

The Gospel of Luke

Compiled by Dr. Kenneth Meadors

LESSON ONE

- 1) The gospel of Luke has been called the loveliest book in the world.
 - a. In some opinions, Luke is the best life of Christ ever written.
 - b. Luke was the unquestioned author.
 - i. In the ancient world, it was regular thing to attach books to famous names; no one thought it wrong.
 - ii. Luke was not a famous figure of the early Church.
 - c. Luke was a Gentile—the only New Testament writer not a Jew.
 - d. Luke was a doctor by profession (Col. 4:14).
- 2) The book was written to a man called Theophilus.
 - a. Most excellent was title given for a high official in the Roman government.
 - b. No doubt Luke wrote to tell an earnest inquirer more about Jesus.
- 3) Symbols of the gospels.
 - a. Mark is a man.
 - i. The simplest and most straightforward of the gospels.
 - ii. Its characteristic is realism.
 - iii. The nearest to being a report of Jesus' life
 - b. Matthew is a lion.
 - i. Matthew was a Jew writing for Jews.
 - ii. He saw in Jesus the Messiah, the lion of the tribe of Judah.
 - c. John is the eagle.
 - i. Eagle can fly higher than any other bird.
 - ii. Only creature who can look straight into the sun.
 - iii. John is the theological gospel
 - iv. Thoughts higher than those of any of the other gospels.
 - d. Luke is the calf.
 - i. The calf is the animal for sacrifice.
 - ii. Luke saw in Jesus the sacrifice for all the world.
 - iii. In Luke, the barriers are broken down and Jesus is for Jew and Gentile; saint and sinner.
 - iv. He is the Savior of the world.
- 4) Characteristics of Luke.
 - a. An exceedingly careful bit of work.
 - i. His Greek is notably good.
 - ii. In first few verses the work is the product of the most careful research.
 - b. Example of Luke's care is the way in which he dates the emergence of John Baptist.
 - i. In the 15th year of the reign of Tiberius Caesar.
 - ii. Pontius Pilate being governor of Judaea.
 - iii. Herod being tetrarch of Galilee.
 - iv. Herod's brother Philip being tetrarch of the region of Ituraea and Trachonitis.
 - v. Lysanias tetrarch of Abilene.
 - vi. The high priesthood of Annas and Caiaphas.
- 5) Luke is a gospel written mainly for Gentiles.
 - a. There is nothing in the gospel that a Gentile could not grasp and understand.

- b. Unlike Matthew, he is not greatly interested in the life of Jesus as the fulfillment of Jewish prophecy.
 - c. He very seldom quotes the Old Testament at all.
- 6) The Gospel of Prayer
- a. At all the great moments of his life, Luke shows us Jesus at prayer.
 - i. He prayed at his baptism (3:21)
 - ii. Before his first collision with the Pharisees (5:16).
 - iii. Before he chose the Twelve (6:12).
 - iv. Before He questioned his disciples as to who they thought he was.
 - v. Before his first prediction of his own death (9:18).
 - vi. At the transfiguration (9:29).
 - vii. Upon the cross (23:46).
 - b. Only Luke tells us that Jesus prayed for Peter in his hour of testing (22:32).
 - c. Only he tells us the prayer parables of the friend at midnight (11:5-13).
 - d. The unjust judge (18:1-8).
- 7) The Gospel of Women.
- a. Luke gives a very special place to women.
 - i. The birth narrative is told from Mary point of view.
 - ii. It is in Luke that we read of Elizabeth, of Anna, of the widow of Nain, of the woman who anointed Jesus' feet in the house of Simon the Pharisee.
 - iii. It is Luke who makes vivid the pictures of Martha and Mary and of Mary Magdalene.
 - b. It is very likely that Luke was a native of Macedonia where women held a more emancipated position than anywhere else; and that may have something to do with it.
- 8) The Gospel of Praise.
- a. In Luke the phrase praising God occurs oftener than in all the rest of the New Testament together.
 - b. Praise reaches its peak in the three great hymns that the Church has sung throughout all generations.
 - i. The *Magnificat* (1:46-55).
 - ii. The *Benedictus* (1:68-79).
 - iii. The *Nunc Dimittis* (2:29-32).
- 9) The Universal Gospel.
- a. All the barriers are down; Jesus Christ is for all people without distinction.
 - i. The kingdom of heaven is not shut to the Samaritans (9:51-56).
 - ii. Luke alone tells the parable of the Good Samaritan (10:30-37).
 - iii. The one grateful leper is a Samaritan (17:11-19)
 - b. Luke shows Jesus speaking with approval of Gentiles whom an orthodox Jew would have considered unclean.
 - c. He shows Jesus citing the widow of Zarephath and Naaman the Syrian as shining examples (4:25-27).
 - d. The Roman centurion is praised for the greatness of his faith (7:9).
 - e. "People will come from the east and west, from north and south, and will eat in the kingdom of God." (13:29).
- 10) Luke is supremely interested in the poor.
- a. The poor have the good news brought to them (7:22).

- b. He alone tells the parable of the rich man and the poor man (16:19-31).
 - c. Matthew speaks of the “poor in spirit...” Luke, “Blessed are you who are poor” (Luke 6:20).
 - d. Luke’s gospel has been called the “gospel of the underdog.”
- 11) Above all, Luke shows Jesus as the friend of outcasts and sinners.
- a. He alone tells of the woman who anointed Jesus’ feet and bathed them with her tears and wiped them with her hair in the house of Simon the Pharisee (7:36-50).
 - b. Zachaeus, the despised tax gatherer (19:1-10).
 - c. The Penitent thief (23:43)
 - d. The immortal story of the prodigal son and the loving father (15:11-32).
 - e. In Matthew, Jesus instructs his disciples to not go to the Samaritans or Gentiles; Luke omits that altogether.
 - f. Luke sees no limits to the love of God.

LESSON TWO

Luke 1:1-4

- 1) Luke's introduction is unique because it is the only place in the gospels where the author starts out by using the personal pronoun "I," which as the form that the great Greek historians all used.
- 2) Luke starts out by affirming that his gospel is the product of the most careful historical research.

Luke 1:5-25

- 1) Every direct descendant of Aaron was automatically a priest.
 - a) For most ordinary purposes, there were far too many priests.
 - i) They were divided into twenty-four sections.
 - ii) Each would serve two periods of one week each.
 - b) A priest might marry only a woman of absolutely pure Jewish lineage.
- 2) Angel appears to Zacharias to tell him that he and Elizabeth were going to be parents.
- 3) Zacharias was made dumb until John was born.

Luke 1:26-38

God's Message to Mary

- 1) In the sixth month, Gabriel appears to Mary.
 - a) Greetings, most favored of the Lord.
 - b) The Lord is with you.
 - c) Do not be afraid; you have found favor of God.
 - d) You will conceive; he will be called Jesus, the Son of the Most High God.
 - i) God will give him the throne of David his father.
 - ii) He will rule over the house of Jacob forever; there will be no end to his kingdom.
 - e) "How can this be, seeing I don't know man?"
- 2) Mary betrothed to Joseph.
 - a) Betrothal lasted for a year; as binding as marriage.
 - b) The law refers to a virgin who is a widow.
- 3) The significance of the virgin birth.
 - a) The only way Jesus could have been God born in the flesh.
 - b) He who denies that Christ is come in the flesh is antichrist.
 - c) The Immaculate Conception according to Catholic tradition refers to Mary's birth.
- 4) Mary's *Magnificat* is considered the most revolutionary document in the world.
 - a) Moral revolution.
 - i) "He scatters the proud in the plans of their hearts."
 - ii) Christianity is the death of pride.
 - b) Social revolution.
 - i) "He casts down the mighty—he exalts the humble."

- ii) Christianity puts an end to the world's labels and prestige.
- c) Economic revolution.
 - i) "He has filled those who are hungry—those who are rich he has sent empty away.
 - ii) A Christian society is a society where no one dares to have too much while others have too little, where everyone must get only to give away.
- 5) God breaks tradition by naming the son of Zacharias and Elizabeth John.
- 6) Zacharias had a great vision for his son.
 - a) The Jews look for a prophet and forerunner who would prepare the way of the Lord.
 - b) Zacharias saw his son as the one who would prepare the way for the coming of God's king.

Luke 2:1-7

The Journey to Bethlehem

- 1) Decree went out from Caesar Augustus that a census be taken of all the world.
 - a) Census for taxation as well and discovering those who were liable for compulsory military service.
 - b) Jews exempt from military; so census in Palestine predominantly for taxation purposes.
- 2) The journey from Nazareth to Bethlehem was eighty miles
 - a) Travelers brought their own food; innkeeper provided fodder for the animals and a fire to cook.
 - b) No room for Mary and Joseph in the Inn—the only place for Jesus was the cross.
 - c) Manger means a place where animals feed—either stable or feeding trough.
- 3) Angels appear to shepherds.
 - a) We bring you tidings of great joy, which will be to every people—today a Savior is born.
 - b) Sign—wrapped in swaddling clothes and lying in a manger.
 - c) Suddenly there was a crowd of heaven's host praising God and saying, "In the highest heights glory to God; on earth peace to all men.
- 4) Why shepherds?
 - a) Looked down upon by orthodox people of the day.
 - i) Unable to keep the details of the ceremonial law.
 - ii) Could not observe the meticulous handwashings and rules and regulations.
 - iii) Their flocks made constant demand on them.
 - b) It was to simple men of the fields that God's message first came.
 - i) The upper class would not have accepted him unless there was an outward indication of royalty, which would have brought instant attention to a king born as a threat to the establishment..
 - ii) Jesus had a different concept of Messiahship—not as a conquering, royal hero, but one who was destined for the cross. Knowledge of His messiahship had to be revealed.
 - iii) The shepherds who looked after the Temple lambs were the first to see the Lamb of God who takes away the sin of the world.
 - c) When a boy was born, the local musicians would congregate at the house to greet him with simple music.
 - i) Jesus was born in a stable; no such ceremony could be carried out.

- ii) Rather, the minstrels of heaven took the place of the minstrels of earth and sang the songs for Jesus that the earthly singer could not sing.

LESSON THREE

Jesus Dedicated at the Temple

- 1) Jesus underwent three ancient ceremonies every Jewish boy had to undergo.
 - a) Circumcision on the eighth day.
 - i) Such a sacred ceremony that it could be carried out on the Sabbath.
 - ii) When a boy received his name (which had already been given by the angel of God).
 - b) The redemption of the first-born.
 - i) According to the law (Exodus 13:2), every first-born male, both of human beings and of cattle, was sacred to God.
 - ii) A ceremony, the Redemption of the First-born (Numbers 18:16) in which parents could buy back the son.
 - (1) The sum of five shekels—almost a month's pay—was paid to the priest no sooner than thirty-one days after the birth of the child.
 - (2) It was to be paid shortly thereafter.
 - c) The purification of childbirth.
 - i) If boy is born, the mother is unclean for forty days; if a girl, eighty days.
 - ii) She could carry out household chores, but could not enter the Temple nor participate in any religious ceremony (Lev 12).
 - iii) At the end of that time, she had to bring to the Temple a lamb for a burnt offering; a young pigeon for sin offering.
 - iv) If she could not afford the lamb, she could bring another pigeon in its stead (technically called the Offering of the Poor).
- 2) Of all God's gifts there is none for which we shall be so answerable as the gift of a child.

Simeon and Anna at the Temple

- 1) Simeon
 - a) A good and pious man waiting for the comforting of Israel and the Holy Spirit was upon him.
 - b) The Holy Spirit told him that he would not see death until he had seen the Lord's Anointed One.
 - c) Lord let your servant depart in peace, because my eyes have seen your instrument of salvation, which you have prepared before all the people.
 - i) A light to bring your revelation to the Gentiles; and the glory of your people Israel.
 - ii) Joseph and Mary were amazed; Simeon blesses them.
 - (1) Your child is appointed for the rise and fall of many in Israel and for sign which will meet with much opposition.
 - (a) Fall comes from refusal to accept God's provision.
 - (b) Rise comes from submission to God's offerings.
 - (c) There is a conflict between accept and rejecting Christ that leads to opposition.
 - (2) A sword will pierce your soul that the thoughts of many hearts be revealed.
 - d) Two groups of people in Israel.

- i) The militant who believed that God would intervene supernaturally to make Israel, God's chosen people, supreme.
 - (1) Would be a descendant of the great king David.
 - (2) All of former glories would be revived.
- ii) The Quiet in the Land.
 - (1) No dreams of violence and power and armies.
 - (2) They believed in a life of prayer and quiet watchfulness until God should come.
- e) Simeon's words have become one of the great hymns of the Church: *Nunc Dimittis*
- 2) Anna, the prophetess.
 - a) A widow of eight-four years.
 - b) Had known sorrow but not become bitter.
 - c) She was old but had never lost hope.
 - d) She never ceased to worship.
 - e) She never ceased to pray.
- 3) Jesus in the Temple at 12 years of age.
 - a) He was hearing and asking questions of the elders of the Sanhedrin in the Temple court.
 - b) "I must be about my Father's business." (recognition of his identity).
 - c) He returned with Joseph and Mary; continued to be obedient to them.
 - d) Jesus grew in knowledge and favor both with God and with man.

Luke Chapter 3

- 1) The emergence of John the Baptist.
 - a) In the fifteenth year of the reign of Tiberius Caesar.
 - b) Pontius Pilate was governor of Judea.
 - c) Herod was tetrarch of Galilee; his brother Philip tetrarch of Ituraea and the district of Trachonitis.
 - d) Lysanias tetrarch of Abilene.
 - e) Annas and Caiaphas, high priests.
 - f) The Word of the Lord came to John, the son of Zacharias, when he was in the desert.
- 2) Political leaders.
 - a) Caesars.
 - i) Tiberius was successor of Augustus; second of Roman emperors.
 - (1) Augustus made him colleague in AD 11 or 12.
 - (2) Became sole emperor AD 14 (John emerged about 29 BC).
 - b) Political organization of Palestine.
 - i) The title tetrarch means *governor of a fourth part*
 - ii) In provinces such as Thessaly and Galatia were divided into four sections; governor of each part known as a tetrarch
 - c) Herod the Great died in 4 BC after reign of 40 years; divided kingdom between three of his sons.
 - i) Herod Antipas:
 - (1) Galilee and Peraea;
 - (2) reigned from 4 BC to AD 39.
 - ii) Herod Philip.
 - (1) Ituraea and Tracdhonitis.

- (2) Reigned from 4 BC to AD 33.
- (3) Caesarea Philippi built by him.
- iii) Archelaus.
 - (1) Judaea, Samaria, and Edom.
 - (a) A thoroughly bad king.
 - (b) Jews petitioned Rome to remove him.
 - (c) Rome installed a procurator or governor and that is how the Romans came directly to rule Judaea.
 - (d) Pilate was in power from AD 25 to AD 37.
- 3) Of Lysanias we know practically nothing.
- 4) Religious order during emergence of John the Baptist.
 - a) Priesthood of Annas and Caiaphas.
 - i) Never had been a time where there were two high priests at the same time.
 - ii) High priest was the civil and religious head of the community.
 - iii) Because of Rome, there were twenty-eight different high priests between 37 BC and AD 26.
 - (1) Annas was actually high priest from AD 7 to AD 14.
 - (a) Succeeded by four of his sons and Caiaphas was his son-in-law.
 - (b) Although Caiaphas was the reigning high priest, Annas was the power behind the throne.
 - (2) Jesus brought before was first brought before Annas because he was still the most influential priestly figure in the land.
 - b) John was regarded as the courier of the coming king.
 - i) To prepare the road.
 - ii) John: “Mend, not your roads, but your lives.”
- 5) John’s ministry in contrast to that of Jesus’
 - a) Message of repentance was John’s message.
 - b) Jesus’ message was the “good news”
- 6) Three outstanding things of John’s message.
 - a) It was a social gospel, demanding that people should share with one another.
 - b) It ordered people to not leave their jobs, but to become the best they could where they were.
 - c) John knew he was only the forerunner for the King coming afterwards.
- 7) John’s arrest and beheading.
- 8) Herod’s entangled marriages.
 - a) Herodias was the wife of Herod’s half-brother
 - b) Herodias was also Herod’s half-neice, because Herod and Herodias’ father were half brothers with different mothers.
 - c) Herodias was Herod’s sister-in-law and neice.
 - d) This was revolting to Jewish law, but who would rebuke a tyrant? John did.
- 9) The record of Jesus’ lineage in Luke differs from that reported in Matthew’s gospel.
 - a) Only Luke gives the section from Adam to Abraham; the section from Abraham and David are the same; section from David to Joseph almost completely different.
 - b) Explanations.
 - i) Both are symbolic: Matthew gives the royal descent of Jesus; Luke gives the priestly descent.

- ii) Matthew gives the genealogy of Joseph: Luke gives the genealogy of Mary.
 - iii) (The most elaborate theory): In Matthew 1:16, Joseph's father is Jacob; in Luke 3:23, it is Heli. According to the Jewish law of levirate marriage (Deut. 25:5f) if a man died childless his brother must, if free to do so, marry the widow and ensure the continuance of the line. When that happened a son of such a marriage could be called the son of either of the first or second husband. It is suggested that Joseph's mother married twice. Joseph was in actual fact the son of Heli, the second husband, but he was in the eyes of the law the son of Jacob, the first husband who had died. It is then suggested that while Heli and Jacob had the same mother they had different fathers and that Jacob's father was descended from David through Solomon and Heli's father was descended from David through Nathan (Barclay, p. 49).
- c) Interesting observation.
- i) In Luke, Jesus is identified as the son of Joseph all the way back to Adam; reflecting a universal gospel speaking to all men who descended from Adam, the founder of the human race.
 - ii) In Matthew, the lineage begins with Abraham was descends to Jesus, which is a further indication of the Jewishness of Matthew's gospel, because of the recognition of Abraham as the Jewish father. Abraham was the founder of the Jewish nation.
 - iii) Luke removes the national and racial boundaries even from the ancestry of Jesus.

LESSON FOUR

Luke 4

The Battle with Temptation

- 1) One of the greatest milestones of Jesus' life.
 - a) At twelve, he came to realize God as his father in a unique way.
 - b) During his baptism, God's approval had come of Jesus' sonship.
 - c) The temptation story shows us Jesus choosing once and for all the method by which he proposed to win men and women to God and to bring forth the Kingdom of God.
 - i) Rejecting the way of power and glory.
 - ii) Accepting the way of suffering and the cross.
 - d) The other two temptations of Jesus related to a challenge to his acceptance of the way of suffering and the cross.
 - i) To Peter: "Get behind me Satan."
 - ii) In the garden: "Let this cup pass from me."
 - e) Temptation comes only to person who is capable of the temptation.
- 2) The temptations.
 - a) Turn stones into bread.
 - i) Temptation to use your power for selfish motives.
 - ii) Man shall not live by bread alone—there's something more important than material things.
 - b) From a high mountain, satan says, "Worship me and all will be yours."
 - i) God alone is to be worshipped.
 - ii) Temptation to forego the cross.
 - iii) Temptation to compromise.
 - iv) If you want people to follow you, use your wonderful powers to give them material things.
 - c) Cast yourself down from the pinnacle of the Temple.
 - i) Must not tempt God.
 - ii) Temptation to do something sensational for the people.
 - iii) You must not make senseless experiments with the power of God.

The Spirit of the Lord is Upon Me

- 1) Anointed me to
 - a) Bring good news to the poor.
 - b) Announce release to the captives.
 - c) Recovering of sight to the blind.
 - d) Set at liberty those who are bruised (those bleeding inside)
 - e) Proclaim the acceptable year of the Lord (Jubilee)
- 2) This day this scripture is fulfilled in your ears.
- 3) Clear distinction between ministry of Jesus and John the Baptist.
 - a) Jesus brought good news.

- b) John brought doom and gloom.
- 4) Physician heal thyself.
 - a) No prophet accepted in his own country.
 - b) There were many widows in Israel in the days of Elijah, but God sent Elijah to only one.
 - c) Many lepers in Israel in times of Elisha; only report of Naaman the Syrian.
- 5) The people would have thrown Jesus over the brow of the hill, but he slipped through their midst.
- 6) Unclean spirit in the synagogue: “What have we to do with you, Jesus of Nazareth? Have you come to torment us before our time?
 - a) We know who you are.
 - b) Jesus rebuked the spirit and commanded it to come out.
 - c) The people were astonished.
 - d) Luke :40-44. Many demons shouting and saying, “You are the Son of God. You are the anointed one.
- 7) First mention of Kingdom of God in Luke.
 - a) The kingdom was three things.
 - i) Past. Will sit in the kingdom with Abraham, Isaac, and Jacob.
 - ii) Present. The kingdom of God is within you or among you.
 - iii) Future. What we pray for: “Thy kingdom come, thy will be done in earth as in heaven.
 - b) The kingdom of God is a society upon earth where God’s will is as perfectly done as it is in heaven.
 - c) There is yet a day when all will do the will of God in earth as in heaven—the consummation of the kingdom.

Luke 5

- 1) The great drought of fish.
 - a) Push out into the deep and let down your nets.
 - i) To Peter, James, and John: “From now on you will be fishers of men.”
 - ii) They left their boats and followed Jesus.”
 - b) This body of water called by three names: Sea of Galilee; the Sea of Tiberias; the Lake of Gennesaret.
 - i) Thirteen miles long by eight miles wide.
 - ii) It was 680 feet below sea level, making it an almost tropical climate.
 - c) Conditions for a miracle.
 - i) A discerning eye to see the shoal of fish.
 - ii) The spirit, though tired, willing to make an effort.
 - iii) The spirit that will attempt to do what seems to be impossible.
- 2) The leper who was healed.
 - a) Lord if you will.
 - b) Jesus: “I will.”
 - c) Go to the priest and offer what is required of the law for one who is cleansed.
- 3) Thy sins be forgiven thee.
- 4) Call of Levi the tax collector
- 5) Why do your disciples not fast?

6) New wineskins.

Chapter 6

- 1) The Sabbath was made for man; not man for the Sabbath.
 - a) Even the Rabbis believed this, meaning that they put human need in front of ritualistic law, but they did not practice it.
 - i) Came to scripture, not to learn God's will but to find proof texts to back up their own negative ideas.
 - ii) They did not bring a needy heart.
 - (1) The person who comes with no sense of need always misses the deepest meaning of Scripture.
 - (2) The law always applies to someone else until we are in the same situation with the same need.
 - b) The man with a withered hand healed.
 - i) Only Luke the physician was detailed enough to mention that the withered hand was the man's right hand.
 - ii) Only a matter of life and death could be dealt with on the Sabbath.
 - iii) Again, the Pharisees put their legal rules and regulations ahead of the love and compassion of God to heal a man on the Sabbath.
 - iv) There is always the danger of setting loyalty to a system ahead of our loyalty to God.
- 2) The call of the Twelve Disciples.
 - a) Ordinary men.
 - b) Men of diversity.
 - i) Matthew, a tax collector; traitor and renegade.
 - ii) Simon the Zealot.
 - (1) Zealots were fanatical nationalists.
 - (2) Sworn to assassinate anyone any traitor or any Roman.
- 3) To love one's enemies is the commandment most discussed and debated.
 - a) Three words for love.
 - i) Eros—passionate love.
 - ii) Phileo—love reserved for our nearest and dearest.
 - iii) Agape—unconditional love that seeks the best of others; the love that only God can give.
 - b) The Christian ethic is positive—consists not in not doing things, but in doing things.
 - i) *Do* unto others what you would have them do to you—you're taking the initiative and the action.
 - ii) There were many writers of many creeds who believed the same principle but put it in negative terms.
 - (1) Hillel, a great Jewish Rabbi: "What is hateful to thee, do not to another."
 - (2) Philo, the great Jew of Alexander: "What you hate to suffer, do not do to anyone else."
 - (3) Isocrates, the Greek orator: "What things make you angry when you suffer them at the hands of others, do not you do to other people."
 - (4) The Stoics: "What you do not wish to be done to yourself, do not you do to any other."

- (5) Confucius: “What you do not want done to yourself, do not do to others.”
- iii) The essence of Christian conduct is that it consists, not in refraining from bad things, but in actively doing good things.”
 - iv) The Christian ethic is based on going the extra mile; doing the extra thing.
- c) Reason for Christian conduct?
- i) We are made like God; acting as God would act.
 - (1) God sends rain on the just and the unjust.
 - (2) He is kind to the person who brings him joy and equally kind to the person who grieves his heart.
 - (3) God’s love embraces saint and sinner alike.
 - ii) People will give back to you.
- 4) Luke 6:39-46.
- a) Blind cannot lead the blind.
 - i) Teachers cannot lead pupils beyond their own level of achievement.
 - ii) We cannot teach what we do not know.
 - iii) Should seek leaders who can lead us further in the truth and righteousness of God.
 - iv) Followers become the fruit of the leaders.
 - v) Must be very careful about blindly following someone without the witness of the Holy Spirit.
 - vi) Paul: “Follow me as I follow Christ.”
 - vii) Leaders cannot rightfully lead people against the written Word of God.
 - viii) Loyalty to leaders stops when the leader ceases to be loyal to the Word of God.
 - b) Jesus taught that no one had the right to criticize unless we ourselves are free of faults.
 - i) We have no right to criticize at all.
 - ii) Only God is righteous enough to judge.
 - c) The mouth speaks what is in the heart.
 - i) Your speech will reflect the condition of the heart.
 - ii) Sooner or later, your speech will either vindicate you or betray you.
- 5) The wise and foolish builders.
- a) Luke speaks of the stream that comes and washes away the house.
 - b) There were rivers in Israel that dried up altogether and left a sandy bed empty of water.
 - i) In the winter, the rains come and the empty river bed becomes a raging torrent
 - ii) A foolish man finds an inviting stretch of sand and builds upon it only to discover that when winter came, his house was built in the middle of a raging river which swept it away.
 - iii) The wise man searched for a rock, where it was much more difficult to build and where it was hard labor to cut out the foundation.
 - c) The parable teaches the importance of laying the right foundation for life; the only true foundation is obedience to the teaching of Jesus
 - d) Reasons foolish builder chose unwisely.
 - i) He wanted to avoid toil.
 - ii) He was short-sighted.
 - (1) In every decision in life there is a short view and a long view.
 - (2) Happy is the person who never barter future good for present pleasure.
 - (3) Happy is the person who sees things, not in the light of the moment, but in the light of eternity.

Chapter 7

- 1) The Roman centurion who had great concern for his ill servant.
- 2) The widow of Nain (only account in the gospels). (*Luke Distinctive*)
 - a) Her son was raised from the dead by Jesus during a funeral procession.
 - i) Common for professional mourners to precede the procession.
 - ii) "He was his mother's only son."
 - b) Nain was a day's journey from Capernaum and lay between Endor and Shunem, where Elisha raised another mother's son (a greater than Elisha was here).
 - c) This is a lovely story of the love and compassion of Jesus.
 - i) To the ancient world, this show of compassion must have been a staggering thing.
 - ii) The noblest faith in the ancient world was Stoicism, which believed that the primary characteristic of God was apathy, incapable of feeling.
 - d) Added to the compassion of Jesus was the power of Jesus to raise the dead.
 - i) Common for live people, thought to be dead, to be buried alive.
 - ii) Whether Jesus had discernment that the man was not dead, or whether he was actually dead means that Jesus claimed for life a young man who had been marked for death.
- 3) Are you the Christ, or do we look for another?
 - a) Jesus' answer may not have been what John was expecting.
 - i) My armies are massing; Caesarea, the headquarters of the Roman government is about to fall.
 - ii) The sinners are being obliterated; judgment has begun.
 - iii) The wrath of God is on the march.
 - b) Jesus said the mercy of God is here.
 - i) Where pain is soothed and sorrow turned to joy, where suffering and death are vanquished, there is the kingdom of God.
 - ii) Go back and tell John that the love of God is here.
- 4) The least in the kingdom is greater than John the Baptist.
 - a) John marked the dividing line in history.
 - b) Since John's proclamation had been made, Jesus had come.
 - i) Eternity had invaded time.
 - ii) Heaven had invaded earth.
 - iii) God had arrived in Jesus and life could never be the same again.
 - c) The entry of Jesus into the world divided all time into two.
 - i) It divided life into two; before the cross and after the cross.
 - ii) If we are in Christ we become a new creation (2 Cor. 5:17).

LESSON FIVE

Jesus Anointed with Ointment

- 1) Luke's account (Luke 7:36-60). **(Somewhat different from other gospel accounts)**
 - a) One of the Pharisees desired him that he would eat with him.
 - b) There was a woman in the city which was a sinner...brought an alabaster box of ointment...and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
 - c) The Pharisee: if this man were a prophet, he would have known who and what manner of woman this is that toucheth him; for she is a sinner.
 - d) Jesus: "Simon I have something to say to you."
 - i) Parable of two men who owed a debt; one large, one small. Which of them loved the most?
 - ii) I enter into your house...
 - (1) You gave me no water for my feet...this woman washed my feet with her tears, and wiped them with her hair.
 - (2) You didn't give me a kiss...this woman has not ceased to kiss my feet.
 - (3) You didn't anoint my head with oil...this woman anointed my feet with ointment.
 - (4) Her sins, which were many, are forgiven...for she loved much.
 - (5) To whom little is forgiven, the same loves little.
 - (6) Thy sins are forgiven.
 - (7) Who is this man that he can forgive sins?
 - (8) To the woman: "Thy faith hath saved thee; go in peace."
- 2) Other references.
 - a) Mat. 26:6-13.
 - i) Jesus was in Bethany in the house of Simon the leper.
 - ii) There came a woman and poured ointment on his head...
 - iii) But when his *disciples* saw it, they had indignation...to what purpose is this waste?
 - iv) This ointment could have been sold and given to the poor.
 - v) For in that she hath poured this ointment on my body, she did it for my burial.
 - vi) Wherever this gospel is preached in the whole world, what she has done will be spoken of.
 - b) John 11:1-2.
 - i) Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
 - ii) It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.
 - c) John 12:-8.
 - i) Then took Mary a pound of ointment...anointed the feet of Jesus...wiped his feet with her hair.
 - ii) Then said Judas Iscariot, Simon's son...
 - iii) The poor you have with you always.
- 3) Two contrasts.

- a) Simon was conscious of no need and therefore felt no love...received no forgiveness.
 - i) Simon's impression of himself was that he was good man in the sight of others and of God.
 - ii) We need forgiveness of both the knowledge of *good* and *evil*.
- b) The woman was conscious of nothing else than a burning need.
 - i) She was overwhelmed by love.
 - ii) Received forgiveness.
- c) Self-sufficiency will shut us off from God.

Chapter 8

- 1) Jesus preached the good news of the kingdom.
 - a) Along with his disciples were certain women.
 - i) Mary Magdalene, from whom 7 devils had been cast out.
 - ii) Joanna, the wife of Chuza, who was Herod's agent.
 - iii) Susanna and others.
 - b) Jesus brings together those of diverse natures to live together without losing their own personalities or qualities.
 - c) The lion will lay down beside the lamb.
 - i) If the lion becomes lamb-like, that is the lamb absorbing the lion instead of the lion eating the lamb.
 - ii) Can the lion lie down with the lamb and still retain his royal ferocity?
 - iii) Can the church learn how to yoke in common harness the diverse temperaments and qualities of different people?
- 2) Parable of the seed sown in different soils.
 - a) The hard path represents the shut mind, the mind which refuses to take it in.
 - b) The shallow ground represents those who accept the word but never think it out and never realize its consequences and who therefore collapse when the strain comes.
 - c) The thorny ground stands for those whose lives are so busy that the things of God get crowded out.
 - d) The good ground stands for the good hearer. Good hearers do three things.
 - i) They listen attentively.
 - ii) They keep what they hear in their minds and hearts and think over it until they discover its meaning for themselves.
 - iii) They act upon it...they translate what they hear into action.
- 3) My mother and brothers are those who do the will of God.
 - a) The deepest relationships in life are not merely a blood relationship; it is the relationship of mind to mind; heart to heart.
 - b) True kinship develops when people have common aims, common principles, common interests and a common goal.
 - c) All mankind is our brother because God loves saint and sinner, but the deepest form of this relationship is conditioned upon our wills being in line with God's will by the help of the Holy Spirit.
- 4) Jairus' daughter healed.
- 5) The woman with the issue of blood.
 - a) Mark reports that she had spent all her money and doctors and grew increasingly worse.

- b) Luke leaves out the final phrase of Mark perhaps because he himself was a doctor!

Luke Chapter 9

- 1) Jesus sends out the twelve to preach and to heal.
 - a) Joins concern for physical and spiritual wellbeing.
 - i) Not dealing with an issue with just words, but in deeds.
 - ii) Not just dealing with issues of eternity, but with issues of this life—to change conditions on earth.
 - iii) Not just pie in the sky in the sweet by and by.
 - b) Possible to overstress material things; but it is equally possible to neglect them.
 - i) To go to the underprivileged and tell them that material things were unimportant when we ourselves live in plenty is meaningless.
 - ii) General William Booth of the Salvation Army:
 - (1) Was blamed for offering food and meals to poor people instead of the simple gospel.
 - (2) “It is impossible to comfort men’s hearts with the love of God when their feet are perishing with cold.”
- 2) The feeding of the 5000 is the only miracle recorded in all four gospels.
- 3) Who do men say that I am?
 - a) Jesus was about ready to go to the cross and needed to know if what He had been teaching had really sunk in.
 - i) Did they really understand that he was the Messiah, the Anointed One of God?
 - ii) Did they really understand the true meaning of his messiahship that was contrary to the common belief of the Jews?
 - b) God’s anointed one had come to die on a cross—not to establish the superiority of the Jewish nation through military or political power and might.
- 4) Jesus said, I *must* go to Jerusalem.
 - a) Many times in Luke that Jesus said I *must*.
 - i) I must be in my Father’s house.
 - ii) I must proclaim the good news of the kingdom.
 - iii) Yet today, tomorrow, and the next day I must be on my way.
 - b) Over and over he told his disciples, “I must go to the cross.”
Jesus knew he had a destiny to fulfill—God’s will was his will.
- 5) The Mountain Top of Glory—the transfiguration.
 - a) Peter longed to linger on the mountaintop in the glory, but there came a time that they again had to face the realities of life at the bottom of the mountain.
 - b) After his victory on Mt. Carmel, Elijah came down and ran away from Jezebel!
- 6) Again, Jesus’ emphasis on the true nature and essence of the kingdom contrary to the popular view of the Jews.
 - a) Not in earthly terms of royalty.
 - b) Must become as a child.
 - c) He that humbles himself shall be exalted.
 - d) If Lord, must be servant.
 - e) Jesus’ concept of the kingdom was one of service to others; not others serving him.

A Lesson on Tolerance

- 1) “Lord, we saw a man doing works in your name, but he is not of us.”
 - a) The prejudice of believing that others not in our camp must not be of God.
 - b) John Wesley’s stance on tolerance: “I have no more right to object to man for holding a different opinion from mine than I have to differ with a man because he wears a wig and I wear my own hair; but if he takes his wig off and shakes the powder in my face, I shall consider it my duty to get quit of him as soon as possible...The thing which I resolved to use every possible method of preventing was a narrowness of spirit, a party zeal, a being straitened in our own bowels—that miserable bigotry which makes many so unready to believe that there is any work of God but among themselves...we think and let thing.”
 - c) When John Wesley’s nephew (son of Charles) entered the Catholic Church, he wrote to him, “Whether in this Church or that I care not. You may be saved in either or damned in either; but I fear you are not born again.”
 - d) The Methodists’ invitation to the sacrament is simply, “Let all who love the Lord come here...”
- 2) The conviction that our beliefs and our methods alone are correct has been the cause of more tragedy and distress in the Church than almost any other thing.
 - a) Oliver Cromwell to the intransigent Scots: “I beseech you by the bowels of Christ, think it possible that you may be mistaken.”
 - b) “Remember that whatever your hand finds to do, someone thinks differently.”
- 3) God fulfills himself in many ways; and no individual or church has a monopoly of his truth.
- 4) Our tolerance must be based not on indifference but on love.
 - a) We ought not be tolerant because we could not care less, but because we look at the other person with the eyes of love.
 - b) Abraham Lincoln was criticized for being too courteous to his enemies and was reminded that it was his duty to destroy them. His answer was, “Do I not destroy my enemies when I make them my friends?”
 - c) Another person must never be regarded as an enemy to be destroyed but as a strayed friend to be recovered by love.

Fire From Heaven?

(Luke Distinctive) (Luke 9:54-6).

- 1) Jesus enters into Samaritan village.
- 2) Jesus sent messengers to make ready for him.
 - a) They did not receive them.
 - b) Lord, shall we call fire down from heaven like Elijah did?
 - i) Jesus rebuked them, “You know not what manner of spirit you are of.
 - ii) The son of man came not to destroy men’s lives, but to save them.

Excuses for Not Following Jesus

- 1) Follow me.
 - a) Excuses for not following Jesus.
 - i) Let me go first and bury my father (let the dead bury the dead).

- ii) Let me first say goodbye to the folks at home (no man can take hold the plow and look back).
- b) Principles.
 - i) Before you follow me, count the cost.
 - ii) Seize the moment while it is now.
 - (1) The man who wanted to wait to bury his father likely meant, “I will follow you after my father has died.”
 - (2) In everything there is a crucial moment; if that moment is missed the thing most likely will never be done at all.
 - (3) Psychologists say that every time we have a fine feeling and do not act on it, the less likely we are to act on it at all.
 - (a) The emotion becomes a substitute for the action.
 - (b) Jesus urges us to act when our hearts are stirred.
 - iii) We can't look back over our shoulders to view what is behind (taking the plow and looking back).
 - (1) There are some whose hearts are in the past.
 - (2) They walk forever looking backwards and thinking wistfully of the good old days.

LESSON SIX

Chapter 10

- 1) The Seventy sent out.
 - a) Commands.
 - i) Sent out two by twos.
 - ii) Heal those sick among you.
 - iii) Preach the kingdom of God.
 - iv) Bless the house you enter; don't go from house to house.
 - b) The number 70 was very symbolic to the Jews.
 - i) Seventy elders to help Moses.
 - ii) The number of the Sanhedrin.
 - iii) The number of nations in the world at that time.
 - c) The seventy return with joy.
 - i) The devils are subject to us.
 - ii) I saw Satan as lightning fall from heaven (cast down from his seat of power and glory).
 - (1) I saw the forces of darkness and evil defeated.
 - (2) The citadel of Satan is stormed and the Kingdom of God is on the way.
 - (3) Jesus knew that Satan had been dealt a death blow.
 - (4) Jesus could have been warning the disciples concerning spiritual pride.
 - iii) Rejoice that your names are written in heaven.
- 2) Luke 10:21-24
 - a) God has hidden spiritual things from the wise and prudent and revealed them to babes.
 - i) It has been said that the only way to write a great book is to write it with the eyes of a child who sees things for the first time.
 - ii) Christianity does not mean knowing all the theories about the New Testament; not about knowing all the theologies and the christologies.
 - iii) Christianity does not mean knowing about Christ; it means knowing Christ.
 - b) Happy are the eyes which see the things which you are seeing, for I tell you that many prophets and kings desired to see the things that you are seeing and did not see them, and to hear the things that you are hearing and did not hear them.
 - i) Jesus is the consummation of all history.
 - ii) I am the one to whom the prophets, the saints, the kings have longed for.
 - iii) Matthew continually referred to "this was done that it might be fulfilled which was spoken by the prophet saying..."
 - iv) Jesus was the peak to which history had been climbing; the goal to which it had been advancing; the dream which had always haunted men and women of God.
- 3) The Good Samaritan. Who is my neighbor? (**Luke Distinctive**)
 - a) The road from Jerusalem was a descent of 3600 feet (from +2300 to -1300 feet).
 - i) A narrow, rocky passage which made it easy for robbers to prey on passer-by-ers.
 - ii) It was called the Red or Bloody Way.
 - b) The characters of the story.

- i) The traveler was foolhardy, as anyone with any valuables usually traveled in caravans for protection.
- ii) The priest probably thought the man was dead and it was unclean to touch a dead person.
 - (1) He set the claims of ceremonial above those of charity.
 - (2) The Temple and its liturgy meant more to him than human suffering.
- iii) The Levite.
 - (1) Probably got closer than the others but feared the man could have been a decoy for the robbers.
 - (2) The Levite was not willing to take any risks to help the man.
- iv) The Samaritan.
 - (1) May not have been a Samaritan at all.
 - (a) Jesus was called a Samaritan in John 8:48.
 - (b) He could have been one who was considered a heretic and a breaker of the ceremonial law.
 - (2) No doubt a commercial traveler who was a regular visitor to the inn.
 - (a) His credit was good.
 - (b) He may have been non-religious, but he was an honest man.
 - (3) He alone was willing to help; he may have been a heretic, but the love of God was in his heart.
- c) The inquirer, “Who is my neighbor?” could have been a sincere Jew he was taught that the word ‘neighbor’ referred only to their fellow Jews.
 - i) It was illegal to help a Gentile woman in her sorest time, the time of childbirth
 - ii) —that would be bringing another Gentile into the world (similar to the present-day Arabs considering those of other faiths ‘infidels.’
- d) Lessons to be learned.
 - i) We must be prepared to help even those who have brought trouble on themselves.
 - ii) Anyone from any nation is our neighbor (more so today are we citizens of the world who are aware of the brotherhood of all men).
 - iii) Our help must be practical and not consist merely in feeling sorry, and simply saying, “Bless you my brother. I’ll be praying for you.”
 - iv) Compassion to be real must issue in deeds.
- 4) Mary and Martha. (**Recorded in John 11:1**)
 - a) Situation.
 - i) Jesus was on his way to Jerusalem to face what lie ahead.
 - ii) His whole being was taken up with the intensity of the inner battle to bend his will to the will of God.
 - iii) Martha was eager to please his by preparing a big spread.
 - iv) Mary was gave him an opportunity to reflect on spiritual matters.
 - b) Contrast between Mary and Martha.
 - i) Martha cumbered with many things
 - ii) Mary chose what was important (at least spiritually speaking).

Chapter 11

Lord Teach Us to Pray

- 1) Begins by calling God Father.
- 2) In Hebrew the name means much more than merely the name by which a person is called.
 - a) It means the whole character of the person as it is revealed and known to us.
 - b) Psalm 9:10: “Those who know your name put their trust in you.”
 - i) More than that God’s name was Yahweh.
 - ii) It means those who know the whole character and mind and heart of God will gladly put their trust in him.
- 3) The order of the Lord’s Prayer.
 - a) Give honor and glory due the Lord.
 - b) Prayer that covers all of life.
 - i) Present need—give us our daily bread.
 - ii) It covers past sin.
 - iii) It covers future trials.
- 4) Ask and Receive (**Luke Distinctive—“Friend at Midnight”**)
 - a) Man at midnight goes to ask bread from friend.
 - i) Suppose he refuses because he is disturbed.
 - ii) If he will not rise and supply him because he is his friend, he will rise and supply him because of his shameless persistence.
 - b) Ask and it will be given.
 - i) Seek and you will find.
 - ii) Knock and it will be opened to you.
 - c) If you then, who are evil, know to give good gifts to your children, how much more will your Father who is in heaven give the Holy Spirit to those who ask him.
 - d) Two lessons.
 - i) Persistence.
 - (1) Not that we have to continue to badger God for something.
 - (2) Jesus is saying that if a churlish and unwilling householder can in the end be coerced by a friend’s shameless persistence into giving him what he needs, how much more will God who is a loving Father supply all his children’s needs?
 - ii) Insistence of God to give the Holy Spirit to those who ask him.
 - e) No such thing as an unanswered prayer.
 - i) If we do not receive what we pray for, it is not because God grudgingly refuses to give it but because he has some better thing for us.
 - ii) The answer given may not be the answer we desired or expected; but even when it is a refusal it is the answer of the love and the wisdom of God.
- 5) House divided against itself—casting out devils by the power of the devil.
- 6) House cleansed from spirits.
 - a) Demons return to find empty house; brings seven more with him.
 - b) The peril of an empty house.
 - i) Not enough for us to get rid of something; we must be filled
 - ii) The best way to avoid evil is to do good.
 - iii) We never become good by not doing things, but by filling life with lovely things.
 - iv) If we’re troubled with evil thoughts, we can’t just say that we won’t think about it (fix our thoughts on it more and more), but begin to think about positive things.
- 7) (**Luke Distinctive**)

- a) When he was speaking a woman lifted up her voice from the crowd and said, “Happy is the womb that bore you and the breasts at which you sucked.”
- b) Jesus said, “Happy are those who hear the word of God and keep it.”
- 8) This generation seeks for a sign.
 - a) The men of Nineveh will rise up against this generation because they repented at the preaching of Jonah, and a greater than Jonah is here.
 - b) The queen of the south will rise in judgment with this generation because she came to seek the wisdom of Solomon, and there is someone here who is greater than Solomon.
 - c) The greatest sign that God could send was Jesus Himself.
- 9) The hypocrisy of the Pharisees.
 - a) They concentrated on externals.
 - i) Might be utterly lacking in charity and justice, but it was important to them to make sure they went through the correct motions at the correct time to be considered good in the eyes of God.
 - ii) Can be a faithful, professing Christian and have a heart of contempt and pride with no charity in dealing with others in everyday life.
 - b) They concentrated on details.
 - i) Compared to love and kindness, justice and generosity, washing of the hands and other rituals were unimportant details.
 - ii) Churches can get lost in the details of church administration and not meet the needs of the people.
 - c) They demanded of others what they themselves could not fulfill.

Chapter 12

- 1) The unforgivable sin.
 - a) By repeatedly refusing God’s word, by repeatedly taking our own way, by repeatedly shutting our eyes to God and closing our ears to him, we can come to a stage when we do not recognize him when we see him.
 - b) In such a state, repentance is impossible; you see no need to do so.
 - c) Those who fear they have committed the unpardonable sin have not because they are aware of their sin; if they would only call upon the Lord, He will hear and forgive.
- 2) The material things of life.
 - a) The rich man.
 - i) I will build bigger barns.
 - ii) Thy soul is required of you.
 - b) Don’t fret over the cares of this life.
 - i) God takes care of the sparrows.
 - ii) God clothes the lilies of the field.
 - c) Seek first the Kingdom of God; other things will be added.
 - i) Fear not little flock, it is the Father’s pleasure to give you the Kingdom.
 - ii) Where your treasure is, there your heart will be also.
 - d) All these passages have to do with anxiety and worry; never to live in a shiftless, thriftless, reckless way.
- 3) The Parable of Preparedness:

- a) Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?
 - i) V. 47 (**Luke Distinctive**). “And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.
 - ii) V. 48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.
 - iii) For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
 - b) What will be our state when the Master returns?
 - i) Our destiny in life should be fulfilled.
 - ii) We should be at peace with one another.
 - iii) We should be at peace with God.
- 4) Jesus came to bring a sword.
- a) I came not to bring peace, but division.
 - b) In one house there will be three against two—two against three.
 - i) Father against son, and son against father.
 - ii) Mother against daughter, and daughter against mother.
 - iii) Mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.
- 5) They read the signs in the sky, but why can you not read the signs of the times?
- 6) Luke 12:54-59—paying the last penny. The value of coins:
- a) The *lepton* means the smallest coin—the widow’s mite.
 - b) The *quadrans* was worth two lepta (mentioned in Mat. 5:26—“thou shalt not come out by no means until you have paid the uttermost farthing”)
 - c) The *assarion* is mentioned in Mat. 10:29 and Luke 12:6 (two sparrows sold for a penny). It was worth about four times the value of the quadrans.
 - d) The *denarius* was a day’s pay for a working man (Mat. 20:2) and was the coin that the Good Samaritan left with the innkeeper (Luke 10:25).
 - e) The *drachma* was a silver coin worth slightly more than a denarius. It was the coin which the woman lost and searched for (Luke 15:8).
 - f) The *didrachma* or *half-shekel* was worth about two days’ pay. It was the amount of the Temple tax which everyone had to pay. It was for thirty didrachmae—about two months’ wages—that Judas betrayed Jesus.
 - g) The *shekel* was worth about four days’ wages, and was the coin found in the fish’s mouth (Mat. 17:27).
 - h) The *mina* is the coin mentioned in the parable of the pounds (Luke 19:11-27). It was equal to 100 drachmae; and was the equivalent of three months’ wages.
 - i) The *talent* was not so much a coin but a weight of silver. It would take about fifteen years to earn such a sum. It is mentioned in Matthew 18:24 (the servant who was forgiven of 10,000 talents—150,000 years of wages!). Also mentioned in parable of the talents in Matthew 25:14-30 (master gave one man 5 talents, another two, and another one).

LESSON SEVEN

Chapter 13

(Luke Distinctive—Luke 13:1-5)

- 1) Luke 13:1-5. The Jewish concept of associating suffering with sin.
 - a) The disaster of the Galileans suffering at the hand of Pilate.
 - i) Pilate was using Temple money to finance a new and improved water supply to Jerusalem.
 - ii) Galileans resented this; mob scene in which Roman soldiers dealt with violence to the point of death.
 - b) The tower of Siloam.
 - i) Suggested by Jews that the tower fell on them because of their accepting God's money (Temple money) from the Romans in building the hated aqueducts.
 - ii) The tower fell on them because of the work they had consented to do.
 - c) Jesus said all would perish if they didn't repent.
 - i) Repent by accepting Jesus' concept of the Kingdom of God.
 - ii) The Jews perished in AD 70.
- 2) The woman who had a spirit of weakness for 18 years. **(Luke Distinctive)**
 - a) Synagogue vexed that Jesus had healed on the Sabbath.
 - b) Hypocrites! You loose your ox or ass from the manger on the Sabbath and lead them to drink.
 - c) Should not this daughter of Abraham be loosed from this bond on the Sabbath day?
 - d) Again, people are more important than animals, ceremonies, or rituals of religion.
 - e) Even if she had waited until the next day, Jesus was communicating that no one should suffer any longer than necessary—receive healing when it is available—today is the day of salvation. There is always a special time or opportunity for things to be received.
- 3) What is the Kingdom of God like?
 - a) A mustard seed that starts small but becomes great.
 - b) Leaven, which a woman takes and hides in three measures of meal, until the whole was leavened.
 - i) The kingdom of heaven will influence that which in contact with it.
 - ii) The kingdom of heaven works unseen.
 - iii) The kingdom of heaven works from the inside.
- 4) Keep on striving to enter into the narrow door.
 - a) I don't know you.
 - b) "We have eaten and drunk in your presence and you taught in our streets—being the member of a society based on Christian principles is not enough.
 - c) The first shall be last; the last shall be first.
 - i) The standards of heaven are not the same as the standards of earth.
 - ii) Earth's first will often be last, and its last will often be first.
 - (1) Those who are prominent in this world may have to be very humble in the next.
 - (2) Those whom no one notices here may have real significance in the world to come.
- 5) Go to Herod (that old fox). **(Luke Distinctive)**

- a) I cast out demons and I work cures today and tomorrow. On the third day my work is perfected.
- b) I must be on my way today, and tomorrow and the next day.
- c) It is not possible for a prophet to perish outside Jerusalem.
- d) Jerusalem, Jerusalem, killer of the prophets.
 - i) I wanted to gather you as a hen does her brood, but you would not.
 - ii) Your house is desolate until you say, “Blessed is he who comes in the name of the Lord.”

Chapter 14

- 1) In the gospels, there are seven incidents in which Jesus healed on the Sabbath day.
 - a) The Gospel of Luke.
 - i) Healing of Simon’s mother-in-law (4:38).
 - ii) Healing of man with withered hand (6:6).
 - iii) Healing of woman bent over for 18 years.
 - b) The Gospel of John. The healing of the paralytic at the pool of Bethesda (John 5:9).
 - c) The Gospel of Mark. The healing of the demon-possessed man in the synagogue at Capernaum (Mark 1:2).
- 2) Lesson on humility (Luke 14:7-11). **(Luke Distinctive)**
 - a) When you are invited to a marriage feast, don’t take the front seats; someone more distinguished may take your place, bringing shame and embarrassment.
 - b) If you take the lower seat, then when invited to come up higher, you will receive honor.
 - c) He who exalts himself shall be humbled; he who humbles himself shall be exalted.
- 3) When you give a dinner or banquet, don’t call your friends, or your brothers, or your kinsfolk or your rich neighbor—they’ll invite you back (don’t do something to be reciprocated).
 - a) Call for the poor, the maimed, the lame and the blind; then you will receive your repayment at the resurrection of the righteous.
 - b) Principle: Don’t do anything expecting a favor in return. Do for the glory of God, regardless of earthly reward, and you will be adequately rewarded in the next life.
- 4) A banquet was prepared, but many had excuses.
 - a) Go quickly into the streets and highways to bring in the poor, the maimed, the blind, and the lame.
 - b) Go out and compel them to come in.
 - i) Long ago Augustine used this text as a justification for religious persecution.
 - (1) Used as a command to coerce people into the Christian faith.
 - (2) Used as a defense of the Inquisition, the threat of death and imprisonment, the campaigns against the heretics, all those things which are the shame of Christianity.
 - (3) The principles should be that the love of Christ compels us (2 Cor. 5:14).
 - (4) In the kingdom of God, there is only one compulsion—the compulsion of love.
- 5) The Kingdom of God is likened to a banquet or feast—celebration.
 - a) The symbol of the kingdom was the happiest thing that human life could know.
 - b) Christians should not be afraid to enjoy themselves.
 - i) The Roman Emperor Julian spoke of the pale-faced Christians for whom the sun shone and they never saw it.

- ii) John Ruskin was given a jumping-jack as a present and a pious aunt took it away from him, saying that toys were no things for a Christian child.
- iii) The Principal of Trinity College, W. M. Macgregor, founded a school where no games were allowed in the school or on the grounds—“he who plays when he is a child will play when he is a man.”
 - (1) There were no holidays.
 - (2) Children arose at 4 AM and spent the first hour of the day in prayer and meditation.
 - (3) On Friday, they fasted until three in the afternoon.
- c) John Locke defined laughter as “a sudden glory.”
- d) There is no healthy pleasure which is forbidden to a Christian, for a Christian is like someone who is forever at a wedding feast.
- e) Tony Campolo wrote a book, “The Kingdom of God Is a Party.”
- 6) Counting the cost.
 - a) Who will build a tower without first sitting down and counting the cost?
 - b) Who will go to war without determining how many men are needed to win the battle?

Chapter 15

- 1) No chapter of the New Testament so well known and so dearly loved as Luke 15. It has been called “the gospel in the gospel.” (A capsule of the essence of the good news Jesus came to tell).
- 2) Parables
 - a) Lost sheep.
 - i) Jesus accused of eating with sinners and tax-collectors.
 - (1) A man will leave the 99 to seek the 1.
 - (2) There will be more joy in heaven over one sinner who repents more than over ninety-nine just people who have no need of repentance.
 - ii) There was a complete barrier between the Pharisees and the People of the Land.
 - (1) Trust no money to them.
 - (2) Take no testimony.
 - (3) Never trust with a secret.
 - (4) Do not appoint him guardian of an orphan.
 - (5) Do not make him the custodian of charitable funds;
 - (6) Do not accompany him on a journey.
 - (7) A Pharisee was forbidden to be the guest of any such man or to have him as his guest.
 - (8) It was the deliberate Pharisaic aim to avoid every contact with the people who did not observe the petty details of the law.
 - iii) Instead of “rejoicing in heaven over one sinner saved,” the Pharisee would rejoice over one sinner obliterated before God.
 - iv) Looked forward to the destruction of the sinner, not his salvation.
 - b) The Lost Coin
 - i) The woman swept the whole house until it was found.
 - ii) When it was found, she called for her neighbors to rejoice with her.
 - c) The Story of the Loving Father (*Luke Distinctive*)

- i) The two sons.
- ii) The Prodigal son took his inheritance.
 - (1) Spent it all on riotous living.
 - (2) Spent time in the hogpen.
 - (3) When he came to himself.
 - (a) Jesus believed that being away from God prevented people from being truly themselves.
 - (b) He believed that we are never essentially ourselves until we come home to God.
 - (4) Was willing to take the lowest rank as a hired servant (lower than a slave; slave often treated as family; hired servant could be relieved in one day's notice).
 - (5) The father rejoiced that his son had returned.
 - (a) The robe stood for honor.
 - (b) The ring for authority.
 - (c) Shoes were for family members only; not for slaves or servants (shoes were a sign of freedom—"When all God's chillum got shoes...")
 - (6) Should rightfully be called the Parable of the Father's Love, not the Parable of the Prodigal Son.
 - (a) The son is not the hero; the father is.
 - (b) Tells us about a father's love; not a son's sin.
 - (7) The father forgave without any recriminations.
 - (a) Some are forgiven as a favor.
 - (b) Some are forgiven but are reminded by hint, word, or threat of the sin being held over them.
 - (c) Abraham Lincoln responded to the question, 'how will you treat the rebellious southerners when they had finally been defeated and had returned to the Union.' His reply was, "I will treat them as if they had never been away."
 - (8) The elder son.
 - (a) Attitude reflected years of obedience as grim duty and not of loving service.
 - (b) Attitude of lack of sympathy; refers to the prodigal, not as his brother, but as *your* son.
 - (c) His reference to harlots could have been suspicion of what he himself would have done.

Chapter 16

- 1) Faithfulness.
 - a) The unjust steward who had been fired for wasting his master's goods.
 - i) He gave cut deals to the debtors, which would make friends with them in case he needed them later.
 - ii) He was applauded by his master.
 - (1) The lord commended the unjust steward because he had done wisely.
 - (2) The children of this world are wiser than the children of light.
 - iii) Make friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

- b) He that is faithful in that which is least is faithful also in much; he that is unjust in the least is unjust also in much.
 - c) If you haven't been faithful in the unrighteous mammon, who will commit to your trust the true riches? (NIV—"so if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?")
 - d) If you have not been faithful in that which is another man's who shall give you that which is your own?
- 2) No man can serve two masters.
 - a) You cannot serve God and money.
 - b) What is highly valued among men is detestable in God's sight.
 - 3) **(Luke Distinctive: Luke 16:14).** The Pharisees deride Jesus over his lesson on God and money.
 - a) The Pharisees, who were covetous, heard all these things: and they derided him. And he said unto them,
 - b) Ye are they which justify yourselves before men; but God knows your hearts; for that which is highly esteemed among men is abomination in the sight of God.
 - 4) The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.

The Rich Man and Lazarus.

(Luke Distinctive)

- 1) The only parable with a specific name.
- 2) Roles in afterlife reversed.
 - a) Poor man carried into bosom of Abraham.
 - b) Rich man was tortured in hell.
 - i) Send Lazarus to cool my tongue with water.
 - ii) I am in anguish in this fire.
- 3) Between you and us is a great gulf fixed with no crossing over.
 - a) Jesus was speaking in terms of an Old Covenant order.
 - b) Jesus has bridged the gap.
- 4) Send Lazarus to warn my brothers.
 - a) They have Moses and the prophets, and apparently they didn't listen to them.
 - b) If they won't listen to Moses and the prophets, they will certainly not believe one sent back from the dead (which would have been even more unbelievable than Moses).
- 5) The concept of hell.
 - a) In the Old Testament, it was sheol, or the grave.
 - b) In the New Testament, it was Gehenna.
 - c) The real torment of hell is separation from the presence of God, which is most likely total darkness and a very cold (lack of warmth) place.
 - d) Hell has to be redemptive.
 - i) God's dealings with us are always redemptive; this is God's nature.
 - ii) Ultimately, the kingdom will be delivered up to the Father when every enemy is conquered.
 - (1) The last enemy is death.

- (2) The Second Death of Rev. 20:13-14. “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.”
- iii) Philippians 2: 9-11. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.
- iv) Every man will be resurrected in his own order.
 - (1) Those who are saved, are ushered into the presence of God.
 - (2) For the unsaved, there is a place of torment; hell.
 - (3) Hell is not the same as the Lake of Fire.
- e) Fire.
 - i) God is a consuming fire.
 - ii) Everything that can be burned will be burned so that only that which is God remains.
- f) All have been reconciled and redeemed through the blood of Jesus; not all are saved.
 - i) We are reconciled through his death, but through his life
 - ii) Salvation comes through accepting the Lord Jesus Christ.
- g) Colossians 2:20. “And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”
- 6) What was the rich man’s sin?
 - a) He could not look upon the world’s grief and feel any grief.
 - b) He looked at a fellow human being, hungry and in pain, and did nothing about it.
 - c) He was a man who never noticed.

LESSON EIGHT

Chapter 17

- 1) Impossible that offences come, but woe be to them by whom they come.
- 2) V. 3-5.
 - a) Take heed to yourselves. If your brother sins, rebuke him; and if he repents, forgive him.
 - b) Even if he sins against you seven times in the day, and if seven times he turns to you, saying, "I repent," you must forgive him."
 - c) "Lord, give us faith."
- 3) **(Luke Distinctive: The Servant's wages)**
 - a) If any of you has a slave plowing or watching the flock, and the slave comes in from the field, will he say, 'Come at once and take your place at the table;' or will he say, 'get ready my evening meal, and gird yourself and serve me, until I eat and drink, and after that you shall eat and drink yourself'?"
 - b) Does he thank the servant because he has done what he was ordered to do?
 - c) When you have done everything you were ordered to do, say, "We are unworthy servants. We have done what it was our duty to do."
 - d) Interpretation:
 - i) We can never put God in our debt and can never have any claim on him.
 - ii) When we have done our best, we have done only our duty.
- 4) The healing of the ten lepers. **(Luke Distinctive)**
 - a) Jesus have mercy on us.
 - b) Jesus tells them to go show themselves to the priest.
 - c) Only one (a Samaritan) turned back to glorify God and to give thanks.
 - d) All ten were healed; the lone leper who praised was declared "whole."
 - e) A common crisis had brought Jews and Gentiles together.
- 5) The signs of Jesus' coming.
 - a) The kingdom of God is near at hand; not far off.
 - b) Jesus will come as a flashing lightning lights up the sky from one side to another.
 - c) As it was in the days of Noah.
 - i) Eating, drinking, marrying until Noah went into the Ark.
 - ii) The flood came and wiped them all out.
 - d) As it was in the days of Lot.
 - i) Eating, drinking, buying, selling, planting, building.
 - ii) Fire and brimstone rained from heaven and wiped them all out.
 - iii) If on that day anyone is on the housetop, and his goods are in the house, don't come down to get them.
 - (1) If anyone is in the field, let him not turn back.
 - iv) Remember Lot's wife.

Chapter 18

- 1) The Parable of the Unjust Judge. **(Luke Distinctive)**
 - a) Two characters.

- i) The judge.
 - (1) This judge was one of the paid magistrates appointed either by Herod or by the Romans.
 - (2) Such judges were notorious; only those with influence and money had hope of ever getting a case settled.
- ii) The widow.
 - (1) Represented all who were poor and defenseless.
 - (2) Obvious that without influence or money, she would find no justice.
- b) The judge avenged her because of her persistence.
- c) This parable is similar to the Parable of the Friend at Midnight.
 - i) Neither is insinuating that God was unjust or unaccommodating.
 - ii) These parables are contrasted these parables with God.
 - iii) If an unjust judge can be wearied into giving a widow justice, how much more is God willing to accommodate our needs?
- 2) The self-righteous Pharisee.
 - a) A Pharisee and a tax-collector went to the temple to pray.
 - b) The Pharisee stood and prayed that he was not like that sinner.
 - i) I fast twice a week.
 - ii) I give a tenth of all I get.
 - c) The publican (tax-collector) stood afar off praying, "O God, be merciful to me a sinner."
 - d) The publican went home accepted with God rather than the other because of his humility.
- 3) Whoever does not accept the Kingdom of God like a little child will enter it.
- 4) A ruler asks Jesus what he must do to inherit eternal life.
 - a) Sell all you have and give to the poor.
 - b) Why such a demand?
 - i) He no doubt was living selfishly.
 - ii) He was rich yet he gave nothing away.
 - iii) His real God was his comfort and he worshipped his own possessions and wealth.
 - c) From the apocryphal gospel called the *Gospel according to the Hebrews*:
 - i) "Go sell all that you have; give to the poor; follow me.
 - ii) Why do you say that you have obeyed the law and the prophets? It is written in the law that you must love your neighbor as yourself. There are many brothers of yours, sons of Abraham, who are dying of hunger, and your house is full of many good things, and not one single thing goes out of it to them."
 - d) Easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom; yet, nothing is impossible with God.
- 5) Jesus is on his way to Jerusalem.
 - a) He spoke of his impending death, but they did not understand him.
 - b) A blind man cries out for Jesus to have pity on him.
 - i) He was rebuked and told to be quiet.
 - ii) Receive your sight; your faith has made you whole.
 - iii) He received his sight, followed Jesus, and glorified God.

Chapter 19

- 1) Zacchaeus the tax-collector.

- a) Jesus told him he was coming to his house.
 - b) Jesus was scorned for associating with a sinner.
 - c) Zacchaeus gave proof that he was a changed man.
 - i) Gave half of his wealth to the poor.
 - ii) Returned four times what he had defrauded people (made restitution).
 - iii) Zacchaeus very well had given up all he had to follow Jesus.
- 2) The Parable of the King who trusted his servants with talents.
- a) He called his ten servants and delivered them ten pounds (one each).
 - b) Occupy until I come.
 - c) After the nobleman's return, he called each of his servants to see what they had done with what was given them.
 - i) First servant.
 - (1) Your pound has gained ten.
 - (2) Well done, faithful servant; rule over ten cities.
 - ii) Second servant.
 - (1) Your pound has gained five.
 - (2) Well done faithful servant; rule over five cities.
 - iii) The third servant.
 - (1) Here is your pound that I have kept intact.
 - (2) The one pound was taken away from him and given to the man who had earned ten pounds.
 - d) Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
- 2) Blessed is the King that comes in the name of the Lord.
- a) Pharisees asked Jesus to rebuke his disciples.
 - b) If these should hold their peace, the stones would immediately cry out.
- 3) If thou had known this thy day; the things which belong unto thy peace.
- a) They are now hidden from your eyes.
 - b) Your enemies will overcome you; lay you even with the ground and your children with you.
 - c) They shall not leave one stone upon another, because you knew not the time of your visitation.

Chapter 20

- 1) Jesus continued to teach in the temple, preaching the gospel of the kingdom.
 - a) By what authority do you these things?
 - b) Was the baptism of John from heaven or of men?
 - i) If we say, from heaven, he will ask why we didn't believe him.
 - ii) If we say of men, the people will stone us.
- 2) A planted vineyard left to husbandmen.
 - a) Servant sent to receive fruit, but was beaten and sent away empty.
 - b) Another servant was sent away shamefully and empty.
 - c) A third servant was wounded and cast out.
 - d) The owner of the vineyard sent his son.
 - i) Surely, they will honor him.

- ii) They cast the son out and killed him.
- e) The owner of the vineyard will come and destroy these husbandmen and give the vineyard to others.
- 3) The stone that the builders rejected has become the head of the corner (another gospel stated that a rock of offense was laid; blessed is he who is not offended).
 - a) Whosoever falls upon this stone shall be broken.
 - b) On whomsoever it shall fall, it will grind him to powder.
- 4) Render to Caesar what is Caesar's; to God what is God's.
- 5) The Sadducees come to Jesus questioning him about the resurrection.
 - a) God is the God of Abraham, Isaac, and Jacob.
 - b) God is the God of the living, not of the dead.

Chapter 21

The Fall of Jerusalem and the Temple

- 1) It was a comment of the splendor of the Temple that moved Jesus to prophesy.
 - a) In the Temple the pillars of the porches and of the cloisters were columns of white marble, forty feet high, each made of one single block of stone.
 - b) Of the ornaments, the most famous was the great vine made of solid gold, each of whose clusters was as tall as a man.
 - c) Josephus (*The Jewish Wars*, Book 5, Section 5): "The outward face of the Temple in its front wanted nothing that was likely to surprise either men's minds or their eyes, for it was covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendor, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays."
 - d) It was unthinkable to the Jews that the glory of the Temple should be shattered to dust.
- 2) The Fall of the Temple and of Jerusalem in 70 AD.

Chapter 22

- 1) Satan enters into Judas.
- 2) The last meal together.
- 3) Strife among the disciples as to who would be great (Luke 22:24-30).
 "Strife arose among them about which was to be considered the greatest. Jesus said to them, 'the kings of the Gentiles exercise lordship over them and those who have authority over them claim the title of Benefactor. It must not be so with you; but let him who is greatest among you be as the youngest; and let him who is the leader be as him who serves. Who is the greater? He who sits at the table, or he who serves? Is it not he who sits at table? But I am among you as one who serves. You are those who have stayed with me in my tribulations; and I assign to you a kingdom, just as my Father has assigned one to me, that you may eat and drink at my table in my kingdom; and you will sit upon thrones judging the twelve tribes of Israel.'"
- 4) Peter.
 - a) Satan has desired to sift you as wheat, but I have prayed for you.
 - b) When you are strengthened, strengthen your brothers.
 - c) Lord, I will go with you even to death.

- d) Before the cock crows twice, you'll deny me three times.
 - i) To Peter's credit, he was around when others weren't.
 - ii) In spite of his denial, he was fundamentally loyal; he was passionately devoted to Jesus.
- e) Sell your cloak and buy a sword.
 - i) Lord, there are two.
 - ii) That is enough.
- 5) Jesus' prayer in the garden.
- 6) Judas' betrayal.
- 7) The assembly of the elders, the chief priests and the scribes lead him away to the Sanhedrin.
- 8) Trial before Pilate.
 - a) The Jews had no power to carry out the death sentence.
 - b) In the Sanhedrin, the charge was religious (blasphemy), but before Pilate, the charge was political.
 - i) Charged with seditious agitation.
 - ii) Charged with encouraging the people not to pay tribute to Caesar.
 - iii) With assuming the title of king.
 - c) Pilate thought he saw a way out.
 - i) Galilee was under the jurisdiction of Herod Antipas, who was in Jerusalem for the Passover.
 - ii) Jesus remains silent before Herod.
 - d) The Jews threatened to blackmail Pilate.
 - i) Under impartial Roman justice, any province had the right to report a governor to Rome for misgovernment.
 - ii) The Roman government could not afford to tolerate in their far-flung empire a civil disorder.
 - iii) If you release this man, you're no friend of Caesar's.
- 9) The road to Calvary.
 - a) Simon the Cyrenian carries his cross.
 - b) Jesus is crucified.
 - c) Darkness covers the land from noon to 3 PM.
 - d) The Veil of the Temple was rent.
 - e) Jesus died with a shout of triumph, "It is finished."
- 10) The Resurrection.
- 11) The men on the road to Emmaus.
 - a) They talked about Jesus' death, not realizing that Jesus was with them.
 - b) They recognized him when they sat down to break bread.
 - c) "Did not our hearts burn within us as he talked to us about the Scriptures?"
- 12) Jesus Appears in Upper Room
 - a) Handle me and see, for a spirit has not flesh and bones as you see that I have.
 - b) He ate with his disciples.
 - c) He opened their minds so that they understood the Scriptures.
 - d) I send you the promise of my Father; stay in the city until you be clothed with power from on high.
- 13) The Ascension of Christ.
 - a) Jesus raised his hands and blessed them.

- b) The disciples worshipped him; returned to Jerusalem with great joy; and they were continually in the Temple praising God.