted in Palestine after the fall of the northern kingdom of Israel in 721 B.C. Because of their mixed blood and religion that combined pagan and Hebrew faith, the Jews regarded the Samaritans as worse than Gentiles. The feeling was mutual; the Samaritans reacted to Jewish rejection and encroachment on their land. (Galilee was at one time part of Samaria.) For this reason, Samaritans often refused lodging to Jews passing through, and Jews often traveled on the east side of the Jordan River to avoid Samaria.

LESSON 8

TEACHINGS IN BETHANY AND JUDEA

Luke 10:38-11:54

As Jesus began teaching in Judea, He stopped in the village of Bethany, where a woman named Martha opened her home to Him and His disciples. Upset by her sister Mary's decision to be sitting at the Lord's feet instead of helping with meal preparations, Martha told the Lord to tell Mary to help her. Jesus responded by affirming Mary's priorities—her love for Him was most important—and gently encouraged Martha not to be overburdened by less significant worries.

At a later time, one of Jesus' disciples asked Him to teach them how to pray. In response, Jesus gave a prayer to serve as a guide for communication with God. The prayer began by using a child's word for father to address God, implying a relationship of love based on closeness. The rest of the simply worded prayer included worship and requests for God's will, provision, forgiveness and protection.

Using a parable to illustrate how we should continue to pray about our needs and desires, Jesus gave assurance that God will hear and answer every prayer more graciously and lovingly than any earthly father could. The Lord concluded by teaching that God freely gives His most precious gift, the Holy Spirit, to all who ask in prayer.

Luke moves on to recount an event where Jesus had delivered a man from a demonic spirit and His opponents accused Him of drawing on satanic power. Jesus responded by exposing the fact that if Satan¹ gave power to destroy His own forces, He would defeat Himself. Furthermore, by accusing Jesus of Satanism, they essentially condemned their own leaders who also practiced exorcism of demonic spirits in God's name (11:19).

Jesus encouraged them to face the more obvious truth: God's Spirit, or *the finger of God* (Luke 11:20; Matthew 12:28), gave Jesus His power to perform miracles as a sign that His words were from God. The two parables that followed pointed to the foolishness of opposing the Lord and the need to join Him in order to receive God's blessing in life (11:21-28).

Jesus began to explain that the light of the Kingdom of God can fill our lives and be shared with others. That light, however, cannot be experienced by those with "bad eyes." During dinner at the home of a Pharisee, Jesus elaborated on what characterizes the one with poor spiritual eyesight.

The subject was introduced when Jesus was criticized for His failure to observe the custom of washing before the meal. He responded by pinpointing specific characteristics of the hypocrisy practiced by religious leaders of the day: namely greed, spiritual pride and cruel treatment of those dependent on their spiritual guidance.

Jesus mentioned the embarrassing fact that the martyrs of one generation curiously became the heroes of the next. Obviously it was easier to build monuments to the dead prophets than to acknowledge the truth brought by those prophets in their midst. The worst case scenario of this tendency was in the rejection of Jesus, the One to whom all the prophets had lived and died to give testimony. Jesus warned that the crime of those who killed Him would equal the murder of all the prophets put together who had foretold His coming.

After thoroughly rebuking the religious experts, Jesus left the Pharisee's home with sworn enemies. The crowds, however, continued to follow Him by the thousands.

Read Luke 10:38-42.

1. a. How did Martha seek to serve Jesus, and why was she frustrated (10:39-40)?

b. Although Martha's service was exemplary, what one priority did Jesus set for us as we seek to serve Him (10:39, 41-42)?

Read Luke 11:1-13.

2. a. What stands out to you about Jesus' model prayer (11:1-4)?

Reference: Note 2, *Father*, p. 71.

b. What does He encourage us to ask for?

3. a. What further instruction are we given regarding prayer (11:5-12)?
What wonderful promise is here (11:9-10)?

b. The friend's attitude in the story (11:7) is not God's. Rather, Jesus encourages us to come to God, who is a loving, benevolent Father (11:11-12). What is the most precious gift God gives us when we ask (11:13)?

Reference: Note 3, *Holy Spirit is God's great gift*, p. 71, and Note 3, *denying the revelation of the Holy Spirit*, p. 80.

Read Luke 11:33-36.

4. a. What did Jesus claim about the *light* that comes from knowing Him (John 8:12)?

b. Bad eyes shut out light, or truth. What is the body then filled with (Luke 11:34)?

c. What did Jesus charge us to do with the *light* He offers (Luke 11:33, 35-36)?

Read Luke 11:37-46.

5. a. Jesus was dining with a Pharisee who was upset because Jesus did not wash before the meal, a ritual that had been added to the Mosaic Law they followed. What did Jesus say to him about a person's inner and outer life (11:39)?

Note: *washing before the meal* (11:37). Pharisees rinsed their hands before meals to remove the defilement of a sinful world, not physical dirt. The Scriptures did not require this. *Luke, Life-Change Series*, p. 51.

b. What specific kinds of hypocrisy did Jesus expose (11:39,42-43,46)?

Reference: Note 4, *load people down*, p. 71.

c. What is implied about the spiritual state of the religious hypocrite (11:44)?

6. Most of the Pharisees depended on outward ritual rather than faith in God to make themselves appear righteous to others. What did Jesus say brings right standing for us with God (11:42b)?

7. What was the general response of the Pharisees and teachers of the law (11:53-54)?

BUILDING ON THE BASICS

One Necessary Thing

The greatest joy must have come to Jesus from disciples like Mary of Bethany who were wholeheartedly committed to Him. They recognized Him as both the Christ and the Lord and were thrilled to just be in His presence.

There was, no doubt, another category of followers, who although devoted, concentrated more on what they did *for* Jesus than on learning *from* Him. The assumption may have been that they already knew what He had to say, so rather than listen to Him, they busily carried out their own agenda of good works.

Martha seemed to be the latter, and many of us can identify with her. Full of good uses of time and high ideals, we can't seem to find time for "sitting at Jesus' feet." Besides, what more is there to learn?

Although the consequences of this mentality are serious for one generation, they are often devastating to the next. Its children learn a religion that concentrates on good works, excluding the need for a personal relationship with Jesus that is essential to the Christian faith.

Jesus spoke of "only one" necessary thing, and for those who maintain this one thing in life, the blessing is sure and cannot be taken away. Let's take a closer look at this "one necessary thing" that gives indestructible grace under pressure.

1. What did Mary's action say about her:

respect for Jesus?

priorities?

teachable attitude?

2. In what ways do these references relate to Mary's choice to be with Jesus?

a. Worship: Psalm 29:2; 95:6-7

b. Faith and Wisdom:

Psalm 1:2-3

Romans 10:17

II Corinthians 4:6

c. Needs:

Matthew 6:33

Matthew 11:28-30

3. Martha's hospitality was commendable (cf. I Peter 4:9,10). However, she was preoccupied with worries that Jesus termed as unnecessary. What can make us anxious in our hospitality?

4. It is possible that Martha's pride as a hostess was what Jesus ascertained. Pride can be a great obstacle to knowing God. What biblical principles about pride are reflected in the following?

Isaiah 5:21

Note: *Woe* means *to be pitied*.

II Corinthians 10:17-18

5. Jesus encouraged closeness and familiarity to a loving heavenly Father in His prayer of Luke 11:2-4. What do you feel is necessary for this to be true in our Christian experience?

6. How does Psalm 16:7-8 summarize the better choice Mary made?

Summary

7. What is the "bare necessity" that has stood out to you in this lesson?

8. Why is closeness with God essential (See also text Question 6)?

9. a. Is there an attitude or pressure that has limited your time in worshipping and learning from the Lord?

b. How might you overcome the obstacle(s) in order to experience the “one necessary” thing?

LESSON 8 NOTES

1 *Beelzebub* or *Satan* (11:15,18-19). Baal-Zebul was an honorific title for the Canaanite god: *Prince Baal* or *Exalted Baal*. The Hebrews called him Baal-Zebub, meaning *lord of flies* (II Kings 1:2). The name came to be used for Satan, the prince of demons. *The NIV Study Bible*, p. 1457.

2 *Father* (11:2). *Pater* in Greek, from a root signifying a nourisher, protector, upholder.

3 The *Holy Spirit is God's great gift* who enables us to know and follow Jesus, love as we should (Galatians 5:22) and pray effectively (Romans 8:26). See also Note 2, *Holy Spirit*, p. 9.

4 *load people down* (11:46). . . neglect of spiritual leadership. “The scribes expanded the Law of Moses with rules that they thought clarified and protected the Law. However, the experts who knew all the technicalities managed to obey by maneuvering through loopholes, while the common people who could not even read had no hope of keeping all the rules.” *Luke, Life-Change Series*, p. 52.

LESSON 9

MORE JUDEAN TEACHINGS

Luke 12:1-13:9

Disregarding enemies and admirers, Jesus continued to focus on teaching his disciples. He warned against the cancerous hypocrisy of the Pharisees that would one day be exposed, and He encouraged His followers to remember their great worth to God as they faced persecution for their faith. "...the very hairs of your head are all numbered," Jesus said. "Don't be afraid..." (12:7).

Jesus said compromise can eventually destroy the believer's true knowledge of God. Instead, He instructed his disciples to fully accept the Holy Spirit's revelation of His Lordship and make a public avowal of loyalty to Him. When brought to trial for their faith, He promised that the Holy Spirit would give them the right words to say (12:11-12).

After teaching His disciples *not* to fear the ridicule of those who opposed faith in Him, the Lord began to teach about some things that we *should* fear. When an angry man came forward in the crowd insisting that Jesus settle the disagreement between his brother and him over their inheritance, Jesus refused. But He took the opportunity to teach about our need to fear the presence of greed in our lives. Telling the story of a selfish rich man who suddenly found himself facing God and leaving his wealth behind, Jesus warned that what a man *is* is more important than what he *has*. Those who

put God first in their lives can be free from worry over temporal needs and be ready to face God and eternity. Jesus went on to say that putting God first also makes us ready for Christ's second coming to earth, an event that will surely and unexpectedly happen.

Fear is appropriate, Jesus taught, if self-centered allegiances that do not prepare a soul for eternity are causing one to miss the opportunity to be made right with God through faith in His Son.

Read Luke 12:1-2, 6-10.

1. a. To what extent had Jesus' following grown (12:1)?

b. Yeast is often a biblical symbol of evil or corruption. Jesus compared the hypocrisy of the Pharisees to a small amount of yeast that is able to ferment a large amount of dough (12:1b). He assured His disciples that anything hidden by hypocrisy would one day be made known (12:2-3). How would you apply these truths to our lives today?

Reference: Note 2, *Hypocrisy*, p. 80.

2. How did Jesus describe God's love (12:6-7)?

3. Jesus promised to acknowledge before God those who acknowledge Him on earth, and deny those who deny Him. What did Jesus promise to do for those who loyally trust Him (12:8)?

deny Him (12:9-10)?

attribute the work of God's Spirit to Satan (12:10)?

Reference: Note 3, *denying the Holy Spirit*, p. 80.

Read Luke 12:13-21.

4. a. What is Jesus warning (12:15)?

b. *Greed* is defined as “an excessive desire to acquire, a compulsive desire for more than is needed.” How does Jesus’ parable expose the deception that greed carries with it (12:15-20)?

c. According to Jesus, what really counts in the end (Luke 12:21)?

Read Luke 12:22-34.

5. Summarize the points Jesus made as He continued to teach about material things.

a. Luke 12:22-28

b. Luke 12: 29-31

6. What did Jesus say about “eternal” investments of our resources (12:33-34)?

Read Luke 12:35-40.

7. a. In Luke 12:35-40, Jesus told a parable related to His second coming. Should Christ’s return be in our lifetime, what indicators show our readiness to meet Him (12:35-36; 38-40)?

Reference: Notes 4, *Second coming of Christ*, and 5, *unexpected return*, p. 80.

b. What did Jesus promise to do for those ready and waiting for Him (12:37)?

Read Luke 12:49-53.

8. a. Although Jesus came to bring peace to those who accepted Him, He knew His message would also bring judgment on the unfaithful and ultimately His own death. Why does faith in Christ sometimes bring division in family, friendship or business associations?

Note: *fire* (12:49) refers to both judgment and the division between righteous and unrighteous. *baptism* (12:50) means *identification with*, here referring to Jesus’ identification with and punishment for our sin on the cross (John 3:16; Romans 6:23). **Reference:** Note 6, *The Lord grieved*, p. 80.

b. What position should the believer in Christ take toward those who mistreat us because of our faith (Luke 6:27-28)?

c. What does Jesus promise when we take this approach (Luke 6:35b)?

BUILDING ON THE BASICS

Being Ready for Life's Challenges

The man's business concerns consumed him . . . until the day he learned he had a terminal illness. Instantly his focus changed . . . business concerns faded and more than business expertise was needed to cope.

Jesus continually encouraged people to look at the future, beyond the temporal things of this world to a kingdom that will never end. He encouraged people to take their eyes off the seen and put them on the unseen world where a loving Savior and heavenly Father seek the individual's best.

Whether in everyday challenges or major seasons of difficulty, God desires to make us fearless because of an assurance of His ultimate provision and protection. He wants us to trust in Him, know His peace and focus on His kingdom. Such prepare us for the least to the greatest of life's challenges. Let's make some observations.

1. What happened to the rich man (12:16-21), and what did not provide security at that time?

2. What did Jesus suggest brings security at any time in our lives?

Luke 12:29-31

Luke 12:35-40

3. Jesus grieved over the controversy about Him and over His future death on the cross. What truths kept Jesus pressing on that can also help us face challenges in life?

Deuteronomy 33:27a

Isaiah 41:10

Isaiah 43:2-3a

Habakkuk 3:18-19

4. What must we know about God that enables us to trust Him in the challenges of life?

Deuteronomy 32:4

Lamentations 3:22-23

I Corinthians 1:9 (Hebrews 10:23)

5. If we have peace with God, we are not as frightened by life's difficulties. Jesus taught that repentance and faith in Him secure peace with God. What do these verses reflect about repentance and faith in Jesus?

Romans 5:1; 8:1-2

6. a. Jesus also stated that living for God's kingdom secures God's provision for all our needs. What does Matthew 6:33-34 infer about God's care?

b. In your own words, what is the kingdom of God?

Reference: Note 1, *Kingdom of God*, p. 27.

c. What do you think it means to "seek first God's kingdom"?

7. How do these verses describe seeking God's kingdom?

Matthew 6:19-21

Colossians 3:2

Hebrews 12:1-2

8. How does peace with God, trust in God and commitment to God's kingdom prepare us to face hard challenges in life?

smaller daily challenges (cf. Luke 6:47-49)?

Summary

9. From this lesson, what stands out as the most helpful principle to you in the challenges you are facing today?

10. What promise of God is most encouraging to you in the challenges of life? What truth about His character?

11. Have your priorities been right? Is there something you want to change? Take a moment to tell the Lord about this desire.

LESSON 9 NOTES

1 Salvation. Luke is the first Gospel to use the words “salvation” and “Savior.” He presents Jesus as the Savior of the world, and shows that Christ’s salvation is a free gift of God to anyone, Jew or Gentile, who puts his faith in Jesus Christ as Savior. (See Romans 3:22-26; Ephesians 2:8,9).

2 Hypocrisy (12:1). The Greek word *hypokritos* means “actor,” a man who wears a mask and plays a role in the theater.

3 denying the revelation of the Holy Spirit, or, *one who blasphemes against the Holy Spirit* (12:10). “When the Holy Spirit reveals to someone that Jesus is the Savior, the Lord, and the Son of God, that person has two choices. He can acknowledge Jesus as His own Lord and Savior and become a disciple (12:8), or he can disown Jesus and try to remain his own master (12:9). To disown Jesus when the Holy Spirit has revealed Him is to blaspheme against the Holy Spirit. It is impossible for God to forgive a person who knowingly refuses to repent and be forgiven. By contrast, God can forgive a person who merely speaks against Jesus before He knows that Jesus is truly the Son of God.” *Luke, Life-Change Series*, NavPress, p. 56.

4 Second coming of Christ to earth. Before He was crucified (John 14:3; Matthew 24:30-31) and again after his resurrection (John 21:22), Jesus promised that he would return to earth. He taught that the time of this event, referred to as *the day of Christ*, or simply *the Day*, is known only by God (Mark 13:32). Jesus will return in person, with a body (Acts 1:11), and His coming will be visible and unmistakable, with great glory and majesty. When He comes, He will judge everyone (2 Timothy 4:1) and usher in the glorious new world of righteousness and peace. Some believe there will be two returns of Christ, one in the Rapture (I Thes. 4:17), the other after the great tribulation (Rev. 7:14). Others see all the references in the Bible to Christ’s return as aspects of one single event at the end of history. *NIV Topical Study Bible*, p. 1075. References: Amos 8:3,9,13; 9:11; Mic. 4:6; 5:10; 7:11; II Thessalonians 1:6-10; Rev. 19:11-16; Acts 1:9-11.

5 Unexpected return of the Lord (12:39). “The change of figure from the bridegroom to the thief emphasizes the element of unexpected appearance” (12:39). *Wycliffe*, p. 1050.

6 The Lord grieved over the division (12:49,51-53). “Judaism was a family religion, in which the people worshiped by households rather than as individuals. Jesus foresaw that his claims would cut across family life and necessitate individual decisions.” *Wycliffe Bible Commentary*, p. 1051.

LESSON 10

BEGINNINGS OF PUBLIC DEBATE

Luke 13:10-15:32

While teaching in a synagogue on the Sabbath, Jesus healed a woman who had been crippled for 18 years. The synagogue ruler indirectly rebuked Jesus as he announced to all that they should only come for healing on other days of the week. But Jesus pointed out the hypocrisy in the man's rebuke. The insistence that the Pharisaic interpretation of Mosaic Sabbath law be strictly followed was a cover-up for his desire to undermine Jesus' works. Jesus went on to interpret the law correctly for them: since an animal's thirst could be taken care of on a Sabbath, certainly a suffering human being could be relieved. This logic made Sabbath healing not only allowable, but obligatory.

On another Sabbath, Jesus was having dinner at the home of a chief Pharisee when he spotted a man with dropsy, a pitiful swelling of the body caused by excess fluid retention. He healed the man outright, pointing out to the religious leaders once again that if it was lawful to help an animal on the Sabbath, it was lawful to heal. They could say nothing against His logic without condemning themselves, so they kept silent. Then, noticing how anxious the guests at this dinner were to get the more honored seats, Jesus told a parable that reflected the importance of humility before man and God. He added that God also wants us to practice hospitality toward the indigent and helpless, not just those who can return the favor. Jesus promised those who do this will reap heavenly rewards (14:1-14).

The scene turns to the dusty streets of a Galilean city where Jesus once again faced rebuke from religious leaders. The issue was Jesus' practice of

welcoming tax collectors and “sinners” (15:1). The Pharisees believed it improper for a religious leader to associate with such people.

In response, Jesus told three parables that reflected God’s desire to reclaim outcast people. The first parable was about a shepherd who left his ninety-nine sheep to find one that was lost. The second spoke of a woman who lost one of ten silver coins and searched diligently until she found it. The third parable described a father who welcomed home a son who had taken his inheritance and squandered it in a distant land.

Jesus used these parables to illustrate different aspects of God’s mercy and love for every human being, especially seemingly insignificant or totally sinful ones. In contrast, Jesus used the selfish brother in the third parable to reflect the Pharisees’ lack of mercy and compassion for broken people.

Read Luke 13:10-17.

1. a. What miracle did Jesus perform in the synagogue on the Sabbath (13:10-13)?

Reference: Note 1, *evil spirit*, p. 89.

b. What was the reaction of the synagogue official (13:14)?

c. How did Jesus respond (13:15-16)?

Reference: Note 2, *hypocrites*, p. 89.

d. What dual response did Jesus get (13:17)?

Read Luke 14:1-6.

2. a. Where was Jesus and what recurring problem took place there (14:1-4)?

b. What was Jesus declaring as lawful to do on the Sabbath (Luke 14:5-6; Matthew 12:11-12)?

Note: The Mosaic law recorded in Deuteronomy 5:14 did not prohibit healing on the Sabbath. This was the Pharisaic interpretation.

Read Luke 14:7-11.

3. What profound points did Jesus make about pride and humility here?

Read Luke 14:12-14.

4. a. Using hyperbole, Jesus talked about godly hospitality. What actions and attitudes are commended (14:12-13)?

b. Who will repay our kindness (14:14)?

Reference: Note 3, *Hyperbole*, p. 89.

Read Luke 15:1-10.

5. a. Luke 15:1 states that tax collectors and “sinners” were all gathering around Jesus. Why do you think Jesus attracted such people while other religious leaders did not?

Reference: Note 4, *tax collectors and sinners* (15:1), p. 89.

b. Why did the Pharisees in the audience criticize Jesus (15:2)?

6. In response to their criticism, Jesus told three parables to describe God's attitude toward the very people the Pharisees rejected.

a. Even though the shepherd in the first parable had ninety-nine sheep, what did he do when he lost just one (15:4-6)?

b. What did the woman in the second parable do when she lost just one coin (15:8-9)?

c. What was Jesus implying here about the value of each individual and his/her response to God (15:7,10)?

Note: *people who do not need to repent* (15:7b) are probably those who think they are righteous and do not need to repent (as in 5:32). Jesus taught that everyone needs to repent (Luke 13:3; also Isaiah 53:6a; Romans 3:23).

Read Luke 15:11-32.

7. a. What did the son in this story think would give him satisfaction in life (15:12-13)?

b. Why do you think he went to a distant land?

c. What did he discover through his experience (15:14-17)?

d. What were his attitudes upon returning (15:18-20)? How were they different than when he left?

8. a. How did the father greet his son (15:20-24)?

b. What did Jesus imply about God's attitude toward "sinful" people through this parable?

c. The son's return depicts a person turning to God from ungodly living. What words did Jesus use to describe such a person (15:24,32)?

9. Jesus used the older brother to point out wrong attitudes in the Pharisees. Although this brother's frustration might seem logical, what deeper issues were behind his protest (15:25-30)?

10. Even though the older son was caught up in self-righteousness and exclusivity, what was reflected in his father's response (15:31-32)? What did this imply about God's response to the Pharisees?

BUILDING ON THE BASICS

In Support of Liking Yourself

Almost everyone struggles with a poor self-image at one time or another. Jesus' association with the street people and outcasts of His day assures us, however, that God is not partial to the perfect. In fact, the Bible states that God's love for us is sacrificial and unconditional. While He hates the sin that hurts us, He continues to love the sinner, offering forgiveness with open arms.

God's love for us as unique individuals is the greatest reason for valuing ourselves. Let's take a look at His perspective—in support of liking ourselves.

1. Why were the “tax collectors and sinners” with whom Jesus associated considered outcasts of society? Describe their failures.

Reference: Note 4, *Tax collectors and “sinners,”* p. 89.

2. a. In light of the parables Jesus told, what is the value God places on each of these people? What does each parable imply that God does in the face of our shortcomings?

b. Compare Psalm 103:8-14.

3. a. What does the parable about the prodigal son imply can keep us from experiencing God's love? In what ways do we attempt to find self-worth apart from God's love?

b. What do you think is different about God's love as a foundation for a healthy sense of self-worth?

4. a. How does the perfect love of God described in I Corinthians 13:4-7 parallel the love of the prodigal's father?

b. Why does such love from God and others build our self-worth?

5. What is the ultimate expression of God's love?

Ephesians 2:4-7

I John 4:9-10

Titus 3:3-5a

6. a. While God's love is for everyone (John 3:16), what does the parable of the prodigal son suggest we must do in order to realize God's love?

b. What does John 16:27 add to this?

Summary

7. a. What do the parables of the lost sheep, lost coin and prodigal son say to you about your worth to God? God's love for you? God's forgiveness?

b. Why is God's unconditional love a strong foundation for self worth?

8. a. Have you had recent or ongoing struggles with self-worth or believing God loves you? If so, the following may be a helpful prayer:

Heavenly Father, thank you that you love me and can help me love myself. I receive your complete forgiveness through Christ for my failures and shortcomings. Show me your special plan for me. Thank you for what you are going to do in me. Amen.

9. a. Do you struggle to love certain people? What is God's perspective on these people, according to the parables in this lesson?

b. How might you avoid the attitude of the elder son toward these people?

The following may be a helpful prayer:

Father, you have commanded that I love everyone, even enemies, with your love. I cannot do this on my own, but I know you can produce your love in me if I ask. Please fill me with your Spirit and give me your 1 Corinthians 13 love for all people, in Jesus' Name. Amen.

LESSON 10 NOTES

1 *evil spirit* (13:11). Evil spirits were responsible for various afflictions, such as mental disorder (John 10:20), violent action (Luke 8:26-29), seizures (Matthew 17:15), speechless condition (Mark 9:17), and in Luke 13:11,16, bodily disease. See Notes 5-6, *Satan, demons, demon possession*, p. 18.

2 *Hypocrites* (13:15). “They had more regard for the needs of an animal than for the far greater need of a person. Jesus called his critics hypocrites because they pretended zeal for the law, but their motive was to attack him and his healing.” NIV Study Bible, page 1566.

3 “Hyperbole is extreme exaggeration to make a point; it was a common form of expression. In 14:12-14, Jesus doesn’t mean we should never invite friends and relatives, but rather we should make a point of inviting the poor and needy. Likewise, in 14:26, “hate” means that we should love family and self so much less than Jesus that our love for them is like hatred compared to our love for Him. In Jesus’ day, commitment to family was as intense as commitment of one’s own life.” *Luke, Life Change Series*, Vol. 2, NavPress, p. 82.

4 *Tax collectors and “sinners”* (15:1). Tax collectors, appointed by the Romans, were generally hated for helping Rome and frequently defrauding the Jewish people. “Sinners” included tax collectors, adulterers, robbers and those who did not follow the Mosaic law as the teachers of the law interpreted it.

LESSON 11

MISCELLANEOUS TEACHINGS

Luke 16:10-15; 17:11-18:30

Turning to His followers, Jesus told a parable illustrating how we should use what we have to help others enter His Kingdom, adding that dual allegiance to God and money is impossible. “You cannot serve both God and Money,” He said. The Pharisees around Jesus sneered at His words, but Jesus warned that God could see the pride and greed in their hearts, and their values were detestable to Him.

Later, Jesus was traveling toward Jerusalem along the border between Samaria and Galilee when ten lepers stood at a distance and cried out to Him for healing. Jesus instructed them to go to the priest, who had authority to reinstate them into society. When they all turned in faith to obey Jesus, they were miraculously healed. But only one of the ten, a Samaritan, returned to fall at Jesus’ feet thanking God. This led Jesus to point out the serious lack of praise and gratitude toward God in Israel.

On another occasion, Jesus told a parable about a poor widow to show the rewards of persevering in prayer. (Widows were considered the most helpless people in Palestine at the time.) The poor woman in the story kept bringing her case before a heartless judge, who finally granted her requests just to get rid of her. The principle Jesus pointed out was that if a heartless judge will grant a helpless person’s request, how much more will a loving

and merciful God respond to the continual cries of those who persist in faithful prayer.

Jesus told another parable directed at the self-righteous person. A Pharisee and a tax collector were both praying at the temple. The Pharisee thanked God that he was so much better than others while the tax collector begged for God's mercy on his sinful state. Jesus said the repentant tax collector, not the one who did not recognize his sin, was declared forgiven and righteous by God.

People continually brought their babies to Jesus to touch. Perhaps frustrated by what seemed a senseless intrusion, the disciples rebuked the people for bringing their children. But Jesus said, "Let the little children come to me, and do not hinder them, for the Kingdom of God belongs to such as these" (18:16). Jesus not only set a standard for respecting and valuing children, but also declared that the Kingdom of God will be made up of people who have childlike hearts toward Him.

One day a rich ruler came to Jesus with the question, "How can I inherit eternal life?" Knowing what stood between this man and devotion to God, Jesus told him to sell his possessions, give to the poor, and follow Him. The man was downcast, knowing that he was not willing to give up his possessions to follow the Lord. Turning to his disciples, Jesus said it is almost impossible for a rich person to commit his life to God, but by God's grace anything is possible. Then Jesus promised that anyone who commits all they have to follow the Lord will be repaid a hundred fold in this life as well as experience everlasting joy.

Read Luke 16:10-13.

1. a. What principles did Jesus state about stewardship in Luke 16:10-12? See also I Timothy 6:17-19.

Note: *true riches* (16:11) refers to things of the spirit, the eternal. *someone else's property* (16:12) refers to the biblical view that God owns His creation, and we are stewards of His property during our earthly lives (Psalm 24:1).

b. What did Jesus state about the love of God and of money (16:13)?

2. By tithing, the Pharisees made themselves look righteous to others. In their hearts, however, they held tightly and proudly to the remaining ninety percent and focused on ways to gain additional wealth. What did Jesus reveal about God's perspective on their pride and greed (16:15)?

Read Luke 17:11-19.

3. Normally Samaritans and Jews did not associate, but leprosy was such a dread disease that people who had it lived in isolation together, regardless of their ethnic origin. What happened to these ten lepers (17:11-14)?

Note: Old Testament law (Leviticus 13) made showing oneself to the priest the procedure required after being cured of skin disease.

4. What heart attitude did the Samaritan leper show toward Jesus that is needed in our lives today (17:15-19)?

Reference: Note 1, *Samaritan*, p. 63.

Read Luke 18:1-8.

5. a. Describe the judge in this story.

b. What does he finally do and why?

6. Jesus argues that if an unjust judge finally brings justice, how much more will a loving heavenly Father respond to His children's prayers. What does Jesus promise (18:7-8a)?

Note: *Quickly* refers to God's undelayed response to our prayers. Although His support is immediate, we must often wait on God's perfect answers and timing in order to have His best. Jesus encourages us to keep praying faithfully as we wait on God.

7. In light of this parable, what kind of faith does Jesus want us to have (18:1)?

Read Luke 18:9-14.

8. a. To whom did Jesus tell this parable (18:9)?

b. What warning does Jesus give in verse 14? What promise?

Read Luke 18:15-17.

9. a. What do you see in these verses about Jesus' sentiment toward children?

b. What is inferred in Jesus' words about the heart that is right for God's kingdom?

Read Luke 18:18-30.

10. a. Jesus knew what kept this man from committing his life to God. What was it (18:22-25)?

b. What does Jesus promise to those who put Him first in their lives (18:29-30)?

BUILDING ON THE BASICS

Never Too Late to Pray

Perhaps the leper had long prayed for God to bring healing to his body. Confined to isolation from society, he called out to Jesus to have mercy on him. Years of prayers may have been answered in a moment as he watched his raw diseased flesh become like the skin of a baby. Thrilled to the core of his being, he turned and ran back to fall at Jesus' feet, thanking Him and praising God.

The rich ruler faced his own inability to let go of his possessions in order to put God first. The disciples said, "It's too difficult. Who can be saved?" Jesus said, "What is impossible with man is still possible with God." The rich ruler was not beyond finding freedom from the riches that owned *him*. God's grace is available to take us beyond our human limitations . . . as we pray.

The widow was helpless in a society that offered no work for women. To make the situation worse, someone had cruelly taken advantage of her. Her pleas for justice fell on the ears of a heartless judge, but she persisted until he gave in to her pleas. How much more will God "who is for us" (Romans 8:31) support us and attend to our needs when we continually come to Him in prayer?

At times, prayer is the only place where we can find peace and grace amidst the pressures of life. God has designed prayer to be a refuge as we not only express concerns and make requests, but also express thankfulness and faith in God's love and faithfulness.

Jesus taught us "always to pray and not give up" (Luke 18:1). Let's examine the biblical principles behind this wonderful teaching.

1. What types of situations cause people to give up on prayer? When does it seem too late to pray about personal needs or needs of others?

2. What value do you see in being able to pray about seemingly hopeless situations?

3. What incentive to pray do these verses give?

Psalm 57:1

Psalm 62:8

I Peter 5:7

4. What do we need to know about God in order to pray in faith?

Hebrews 11:6b

Romans 8:31-32

James 1:17

5. What does the Bible promise to those who seek refuge in prayer in difficult times?

Psalm 91:1 (*shadow* is a biblical metaphor for protection)

Psalm 121:3-4

Proverbs 2:8

6. The leper in our lesson was praised for his heart of gratitude. What do these verses say about gratitude?

Psalm 100:4

I Thessalonians 5:18

7. a. What are some things for which we can thank God?

b. For what did these people thank God?

Psalm 68:19

Psalm 119:62

I Corinthians 15:55, 57

I Timothy 1:12,14

8. Jesus also commended a childlike heart toward God as we go to Him in prayer. What do the following verses say about this?

Luke 18:17

I Peter 5:6

Summary

9. What ingredients in persevering prayer can bring continual peace to our lives?

10. What benefits come from prayer besides receiving specific answers to prayer requests?

11. What is important to know and believe about God as you persevere in prayer about something (Questions 4 and 5 above)?

12. Is there a person or situation for which you feel it is too late to pray? What instruction and promise of hope does Jesus give in Luke 18:1 regarding this need?

LESSON 12

ALONG THE ROAD TO JERUSALEM

Luke 18:31-19:44

After this, Jesus took the Twelve aside and once again told them of His imminent death and resurrection. These events, he said, would completely fulfill Old Testament prophecy about the Messiah. The disciples still could not understand His words, but Jesus knew that after He was gone they would remember what He had said and be further assured of His deity.

As they continued their journey toward Jerusalem, a blind beggar along the roadside called out to the Lord for mercy. Jesus had the man brought to Him and gave him his sight. He followed Jesus, praising God with all those who witnessed the joyful miracle.

Entering Jericho, the Lord spotted a short man named Zacchaeus who had climbed a tree in order to see Jesus pass. Stopping at that spot, Jesus instructed Zacchaeus to come down so that He might visit his home that day. Zacchaeus was a wealthy chief tax collector, but Jesus disregarded mutterings about His association with such a man and proceeded to Zacchaeus' home for dinner. There, Zacchaeus joyfully announced his faith and repentance, and Jesus proclaimed that Zacchaeus' faith had brought salvation to him and his household. Rejoicing over Zacchaeus, Jesus reiterated His own purpose for coming to earth as He made the statement that is considered the key verse of the book of Luke: “. . . the Son of Man came to seek and to save what was lost” (19:10).

Back in the streets again, Jesus faced the crowd's strong expectation that an immediate restoration of the kingdom of David would take place when He,

the Messiah, entered Jerusalem. Jesus knew that the prophecy of His earthly kingship would take place at a distant time. To offset the popular expectation, He told the story of a nobleman who left for the capitol city to receive appointment as king of his territory. Before leaving, he gave each of ten servants the equivalent of about three month's wages and instructed them to invest the money for him in his absence. Followed by a delegation that opposed his appointment, the nobleman left and then returned as king. For each of the faithful servants who had invested his money wisely, the new king gave responsibility over cities. One servant, however, had disregarded the king's orders. The king took the money given this servant and gave it to the one who had brought the highest yield from his investment. The king then had the enemies of his kingship killed (19:14,27).

The parable illustrated how Jesus was going away to receive a kingship and would one day return to establish His kingdom. During His time away, His followers were to fulfill the responsibilities He gave them. The faithful would be rewarded when He returned according to their service. His enemies would be judged before Him.

After this, Jesus made arrangements to humbly enter Jerusalem riding on a donkey colt. As He rode, He was surrounded by many followers who joyfully shouted praises to God for their Messiah's coming. When some religious leaders in the crowd insisted Jesus rebuke His disciples, Jesus replied, "I tell you if they keep quiet, the stones will cry out" (19:40).

As Jesus approached Jerusalem, He began to weep, knowing that the rejection awaiting Him would eventually result in the terrible downfall of that great center of Hebrew faith.

Read Luke 18:31-34.

1. a. What does Jesus predict in Luke 18:31-33 (as in Luke 9:44; 12:50; 17:25)?

b. What was the extent of the disciples' understanding (18:34)?

Note: Old Testament prophets predicted Christ's suffering and death. See Psalm 22; Isaiah 53; also **Prophecies** chart, p. 147-148.

Read Luke 18:35-43.

2. a. How did Jesus respond to the blind man's cry for help (18:40-42)?

- b. What resulted from this man's faith (18:43)?

Note: *Son of David* is a messianic title. When the blind man called Jesus this, he demonstrated his faith that Jesus was the Christ. (See Note 1, *Messiah*, p. 9.)

Read Luke 19:1-10.

3. a. Who was Zacchaeus, and what did he do (19:1-4)?

Reference: Note 4, *tax collectors and sinners*, p. 89.

- b. How did Jesus reach out to this man and what resulted (19:5-6)?

- c. How did Jesus' visit affect Zacchaeus (19:7-9)?

Note: *Son of Abraham* (19:9) is not only a man of Jewish lineage but also of Abraham's faith in God. **Reference:** Note 1, *Zacchaeus' salvation* (19:9), p. 107.

4. How does Jesus describe His mission on earth in Luke 19:10?

Note: This verse summarizes the message of the Gospel of Luke, which stresses the seeking and saving work of the Messiah.

Read Luke 19:11-27.

5. Many people expected Jesus to use His Messianic power to set up an earthly kingdom when he arrived in Jerusalem. They had long looked forward to the fulfillment of the Old Testament prophecy that the Messiah would defeat Israel's political and military enemies once and for all.

In spite of the Jewish rejection of Jesus as their Messiah, God continued to work out His plan of redemption for mankind. Christ would die for the sins of the world and usher in the Age of the Church, when salvation by faith in Christ would be open to Jew and Gentile (non-Jew) alike.

Gentiles had formerly been able to become Jews through circumcision and by following Jewish law. After Christ's death and resurrection, however, knowledge of the one true God would be given to anyone who put faith in Christ as the Son of God. The faith of Abraham, "the father of faith," would bring eternal salvation to those who simply believed in Jesus as their Savior (John 3:16).

In the last pages of Luke, we will see the ultimate rejection of Jesus by the Jewish religious leaders. They crucified Him. For this ultimate rejection, their knowledge of God would be dim (Luke 19:42) until Jesus' future return to earth. (See Note 4, *Second coming of Christ*, p. 80.) At that time, it will be clear to all that Jesus is the Son of God.

In Luke 19:11-27, Jesus tells a parable to show two things: (1) that Jesus' Kingship on earth would come at a later time in history, and (2) what believers in Christ should be doing in the period between His departure from earth and His Second Coming.

a. Review Luke 19:11-27. The nobleman in this story had to leave for a distant country to be appointed king. This represented Christ's departure after His resurrection. His time away represented the span of time before His second return to earth to set up His reign as King. In spite of the rejection of some, what happened to the nobleman (19:15a)?

Reference: Note 4, *Second coming of Christ*, p. 80.

b. What happened to those who rejected the king (19:27)?

Note: Those who resisted Jesus' Kingship in Luke 19:14, 27 probably referred to those Jews who viciously rejected Jesus Christ. The ruin in verse 27 may refer to the destruction of Jerusalem in 70 A.D. See Note 1, p. 143.

6. a. The minas given the servants in the story represented spiritual knowledge and gifts (talents) that God gives each person who believes in Christ. What did the first two servants do, and what was their reward (19:15-19)?

b. Where did the unfaithful servant try to put the blame for his negligence (19:20-21)?

c. What resulted (19:22-24)?

Reference: Note 2, *You knew that I am a hard man?* p. 107.

d. What principle is illustrated in this parable that relates to how we invest our spiritual understanding and gifts (19:26)?

Read Luke 19:28-44.

7. a. Jesus' triumphal entry into Jerusalem was on a Sunday (first day of the week). He rode a donkey, fulfilling an ancient prophecy (Zechariah 9:9). The crowd welcomed Him with "Hosanna" and the words of Psalm 118:25-26. They were clearly acknowledging Him as the Messiah, King of Israel. What led them to believe He was the Messiah sent from God (19:37)?

b. What did some Pharisees command Jesus to do, and what was the Lord's response (19:39-40)?

8. a. Even though God had come to the Jews in the person of Jesus the Messiah, they chose to reject Him. The city of Jerusalem would be destroyed in 70 A.D. How did Jesus show His grief and prophesy the coming event (19:41-44; cf. 13:34-35)?

Reference: Note 1, *destruction of Jerusalem 70 A.D.*, p. 143.

b. What did Jesus say that they did not recognize (19:42)?

c. How does this apply to people today?

BUILDING ON THE BASICS

Discovering Our Gifts

In the parable of the ten minas, the minas given to the servants to invest refer in part to the unique gifts and abilities that God bestows on each of us. Jesus showed that the one who wisely invests his time, treasure and talent for the Kingdom of God receives praise, reward and the joy of being given greater responsibilities by God.

Let's take a closer look at this great source of purpose and fulfillment in the Christian life.

1. What types of things can keep us from using our time, abilities and possessions for God's glory?

2. Although Jesus is not bodily on earth, the Bible teaches that believers make up the *body of Christ* on earth as they use "spiritual" gifts given to them. What do these verses teach about the various gifts in the body?

Romans 12:4-8

I Corinthians 12:4-6

I Peter 4:10

3. From where do individual abilities (gifts) within the body of Christ come?

I Corinthians 12:7-11

Reference: Note 3, *different kinds of tongues, prophecy*, p. 107.

4. a. What relationship is described in I Corinthians 12:26?

b. Why is this true? I Corinthians 12:21-27

5. a. The Holy Spirit empowers us to use spiritual gifts. What do these verses say make this possible?

Ephesians 5:15-18 (19-21)

b. What is involved in being filled with God's Spirit in order to use the gifts God has given us?

Romans 12:1-2

I John 1:9

Luke 11:13

Summary

6. Often you can identify the gift(s) God has given you by what motivates you to serve others. Although not a comprehensive list of spiritual gifts, which gifts/motivations listed below best describe you?

- a. *Prophecy* - the motivation to reveal sinful motives or actions by presenting God's truth. For further definition, see Note 3b, p. 107.
- b. *Serving* - the motivation to demonstrate love by meeting practical needs.

- c. *Teaching* - clarifying truth. The motivation to search out and validate truth that has been presented.
- d. *Exhortation or Encouragement* - the motivation to stimulate the faith of others. Sees steps to take for others to reach their potential.
- e. *Giving* - the motivation to entrust personal assets to others for the furtherance of their ministry.
- f. *Ruling or leadership* - the motivation to coordinate the activities of others for the achievement of common goals.
- g. *Showing Mercy* - the motivation to identify with and comfort those who are in distress.

7. What natural talents (musical, artistic, writing, etc.) do you have that can be used to build God's Kingdom? material resources? time? Have you devoted these to Him and asked His direction in using them?

8. a. What types of things make it difficult for you to invest your time, gifts (both natural and spiritual) and treasure for God's purposes? Can these obstacles be overcome?

b. What point(s) in this lesson encourage you to overcome obstacles where possible?

9. God wants us to be fulfilled in the use of our God-given gifts. As we pray, He helps us to find fulfillment in this way. If you have not made it a practice, you might want to begin praying the following daily prayer:

Lord, fill me with your Spirit today, and empower me to invest the gifts and resources you have given me for your glory. Amen.

LESSON 12 NOTES

1 *Zacchaeus' salvation* (19:9). "In this context salvation refers to inner wholeness, the salvation of the soul. The covenant of God's blessing had been given to Abraham, and those who claimed it were called "children of Abraham" (Galatians 3:7). Salvation had come to Zacchaeus not because of his blood descent, but because of his faith, which was like Abraham's." *Wycliffe Bible Commentary*, p. 1060.

2 *You knew . . . that I am a hard man . . . ?* (19:22). The master was not agreeing that he was a hard man, but was asking the question, "If you believe I am a hard man, why did you not obey me?" He was exposing the fact that this servant was either indifferent or rebellious, not fearful of his master. If the servant had been afraid of a hard master, he would have done as he was told. This servant represented those Jews who did not invest the knowledge God had imparted to their race to bring blessing to the world (Genesis 12:1-3). See also Note 1, *Jews, God's chosen people*, p. 115.

3 *different kinds of tongues*. (1 Corinthians 12:10). "Since the Greek word for "tongues" means "languages" or "dialects," some understand it to refer to the ability to speak in unlearned human languages, as the apostles did on the day of Pentecost (Ac 2:4,6,11). Others believe that in chapters. 12-14 the term "tongues" refers to both earthly and heavenly languages, including ecstatic languages of praise and prayer (13:1; 14:2,10). *NIVSB*, p.1750.

Prophecy. A communication of the mind of God imparted to a believer by the Holy Spirit. It may be a prediction or an indication of the will of God in a given situation." *NIVSB*, p. 1750. Those with this gift "preach, exhort, explain or . . . foretell." *The NIV Study Bible*, p. 1667, Acts 11:27.

LESSON 13

CONCLUSION OF PUBLIC DEBATE

Luke 19:45-21:4

Upon entering the temple area, Jesus encountered the dishonest dealings of merchants there. Pilgrims not able to bring appropriate temple sacrifices with them were forced to purchase them in Jerusalem during the Passover, and merchants had introduced an atmosphere of commercialism and graft to the holy temple area. Jesus exercised His authority over His Father's house by driving the merchants out, declaring that God had designed the Temple for prayer, not thievery.

While enraged religious leaders continued to look for a way to kill Him, Jesus continued to teach the people daily in the temple area. Everyone was hanging on His words, and the opposition was desperate in the face of Jesus' popularity. They resorted to asking questions that were designed to trick Him into saying things that might discredit Him in the people's eyes or offend the Roman government. However, such questions only brought about a display of Jesus' wisdom, and His opposition finally withdrew in embarrassment.

As He taught in the temple, Jesus told a parable that depicted the Jewish history of unfaithfulness to God, rejection of His prophets and ultimately of God's own Son. A man who left his vineyard in the hands of farmers went away for a long time. Sending back one servant and then another to obtain

some of the fruit of the vineyard, he was angered by the fact that each one was beaten and sent back empty handed. Finally the owner sent his beloved son, thinking surely the farmers would respect the heir of the vineyard. Instead, they threw the son out of the vineyard and killed him.

The people listening to this parable were appalled, but Jesus urged them to think about Scripture that predicted the rejection of the Messiah (20:17).

Then a Sadducee, who did not believe in life after death, tried to trick Jesus with a question about marriage in heaven. Without hesitation, Jesus told the man that there would be no marriage in heaven. From Old Testament Scripture, Jesus showed proof of life after death, and assured His audience that God knows the souls of both the living and the dead (20:38).

Such an eloquent treatment of the question brought praise even from Jesus' critics, and after this "no one dared to ask Him any more questions"(20:39).

Jesus went on to point out the divinity of the Messiah (Son of David) in the scriptures. God had promised David that the Messiah would be of his lineage, but David referred to that descendant as Lord (Psalm 110:1), eliminating the possibility of the Messiah being just an earthly descendant of David.

As the people listened closely, Jesus also warned them openly about the hypocrisy of the teachers of the law.

A poor widow caught Jesus' eye as she humbly contributed her last penny at the Temple. Touched by this dear woman, the Lord pointed her out to the disciples, saying that her faithful little gift was all she had and was worth more in God's eyes than the larger unsacrificial gifts of others.

Read Luke 19:45-47.

1. a. What bold things did Jesus do in the temple (19:45-47)?

b. What kept the Jewish leaders from killing Jesus (19:47-48; 20:19b)?

Read Luke 20:1-8.

Because they feared the people, the Jewish leaders tried to trap Jesus by asking trick questions that would make Him say something worthy of punishment by the Roman government (20:20). Any statement that resembled a claim to political authority would have made him liable to Rome.

2. How did Jesus trap the chief priests and scribes in their questioning in Luke 20:1-8?

Read Luke 20:9-18.

3. As He taught in the temple, Jesus told a parable to describe the response of the Jewish leaders to the Messiah.

a. Who represented the Pharisees in the parable?

Reference: Note 1, *Jews, Hebrews, God's chosen people*, p. 115.

b. The first three servants that were sent to the vineyard represented prophets that God had sent to Israel. Who did the son in the story represent (20:13-15)?

c. How does the story describe the motives and actions of the Pharisees (represented by the evil farmers)?

d. What was their outcome (20:15b-18)?

4. a. What was the crowd's response to the cruelty in this story (20:16)?

b. How did the Jewish leaders react (20:19)?

Read Luke 20:20-26.

5. a. How did the spies accurately describe Jesus and His teaching (20:21)?

b. What trick question did they ask, and how did Jesus evade their trap (20:22-25)?

c. What was the Jewish leaders' reaction (20:26)?

Read Luke 20:27-47.

6. What points did Jesus make about heaven in answer to the Sadducees' underhanded question (20:34-38)?

Reference: Note 2, *Sadducees*, p. 28.

7. a. Even the Pharisees, who opposed the liberal thinking of the Sadducees, applauded Jesus' answer. What was their response (20:39-40)?

b. Optional: On the heels of this positive response, Jesus went on to point out the divinity of the Messiah in the Scriptures (20:41-44). What effect would this masked claim to deity and Jesus' warnings in 20:45-47 have had on His opponents?

Reference: Note 1, *Messiah (Christ), son of David*, p. 9.

Read Luke 21:1-4.

8. a. What does this story show about God's knowledge of the extent of our giving?

b. What did this widow's gift show about her heart?

BUILDING ON THE BASICS

Wisdom That Prevails

In contesting Jesus, the religious leaders who sought to trap Him were no match. After jealously tracking His life, Jesus' opposition found miracles, love for people and wisdom too powerful to debate.

So it is today that for those who oppose Jesus, the source of all wisdom, the deep wisdom of God can be neither successfully debated nor attained. For those who seek Jesus, however, God promises to generously give wisdom that prevails in the challenges of life.

We would probably all like to be thought of by others as wise, but more importantly, godly wisdom gives us “skill at living” as we face everyday pressures. Let’s observe some biblical principles about how to acquire and practice wisdom that prevails.

1. How would you define wisdom? You may want to use a dictionary.
2. a. Jesus’ wisdom was very different from the wisdom of His opposition. What do the following verses say about the differences in man’s wisdom and God’s?

Isaiah 55:8-9

James 3:13-18

- b. How do these verses describe godly wisdom?

Proverbs 3:13-18

3. What does the Bible say is characteristic of the person who has godly wisdom?

Proverbs 9:8-9

Proverbs 29:11

Proverbs 17:27

Proverbs 15:7

Proverbs 14:16

Proverbs 11:2

4. Where is the source of godly wisdom?

I Corinthians 1:24b

Colossians 2:3

5. How can we have Christ's wisdom for everyday living or in a particular situation?

James 1:5

Proverbs 2:1-6

6. What does God promise those who seek His wisdom?

Proverbs 2:7-11

Summary

7. a. In what areas of your life are you seeking wisdom at this time?

b. What does God promise you as you seek His wisdom?

LESSON 13 NOTES

1 *Jews*, also called *Hebrews* or *God's chosen people*, were descendants of Abraham. He was a man of faith whom God had set apart to become the father of the nation of Israel whose God-given charge was to make the one true God known to the world (Genesis 12:1-3). From this nation would come the Savior Messiah. When Israel rejected Jesus, God began to make His plan of redemption known primarily through Gentiles. Jesus predicted this would happen as He warned the Jews regarding their unbelief.

LESSON 14

TEACHINGS ON THE FUTURE

Luke 21:5-22:38

Jesus continued to teach daily in the temple area during the Passover week. As some of His followers were admiring the magnificent temple, Jesus predicted the total destruction of the beautiful building. The disciples questioned Jesus about when this would happen. In what came to be known as the Olivet Discourse, Jesus prophesied about both the imminent destruction of Jerusalem in 70 A.D. and the end times before His future second coming.¹ The long period of time before His return to earth would be full of wars and rumors of wars, earthquakes, pestilences, false Messiahs, persecution of believers in Christ and, finally, signs in the heavenly bodies and seas that would cause people to panic. The generation that witnessed the last of these events, Jesus said, could be assured of His imminent return.

Jesus went on to state that His second coming would be in a glorious and luminous cloud, and no one would question His deity. He advised his followers to be watchful for that unexpected event in order to be ready to stand before Him.

Every day, Jesus continued to teach the crowds who gathered to hear Him at the temple. In the evening, He and the Twelve spent nights on a hill called the Mount of Olives. The chief priests and teachers of the law continued to look for ways to kill Jesus. Motivated by Satan himself, one of the disciples

named Judas Iscariot met secretly with Jewish authorities and agreed to hand Jesus over to them when the crowds were not present.

On Thursday, the Lord sent Peter and John into the city to make special preparations for the Passover meal and last supper with the Twelve. While they reclined at the table together that night, Jesus gave instructions for the sacrament known today as Holy Communion. Sharing the Passover bread and wine with His men, Jesus explained God's new covenant in which redemption would come through His Son's death for sin. To the Jews, the Passover was a constant reminder and proclamation of God's salvation of Israel from bondage in Egypt. Likewise, the practice of Holy Communion would be a reminder and proclamation of the deliverance from sin for all who put faith in Christ's atoning death on the cross.

Then Jesus announced that someone at the table would betray Him, and the men launched into a discussion of who it might be. This discussion led to the recurring debate over who among the Twelve would be the greatest in the Kingdom. Jesus urged them to think in terms of the servant leadership which He had modeled for them. He promised that they would each have such a role in His Kingdom.

Jesus told the disciples that Satan would greatly try them, and that Peter would deny knowing Him three times before the rooster crowed the following morning. Jesus warned them to expect persecution for being His disciples. Then He referred to Isaiah's Old Testament prophecy that the Messiah would be put to death as a criminal (Isaiah 53:12).

Read Luke 21:5-36.

1. Jesus once again predicted the destruction of the magnificent temple and the fall of Jerusalem. The Roman armies did lay siege to the city in 67 A.D., and finally, after terrible suffering on the part of its inhabitants, burned the city in 70 A.D. What did Jesus' prophecy of these events prove about Him? about His other predictions regarding the future (21:33)?

Reference: Note 2, *magnificent temple*, p.124, and Note 1, *Destruction of Jerusalem in 70 A.D.*, p. 143.

2. Jesus made predictions about this age on earth. What did He predict in Luke 21:8-11?

3. a. Jesus told the disciples of their future persecution. What would be the result of such persecution (21:12-13)?

b. How did He instruct them to respond (21:14-15)?

c. What did Jesus predict and promise (21:16-19)?

Note: *not one hair of your head will perish.* “Although persecution and death may come, God is in control, and the ultimate outcome will be eternal victory. In view of v. 16 this cannot mean physical safety. The figure indicates no real, i.e., spiritual loss.” *The NIV Study Bible*, p. 1581.

4. What will signal the end of this age on earth?

Luke 21:25-26

Luke 21:27-28; Mark 13:26-27

5. How did Jesus instruct believers to live as they endure this time in history (21:34-36)?

Read Luke 21:37-38.

6. What schedule did Jesus keep during this time in Jerusalem?

Read Luke 22:1-6.

7. What did Judas do when Satan took control of him (22:4-6)?

Reference: Note 5, *Satan*, p. 18.

Read Luke 22:7-22.

The Passover commemorated the great exodus of the Israelites out of bondage in Egypt almost 1,500 years earlier. At that time, each Israelite family put the blood of a lamb on their door post so that their family would be “passed over” when the angel of death took the firstborn of each Egyptian home. (See Exodus 12:1-14 for this story.) The blood of the lamb saved them from God’s punishment dealt out to the Egyptians. Every year

the Jews celebrated a Passover week, and on Thursday of that week between 2:30 and 5:30, a lamb was sacrificed for the sins of the people. This ritual was done in order for God to “pass over,” or forgive, their sins.

Jesus knew that He was about to be slain as the *perfect and final* “Passover lamb” (I Corinthians 5:7b). It seems that Jesus may have made secret arrangements prior to the Passover meal with His disciples so that Judas’ betrayal could not interfere. The Lord was anxious to observe this feast with His men when He would institute the “New Covenant.” In this covenant, the body and blood of Christ would provide forgiveness of sin for all who would believe in Jesus.

8. a. What did Jesus say concerning this Passover meal (22:15-16)?

Note: The feast in heaven Jesus referred to (22:16) is the great Messianic “wedding supper” to come (Revelation 19:7-9).

b. What did Jesus say the bread and wine represented (Luke 22:19-20; Matthew 26:26-28; John 6:48,50-51)?

Read Luke 22:24-30.

9. a. What question did the disciples raise (22:24)?

b. What definition of greatness did Jesus teach and exemplify for us (22:25-27; see also John 13:1-5,12-15)?

Read Luke 22:31-38.

10. a. Although Peter was confident that he would follow Jesus to the death, what did Jesus tell Peter about his imminent failure (22:31,34)?

Note: *sift you as wheat* (the Greek is plural). Satan wanted to test the disciples, hoping to bring them to spiritual ruin. *NIV Study Bible*, p. 1583.

b. What does Luke 22:32 infer that Jesus will say to us when we are going through trials and failures?

BUILDING ON THE BASICS

In Times of Failure

Jesus' predictions about the future were overwhelming to the disciples. They probably listened with heavy hearts and their typical inability to comprehend the awesome things of which He spoke.

Any of us would relate to their bewilderment, and would hope, as Peter, that we would be faithful to the Lord come what may. However, some of life's challenges in this very unstable world may very well overwhelm our faith.

What is God's attitude toward us in our failures? Where is God when we are vulnerable to unfaithfulness? Let's take a look at what the Bible has to say about our times of failure.

1. What did Jesus know would be the outcome of Peter's failure (Luke 22:32b)? Why does failure produce such an outcome in our lives?

2. a. What heart attitude secures our victory through Christ even when we feel overwhelmed by a challenge of life (Luke 22:33)?

b. Why is this (Luke 22:32a)?

3. What does God promise when we fall if our intention was to stand?

Romans 8:34c

Hebrews 7:25

Isaiah 43:1b-2

Psalm 37:23-24

Proverbs 24:16a

4. a. Whom does Jesus give to us as an ever-present comfort and supernatural strength?

John 14:16-17

b. What does He do?

John 14:26

Romans 8:26

5. What is the Lord's promise to those who have committed their lives to Him?

John 16:33

Joshua 1:9

Hebrews 4:14-16

Psalms 55:22

Jude 24-25

Summary

6. What might Jesus have felt during His last week on earth? What do you think sustained Him?

7. What security do you have as you face the instability of this world?

8. What would be your prayer should you face a time of severe testing of your faith?

We are conscious of our own weakness and of the strength of evil; but not of the third force, stronger than either ourselves or the power of evil, which is at our disposal if we will draw upon it. What is needed is a deliberate and whole-hearted realization that we are in Christ, and Christ is in us by His Spirit; and unconditional surrender of faith to Him; a practice, which grows more natural by exercise, of remembering and deliberately drawing by faith upon His strength in the moments of temptation and not merely upon our own resources. "In the name of Jesus Christ of Nazareth I will do thus and thus." So we too may form, like St. Paul, the habit of victory.

Charles Gore (b.1853)

LESSON 14 NOTES

1 Reference: *Second coming of Christ*, Note 4, p. 80.

2 magnificent temple: "One stone at the southwest corner was some 36 feet long. Whatever was not overlaid with gold was purest white (Josephus, *Jewish War*, 5.5.6). Herod gave a golden vine for one of its decorations. Its grape clusters were as tall as a man. The full magnificence of the temple as elaborated and adorned by Herod has only recently come to light through archaeological investigations on the temple hill." *NIV Study Bible*, p. 1580. See also Note 1, *Destruction of Jerusalem in 70 A.D.*, p. 143.

LESSON 15

ARREST AND TRIAL

Luke 22:39-23:25

Leaving the upstairs room where they had celebrated the Passover meal, Jesus and His twelve disciples went to the Mount of Olives. Although the Lord instructed the Twelve to watch and pray, they fell asleep, physically and emotionally exhausted.

Jesus, however, stepped apart from His disciples and knelt in prayer. He asked that the suffering before Him be removed if possible, but conceded that the will of His Father was the supreme desire of His heart. Jesus was in anguish and alone, and an angel appeared to strengthen Him as He prayed earnestly. Luke recorded that the Lord's sweat was like drops of blood.

Returning to awaken the disciples, Jesus was interrupted by an approaching detachment of soldiers and Jewish officials, led by Judas Iscariot. Judas pointed Jesus out to the authorities by greeting Him with a kiss. One of the disciples reacted to the situation by striking the servant of the high priest and cutting off his ear. But Jesus commanded no violence and immediately healed the man's ear.

Then, seizing Jesus, the soldiers led Him to the high priest's home to await trial early in the morning. Peter followed to the courtyard outside the home. While interacting with people around the courtyard fire, the devoted disciple

found himself denying his acquaintance with Jesus three times, just as the Lord had predicted. As the rooster crowed, Jesus looked straight at Peter, who in turn went outside and wept bitterly.

After being mocked and beaten by soldiers, Jesus was questioned at daybreak by the Jewish council of elders. They proceeded to convict Jesus of blasphemy, a crime punishable by death under Jewish Law. Knowing they could not execute the death sentence without Roman authority, they took Jesus to Pilate to seek a death penalty. Before Pilate, the Jewish leaders accused Jesus of inciting rebellion against Rome; however, Pilate could find no wrong in Jesus. Upon learning He was from Nazareth, Pilate sent Him to Herod, the Roman ruler of the Nazarene district who was in Jerusalem to keep order during the Passover. Herod had wanted to see Jesus for some time, hoping to witness one of His miracles. Jesus remained silent in the face of Herod's questioning while religious leaders stood by shouting accusations. Herod, like Pilate, found Jesus innocent. After ridiculing and mocking Jesus, Herod sent Him back to Pilate.

Overwhelmed by the insistence of the crowds to crucify an innocent man, Pilate agreed to let them choose between Jesus and a dangerous criminal named Barabbas. When the crowd cried louder for the crucifixion of Jesus and the release of Barabbas, Pilate pleaded with them three different times for justice. Finally, overcome by their shouts and exasperated by their irrational behavior, he consented to release Barabbas and crucify Jesus.

Read Luke 22:39-46.

1. a. As usual, Jesus and His disciples went to the Mount of Olives for the night. What heart attitudes did Jesus show in Luke 22:42,44?

Reference: Note 1, *drops of blood*, p. 133.

b. Who helped Jesus in His hour of emotional pain (22:43)?

Reference: Note 2, *Angels*, p. 133.

2. a. The disciples still did not understand why Jesus must die. What was their emotional state (22:45)?

b. What did Jesus instruct them to do at such a time (22:46)?

Read Luke 22:47-53.

3. What miracle did the Lord perform here (22:50-51)?

4. a. What questions did Jesus ask (22:48,52)?

b. Why do you think they came with swords and clubs?

c. How did Jesus describe the hour (22:53b)?

Read Luke 22:54-62.

5. a. Where was Jesus taken (22:54)?

b. What happened to Peter there (22:55-62)?

Read Luke 22:63-71.

6. a. What occurred during the night (22:63-65)?

b. Before whom did Jesus appear at daybreak (22:66)?

c. For what claim of Jesus did they agree to have Him killed (22:67-71)?

Reference: Note 3, *Blasphemy*, p. 28.

Read Luke 23:1-7.

7. a. For what three crimes did the Jewish council try to get Pilate to issue a death sentence on Jesus (23:1-5)?

b. What was Pilate's response (23:4,7)?

Read Luke 23:8-12.

8. a. Describe the interaction between Jesus and Herod (23:8-9).

b. What were the Jewish leaders doing (23:10)?

c. What did Herod do (23:11)?

Read Luke 23:13-25.

9. a. What was Pilate's response to the chief priest and rulers of the people (23:13-16,20,22)?

b. Why did Pilate finally concede to the Jewish leaders (23:23-25)?

10. a. Who was set free in Jesus' place (23:19,25; Mark 15:6-11; also Matthew 27:15-26)?

b. How is the release of Barabbas instead of Jesus a picture of our own redemption through Christ's death? (See also Isaiah 53:5.)

BUILDING ON THE BASICS

Winning the Invisible War

Unfortunately, war is a very real part of history. Modern-day wars shock us into awareness that great powers of destruction and evil exist in our world.

The Bible speaks of the source of these evil powers as it exposes another war that has been with us since the beginning. This battle is waged continually in the spiritual realm between the "dominion of darkness" and the "kingdom of light" (Colossians 1:13).

As Satan took control of Judas Iscariot's life and moved to destroy the very Son of God, we see the darkest hour of history . . . an hour "when darkness reigned" (Luke 22:53). Using the pride and selfishness of religious leaders of the day, Satan was able to bring about the brutal death of the Creator of the universe (Colossians 1:16).

Even in this dark hour, however, the Lord Jesus won the battle against the powers of darkness. As He continued to be faithful to God's will, the death Satan planned for Him worked for the salvation of all who would believe.

If we are to know grace under pressure and the ability to handle the challenges of our lives, it is important to know how to win in the spiritual battle that wages around us. Let's look at the biblical principles that promise victory in this "invisible war."*

* If there is any resistance within you to consider this issue, take a moment to ask the Lord to free you from this and lead you in this study.

Reference: Note 5, *Satan*, p. 18.

1. What finally brought about the evil that took Jesus to the cross? How do the verses of Luke 22:3,53 describe it?

Reference: Note 5, *Satan*, p. 18.

2. What were the characteristics of those people Satan used to bring about Jesus' destruction?

3. a. Although it appears that people were responsible for the evil surrounding the brutal treatment of Jesus, what does Ephesians 6:12 tell us was the greater power behind His death?

b. What is characteristic of Satan's evil schemes?

John 8:44

John 10:10 (in contrast with the mission of Christ)

II Corinthians 11:14-15

c. One of Satan's most powerful weapons is leading us to believe God is deceitful and responsible for the evil Satan generates, thus slandering the character of God. How does he do this in Genesis 3:1-5?

4. a. Jesus instructed his men to pray that they would not fall to temptation. What temptations come in times of anguish?

b. What did Jesus do to combat the temptations of the vulnerable moment (22:40-42)?

5. Jesus maintained a posture that brought about the ultimate crushing of Satan's power for eternity. How are we instructed to withstand spiritual warfare according to Ephesians 6:10-18?

6. a. As we seek refuge in God during times of anguish, what does He promise?

Psalm 139:7-10

Psalm 138:7

Psalm 23:4

Psalm 34:17-18

b. Of what can we be assured in any situation?

I Corinthians 10:13

I Peter 5:10

7. God also provides strength through other believers. What are we to do for the one who is struggling with evil or temptation?

Luke 22:32

I Thessalonians 5:14

8. What is the ultimate power that is greater than the evil in the world around us?

Philippians 2:9-11

I John 3:8 (Colossians 2:15)

I John 4:4

Summary

9. a. Review Building Question 3 above. What characteristics of Satan were evident in the trial and crucifixion of Jesus Christ?

b. In the face of evil, the promise of Romans 8:28 still stands. How do we see this in the cross of Christ?

10. After doing this study, how would you summarize your greatest defense against evil?

“Therefore, in the evil hour, lie still, feel thy stay, till His light which “makes manifest” arise in thee, and clear up things to thee. And think not the time of darkness long; but watch, that thy heart be kept empty, and thy mind clear of thoughts and belief of things, till He bring in somewhat which thou mayest safely receive. Therefore, say to thy thoughts and to thy belief of things (according to the representation of the dark power in the time of thy darkness), “Get thee hence!” And if that will not do, look up to the Lord to speak to them; and to keep them out if they be not already got in. And if He do not so presently, or for a long time, yet do not murmur or think much, but wait till He do. Yea, though they violently thrust themselves upon thee, and seem to have entered thy mind, yet let them be as strangers to thee; receive them not, believe them not, know them not, own them not.”

Isaac Penington (1617-1679)

LESSON 15 NOTES

1 *drops of blood* (22:44). Probably perspiration in large drops like blood, or possibly hematidrosis, an oozing of blood from the skin because of a breakdown of the blood vessels from intense mental anguish or strain.

2 *Angels* (22:43). Angels are spiritual beings, created by God early in creation (Job 38:6-7). Though we know only three by name—Michael, Gabriel and Satan—the Bible refers to numerous ranks and divisions (1 Thes. 4:16; Isa. 6:2; Eze. 10:1-3; Eph. 3:10; Col. 1:16; Rev. 5:11). Satan is the leader of the company of evil angels, while good angels are under the authority of God. Their duties include praising and worshipping God (Heb. 1:6; Rev. 5:11-12), taking messages from God to man, and providing for or protecting God’s people. *NIV Topical Bible*, page 1367.

LESSON 16

THE CROSS

Luke 23:26-56

Roman soldiers led Jesus away to Golgotha, or Calvary, the hill outside the city where Jesus would be crucified. Weakened by the events of the night and early morning, Jesus fell under the weight of the cross, so the soldiers forced Simon of Cyrene to carry the wooden structure for Jesus. People pressed in from all sides, and women mourned and wailed as Jesus passed. The Lord told them not to mourn for Him, but for Jerusalem, again alluding to the city's terrible destruction in 70 A.D. resulting from God's abandonment of the unbelieving city.

Two criminals were crucified on either side of the Lord. While soldiers cast lots for Jesus' clothes, the Lord prayed for the forgiveness of His enemies. Still adamant against Him, some Jewish leaders sneered and mocked Jesus as He hung on the cross dying. Soldiers joined the mockery, offering him cheap sour wine for His thirst. To mock the Jewish leaders, Pilate had instructed that the sign hung above Jesus' head read: "This is Jesus of Nazareth, the King of the Jews." Pilate refused to acknowledge the Jewish leaders' complaints (John 19:19-22).

The criminal on one side of Jesus hurled insults at Him while the one on the other side humbly asked to go with the Lord to His kingdom. Jesus granted forgiveness to this man and assured him that he would be in paradise with Him that very day.

From noon until three in the afternoon, darkness came over the land and the curtain of the temple was miraculously torn from top to bottom. Then, in a loud voice, Jesus committed His spirit to His Father and died.

The Roman centurion in charge of the crucifixion, seeing all that had happened, was moved to praise God and declare, “Surely this was a righteous man.” Many witnesses left, while others who knew Jesus stood at a distance watching as His body was taken down from the cross.

Joseph of Arimathea, a member of the Council who believed in Jesus and who had not agreed to His crucifixion, had gone to Pilate for permission to take the body of Jesus. He placed it in a new tomb hewn in rock. Seventy-five pounds of myrrh and aloes and yards of cloth were used to prepare the body that Friday evening before the Sabbath (Saturday). The women had purchased more spices and perfumes to bring back to the tomb on the first day of the week (Sunday).

Read Luke 23:26-31.

1. As they led Jesus away to be crucified, women wept for Him as He passed. What greater reasons for grieving did Jesus give them (23:28-31)?

Note: The trial had taken place before Jesus’ friends realized what was happening and could organize a protest. The dry period referred to the resultant lack of God’s presence in their midst after the Jews rejected their Messiah. The destruction of Jerusalem referred to the fall of Jerusalem in 70 A.D.

Reference: Note 1, *The destruction of Jerusalem*, and Note 2, *The unbelieving city*, p. 143.

Read Luke 23:32-43.

2. a. What was Jesus’ response to the pain and rejection He experienced as He hung on the cross (23:34)?

b. What humiliation did He experience (23:32-39)?

Note: *casting lots* (23:34). The soldiers were unknowingly fulfilling the prophecy of Psalm 22:18. **Reference:** Notes 3, *Golgotha*, or “The Skull,” p. 143.

c. What care did Jesus extend (23:40-43; John 19:25-27)?

Read Luke 23:44-56.

3. a. Jesus was put on the cross about 9 a.m. (Mark 15:25). According to Luke 23:44-46, what occurred between noon and three in the afternoon (sixth to ninth hour Jewish time)?

Reference: Note 3, *curtain of the temple* (23:45), p. 143.

b. What was the centurion’s response (23:47)?

c. Who stayed until Jesus was taken from the cross (23:49)?

Read Luke 23:50-56.

4. Who was Joseph, and what did he do?

RESURRECTION MINISTRY

Luke 24

Early on Sunday morning, Mary Magdalene, Joanna, Mary (the sister of Jesus' mother) and some other women went to the tomb with their prepared spices and perfumes. They found that the huge stone with which the Roman authorities had sealed the tomb (see Matthew 27:62-66) had been moved away from the tomb. As they entered the tomb, they found the body of Jesus missing. While pondering the situation, they were startled by the appearance of two angels who announced that Jesus had risen from the dead as He had promised. Remembering Jesus' promise, the women rushed back to tell the Eleven and the other disciples what they had seen and heard.

The apostles did not believe their words; however, Peter rushed off to the tomb where he found the grave clothes lying empty. Around midday, Jesus came up to two of the disciples who were traveling to the village of Emmaus near Jerusalem. They were prevented from recognizing Jesus, and told Him all that had happened. Beginning with Moses, the Lord explained to them all of the Old Testament prophecy concerning the Messiah that had been fulfilled in the events of which they spoke.

They invited Jesus to join them for dinner when they arrived in Emmaus, and as the Lord gave thanks and broke the bread, they recognized Him. At this point, Jesus disappeared from their midst. The two disciples rushed back to tell the Eleven apostles in Jerusalem and found out that the Lord had also appeared to Peter during the day.

During the excitement, Jesus appeared in their midst saying, "Peace be with you" (John 20:26). Showing them the scars from the nails of the cross in His hands and feet, the Lord welcomed them to touch Him. They were filled with joy and amazement. After explaining all the Old Testament prophecies about Himself to them, Jesus commissioned them to take the good news of salvation in His name to the world.

Some time later, Jesus led the disciples to a place near Bethany. He blessed them with lifted hands, then ascended into heaven before their very eyes. Filled with joy, the disciples worshipped the Lord Jesus Christ and returned to Jerusalem to continually praise God in the temple.

Read Luke 24:1-12.

5. a. Who went to the tomb early Sunday morning, and what did they find (24:1-3,10)?

Reference: Note 5, *Mary, sister of Jesus' mother*, p. 143.

b. What happy news did the angels give the women (24:4-8)?

6. a. How did the disciples respond to the women (24:9-11)?

b. Who left immediately, and what did he find (24:12)?

Note: John's Gospel records that he ("the other disciple" John 20:3-9) went with Peter to the grave.

Read Luke 24:13-35.

7. a. To whom did Jesus appear, and what did He do with them (24:13-30)?

Note: "Beginning with the promised offspring in Genesis (Gen. 3:15) and going through the suffering servant in Isaiah (Is. 53), the pierced one in Zechariah (Zech. 12:10), and the messenger of the covenant in Malachi (Mal. 3:1), Jesus reintroduced these disciples to the Old Testament. Christ is the thread woven through all the Scriptures, the central theme that binds them together."

Gen. 3:12; Psa. 22:69; 110; Jer. 31; Zech 9; 13 may also have been mentioned by Jesus on this walk to Emmaus. *Life Application Bible*, p. 1863.

Reference: *Prophecies Concerning Jesus and Their Fulfillment*, p. 147.

b. What did they immediately do (24:32-35)?

Read Luke 24:36-49.

8. What were Jesus' words as He appeared among them, and what proof did He give that He was actually alive (24:36-43)?

Reference: *Resurrection Appearances*, p. 145.

9. a. What were the disciples finally ready to understand (24:44-46)?

Reference: *Prophecies Concerning Jesus and Their Fulfillment (Appendix)*, page 147.

b. What did He instruct them to preach (24:47)?

10. a. What did Jesus promise from the Father (Luke 24:49; John 14:16-17)?

b. What power would He give them (Acts 1:8)?

Read Luke 24:50-53.

11. What did Jesus do near Bethany (24:50-51, Acts 1:9-11)?

12. What was the understandable response of the disciples (24:52-53)?

BUILDING ON THE BASICS

Always Triumphant

Sometimes the seemingly pointless heartaches of life can leave us with a sense of hopelessness. In Christ, however, there is always hope. The promises of God and the death and resurrection of Christ allow believers to triumph, as did the Savior Himself, regardless of what life may bring.

One of the main themes of the book of Luke is *joy*. We will conclude our study with reasons why we can be joyous in any and every challenge of life.

1. As you think back over your study of Luke, what stands out to you as the Lord's source of strength under the pressures He faced?

2. Throughout the circumstances of our lives, what does God promise those who trust Him?

Romans 8:28

II Corinthians 2:14

3. Although the cross seemed like a devastating event of history, how did God redeem the death of His only Son?

John 3:14-17

II Corinthians 5:21

Romans 6:17-18,23

4. What promise does the resurrection hold for those who believe in Christ?

John 11:25-26

John 14:1-3

Revelation 21:1-4

I Corinthians 15:54-57

II Timothy 1:9-10

5. What are we commissioned to do with our knowledge of the victory there is in Christ?

I Corinthians 15:58

II Corinthians 5:18-20

Matthew 28:18-20

Summary

6. As you think back over your study of Luke, what grace under pressure did Jesus model in His spiritual, emotional or social life that you most want to emulate?

7. How would you summarize the keys to handling life's challenges that have been most meaningful to you as you have studied Luke?

8. What has benefited you the most in this study? You might want to take a moment to praise and thank God for the understanding He has given you.

One Solitary Life

“Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

“While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

“Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress.

“I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as has that one solitary life.”

Author Unknown

LESSON 16 NOTES

1 *Destruction of Jerusalem in 70 A.D.* Jesus predicted the destruction of Jerusalem (cf. Luke 19:42-44; 21:20-24) that would occur less than forty years later when the Jews rebelled against Rome and were crushed by the Roman army. After a siege of 143 days by Roman armies, Titus killed 600,000 Jews and thousands more were led away into captivity. The city was leveled to the ground and even the foundations plowed up. Rome rebuilt the city, naming it Aelia Capitolina. From 135 A.D. until the reign of Constantine two centuries later, Jews were excluded from the city.

2 *The unbelieving city* was compared with a tree in green and in dry times (23:31). If Israel rejected and crucified the Messiah when God's favor was still on them (the tree well watered and green), how they would suffer for their unbelief in the dry period when God's favor was no longer with them. *NIV Study Bible*, p. 1586.

Others interpret green and dry time to refer to the fact that if an innocent man can be killed during peaceful Roman rule, how cruel would be the devastation when Rome came against Jerusalem in 70 A.D. *Wycliffe Bible Commentary*, p. 1067.

3 *Golgotha*, derived from Aramaic, and *Calvary*, from Latin, both mean "the skull," or "the place of the skull," and refer to the place where Christ was crucified (Matthew 27:33; Luke 23:33). Whether it was called this because skulls were found there from executions or because the site resembled a skull is uncertain.

4 *curtain of the temple* (23:45). "The veil (curtain) hung within the Temple, separating the Holy Place, where the priests ministered, from the presence of God in the Holy of Holies. It was made of thick woven material, which a man could not have torn with his own strength. The rending of the veil from the top to the bottom was distinctly supernatural." Wycliffe, p. 1067. The tearing symbolized Christ's opening the way directly to God (Hebrews 9:3,8; 10:19-22).

5 *Mary*, the mother of James and wife of Clopas, stood at the cross with her sister, Mary (cf. John 19:25, Mt. 27:56; 28:1). Jesus' mother was probably with John, the Apostle to whom Jesus had given responsibility for His mother from the cross (cf. John 19:26-27).

Appendix

<i>Chronology of Passion Week</i>	<i>145</i>
<i>Resurrection Appearances</i>	<i>146</i>
<i>Prophecies Concerning Jesus and Their Fulfillment</i>	<i>147</i>
<i>Major Footnotes Directory</i>	<i>149</i>
<i>Bibliography</i>	<i>150</i>

Chronology of Passion Week*

1. Arrival in Bethany	Friday	John 12:1
2. Sabbath--day of rest	Saturday	not mentioned in Gospels
3. The Triumphal Entry	Sunday	Mt 21:1-11; Mk 11:1-11 Lk 19:28-44; Jn 12:12-19
4. Clearing of the Temple	Monday	Mt 21:10-17; Mk 11:15-18 Lk 19:45-48
5. Day of controversy and parables	Tuesday	Mt 21:23-24:51; Mk 11:27-13:37; Lk 20:1-21:36
6. Day of rest	Wednesday	Not mentioned in Gospels
7. Passover Last Supper	Thursday	Mt 26:17-30; Mk 14:12-26 Lk 22:7-23; Jn 13:1-30
8. Crucifixion	Friday	Mt 27:1-66; Mk 15:1-47 Lk 22:66-23:56; Jn 18:28-19:37
9. In the tomb	Friday-Sunday	Mt. 27:57-66; Mk. 15:42-47; Lk 23:50-56; Jn. 19:38-42
10. Resurrection	Sunday	Mt 28;1-13; Mk 16:1-20; Lk 24:1-49; Jn 20:1-31

The Life of Christ in Stereo, J. M. Cheney, pages 147-214.

***Prophecies Concerning Jesus and Their Fulfillment
Arranged Chronologically***

Description of Prophecy	Prophecy	Fulfillment
Would be the "Offspring of a Woman"	Gen 3:15	Gal 4:4
Promised Offspring of Abraham	Gen 18:18	Acts 3:25
Promised Offspring of Isaac	Gen 17:19	Mt 1:2
Promised Offspring of Jacob	Num 24:17	Lk 3:34
Will descend from the tribe of Judah	Gen 49:10	Lk 3:33
The Heir to the throne of David	Isa 9:7	Mt 1:1
Place of birth	Mic 5:2	Mt 2:1
Time of birth	Dan 9:25	Lk 2:1-2
Born of a virgin	Isa 7:14	Mt 1:18
Slaughter of Infants	Jer 31:15	Mt 2:16
Escape into Egypt	Hos 11:1	Mt 2:14
Ministry in Galilee	Isa 9:1-2	Mt 4:12-16
As a Prophet	Dt. 18:15	Jn 6:14
As a Priest, like Melchizedek	Ps 110:4	Heb. 6:20
His rejection by Jews	Isa 53:3	Jn 1:11
Some of his characteristics	Is 11:2	Lk 2:52
His triumphal entry	Zec 9:9	Jn 12:13-14
Betrayed by a friend	Ps 41:9	Mk 14:10
Sold for thirty pieces of silver	Zec 11:12	Mt 26:15
Money to be returned for a potter's field	Zec 11:13	Mt 27:6-7

Prophecies Concerning Christ (continued)

Description of Prophecy	Prophecy	Fulfillment
Judas's position to be taken by another	Ps 109:7-8	Ac 1:18-20
False witnesses accuse him	Ps 27:12	Mt 26:60-61
Silent when accused	Is 53:7	Mt 26:62-63
Struck and spit on	Is 50:6	Mk 14:65
Hated without cause	Ps 69:4	Jn 15:23-25
Suffered vicariously	Isa 53:4-5	Mt 8:16-17
Crucified with sinners	Isa 53:12	Mt 27:38
Hands and feet pierced	Ps 22:16	Jn 20:27
Mocked and insulted	Ps 22:6-8	Mt 27:39-40
Given gall and vinegar	Ps 69:21	Jn 19:29
Hears prophetic words repeated in mockery	Ps 22:8	Mt 27:43
Prays for His enemies	Ps 109:4	Lk 23:34
His side to be pierced	Zec 12:10	Jn 19:34
Soldiers cast lots for his clothes	Ps 22:18	Mk 15:24
Not a bone to be broken	Ps 34:20	Jn 19:33
To be buried with the rich	Isa 53:9	Mt 27:57-60
His resurrection	Ps 16:10	Mt 28:9
His ascension	Ps 68:18	Lk 24:50-51

Major Footnotes Directory

Lesson/Page	Footnote/Topic
1 9	1 Messiah, son of David, Son of Man.
2 17	2 Holy Spirit 1 Passover 4 Synagogue 5 Satan, demons. 6 Demon possession. 7 Jesus' anonymity.
3 27	1 Kingdom of God.
28	2 Pharisees, Sadducees. 3 Blasphemy. 4 Son of God, Son of Man. 5 Sabbath.
4 36	1 Apostles, disciples.
5 46	2 Mary Magdalene 3 Parables.
6 55	2 Salvation.
7 63	1 Samaritan
8 71	1 Beelzebub, or Satan (11:15). 2 Father (11:2).
9 80	2 Hypocrisy. 3 Denying the revelation of the Holy Spirit (12:10). 4 Second coming of Christ.
10 89	2 hypocrites (13:15). 3 Hyperbole. 4 <i>tax collectors and sinners</i> .
13 115	1 Jews, or Hebrews
14 124	2 magnificent temple
15 133	2 Angels.
16 143	1 <i>Destruction of Jerusalem in 70 A.D.</i> 3 Golgoth, Calvary, "The Skull."
146	Resurrection Appearances of Christ.
147	Old Testament prophecy concerning Messiah.

Bibliography

Luke, Volume 1 & 2, Life Change Series (NavPress, Colorado Springs, Colorado, 1987).

The Life of Christ in Stereo, Johnston M. Cheney (Western Baptist Seminary Press, Portland, Oregon, 1969).

The NIV Study Bible, The New International Version (Zondervan Bible Publishers, Grand Rapids, Michigan, 1985).

The NIV Topical Study Bible, New International Version (Zondervan Bible Publishers, Grand Rapids, Michigan, 1989).

The Wycliffe Bible Commentary (Moody Press, Chicago, Illinois, 1977).