

THE
DISCIPLESHIP
PLACE



Gospel of Luke

CHURCH OF  THE NAZARENE

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CLT Bible Study

GOSPEL OF LUKE

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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. For example, in Chapter 2, section A entitled "The Vision of Zechariah," read Luke 1:5-25. This is very important. The study outline will help you understand these particular Bible verses, but it does not tell everything in the Scripture.
4. **IMPORTANT:** Note that scriptures from the Gospel of Luke do not have the book's name. If the Bible reference is (1:31), this means you will find this verse in the Gospel of Luke. Other books of the Bible will include the name in the reference, for example Colossians 4:14 and 2 Timothy 4:11 in chapter 1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. Mark your Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter you will find a list of the words in the order in which they were introduced. Additionally, at the end of the book, all of the words and pronunciations will be listed alphabetically.

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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OUTLINE

Chapter 1. The Man and the Book (Luke 1:1-4)

- A. Luke the Man
- B. Luke the Book

Chapter 2. The Birth and Boyhood of the Son of Man (Luke 1:5-2:52)

- A. The Vision of Zechariah
- B. The Vision of Mary
- C. Mary's Song of Praise
- D. His Name Is John
- E. The Prophecy of Zechariah
- F. The Birth of the Perfect Man
- G. The Visit of the Shepherds
- H. The Blessings of Simeon and Anna
- I. The Lost Child

Chapter 3. The Presentation and Preparation of the Son of Man (Luke 3:1-4:32)

- A. The Preaching of the Forerunner
- B. The Baptism of the Son of God
- C. The Genealogy of the God-Man
- D. The Temptation of the Son of Man
- E. The Rejection of the Son of Man

Chapter 4. The Power and Persuasion of the Son of Man (Luke 4:33-6:16)

- A. Manifestations of His Power
- B. The Calling of the Disciples

Chapter 5. The Words and Works of the Son of Man (Luke 6:17-9:43)

- A. The Sermon of the Plain
- B. Miracles of Healing
- C. Jesus' Evaluation of John the Baptist
- D. Words of Wisdom
- E. More Miracles
- F. Peter's Confession of Christ
- G. The Transfiguration of Christ
- H. Another Great Miracle

Chapter 6. More Words and Works of the Son of Man (Luke 9:44-15:32)

- A. Important Truths
- B. A Physician's Miracle
- C. More Great Teachings
- D. The Three Losses

Chapter 7. Further Words and Works of the Son of Man (Luke 16:1-21:38)

- A. Enduring Truths
- B. Healing and Salvation
- C. The Heart of the Gospel
- D. The Beginning of the End
- E. A Chapter of Questions
- F. The Challenge of Christ's Return

Chapter 8. The Suffering and Crucifixion of the Son of Man (Luke 22:1-23:56)

- A. Judas's Betrayal
- B. The Last Supper
- C. Farewell Advice
- D. The Suffering Son
- E. The Failure of Friends
- F. The Animosity of Jesus' Enemies
- G. The Death of the God-Man

Chapter 9. The Resurrection and Revelation of the Son of Man (Luke 24:1-53)

- A. The Empty Tomb
- B. Burning Hearts
- C. Not a Ghost
- D. The Words of Moses
- E. The Last Command
- F. The Last Look

Study Questions

Pronunciation Guide

CHAPTER 1

The Man and the Book (Luke 1:1-4)



NOTES

A. LUKE THE MAN

1. What we learn from the Bible.

Let's meet Luke. We might call him Dr. Luke. The apostle Paul referred to him as "our dear friend Luke, the doctor" (Colossians 4:14). From the Bible we learn the following:

- a. Not only did Paul refer to Luke as a doctor, but Luke used medical terms and Greek words for various diseases. This shows that he was a doctor who was trained in the medical schools of his time.
- b. Luke's name, his background, and his use of the Greek language probably indicate that he was born in Greece.
- c. Luke's use of nautical terms (Acts 27) shows that he was a skilled sailor who knew and loved ships. Luke was probably, at least for a time, a ship's doctor.
- d. Luke's use of the Greek language was excellent. His care in describing delicate situations indicates that Luke was both a man of culture and a scholar.
- e. Luke was a loyal and faithful friend to Paul. Luke was even willing to sacrifice his personal career to further the gospel that Paul was preaching. When other people abandoned Paul when he was an aged prisoner, Luke remained loyal to him (2 Timothy 4:11).

2. What we learn from secular sources.

- a. Many writers suggest that Luke was actually an artist. His skill in using words and his knowledge of culture make this a possibility.
- b. Luke possibly attended the university of Tarsus [TAHR-sus] in Paul's hometown. Some scholars believe that Luke and Paul may have been students together at the university. They may have become acquainted as young adults.
- c. Luke refers to Theophilus [thee-AH-fuh-lus] as "most excellent" (1:3). This is the same as Your Excellency, which suggests that Luke knew men of high rank. Luke, therefore, was probably a Roman citizen. Some scholars believe that Theophilus was Luke's patron, a person who helped Luke financially and helped him become a Roman citizen (Acts 22:28).



- d. Luke may have been an unbeliever, a person who did not believe in the God of the Jews. If this is true, Luke would be one of the first converts to Jesus Christ.
- e. Luke was a man of culture, an artist, a doctor, and a nobleman with a common touch. He was true to his friend Paul when Paul needed friendship. Luke was Greek and had the Grecian religious ideal of a perfect man. He had not found this ideal among the gods of the Greeks. But in Jesus Christ, Luke found his Ideal, the Perfect Man, who is also the Son of God.

B. LUKE THE BOOK

1. The primary reason for the writing of the Gospel seems to have been for Theophilus, Luke's patron and friend (1:3). Luke wanted to write a well-documented account of the ministry of Jesus Christ (1:3-4).
2. But Luke was also writing for the entire Gentile [JEN-tiel] church under the inspiration of the Holy Spirit. He wanted to present the Christ who had been revealed to Him and whose human life Luke had studied diligently.
3. Luke wrote to set forth the Son of Man as the Living Word. Son of Man was Luke's favorite term for Jesus. Luke used it frequently, at least 25 times in his Gospel. (5:24, 6:5, 6:22, 7:34, 9:22, 9:26, 9:44, 9:58, 11:30, 12:8, 12:10, 12:40, 17:22, 17:24, 17:26, 17:30, 18:8, 18:31, 19:10, 21:27, 21:36, 22:22, 22:48, 22:69, 24:7.)
4. For the Greeks, Luke sets forth Jesus as the Perfect Man. But Luke also calls Jesus
 - the Son of God (1:35)
 - Son of the Most High (1:32)
 - the Savior (2:11)
 - Christ the Lord (2:11)
 - the Holy One of God (4:34)

Luke's Gospel presents the Son of Man as the Perfect Man, the Ideal Pattern. But the book also shows Jesus as the Savior who is seeking people who are lost. Jesus is One who unites both God and man—the God-Man.

Tarsus [TAHR-sus]

Theophilus [thee-AH-fuh-lus]

Gentile [JEN-tiel]

CHAPTER 2

The Birth and Boyhood of the Son of Man (Luke 1:5-2:52)



NOTES

A. THE VISION OF ZECHARIAH (1:5-25)

1. Zechariah [ZEK-uh-RIE-uh] was an aged priest (1:5). He and his wife, Elizabeth, did not have any children (1:6-7).
2. One day he saw an angel of God while he was doing his priestly duty in the Temple (1:8-11). Often a person's obedience and faithfulness to his or her duties bring a vision of a larger glory. The angel promised Zechariah that in his old age he would have a child (1:13). He was to name the child John (1:13). And this child would be the forerunner of the Messiah [muh-SIE-uh] (1:14-17).
3. Zechariah was amazed at the promise and could hardly believe it. (1:18). The angel named Gabriel [GAY-bree-ul] told Zechariah he would be unable to speak until the day the child would be born. (1:19-20).
4. When the people realized that Zechariah could not speak, "they realized he had seen a vision in the temple" (1:21).
5. Later Elizabeth became pregnant which fulfilled the promise from the angel Gabriel (1:23-24).

B. THE VISION OF MARY (1:26-38)

1. Six months later, the angel Gabriel visited the Virgin Mary in the town of Nazareth [NAZ-uh-ruhth] (1:26-27). The angel also promised Mary a child and told her to give Him the name Jesus (1:31). The child would be called "the Son of the Most High" (1:32). He would also fulfill the promise concerning the throne of King David (2 Samuel 7:8, 13-16; Psalm 132:11-12).
2. Mary asked the angel, "How can this be . . . since I am a virgin?" (1:34). This was not a question of unbelief. Rather, it was a simple question of *how* can it happen.
3. The angel explained that the Holy Spirit would cause this to happen. The child would be called "the Son of God" (1:35). Gabriel also told Mary about the child her relative Elizabeth was expecting. The angel declared, "Nothing is impossible with God" (1:36-37).



NOTES

4. Then Mary reverently submitted to the will of God (1:38). We should not argue with God but gladly accept His will and way for us.

C. MARY'S SONG OF PRAISE (1:39-56)

1. After the angel's visit, Mary went to a town in Judea [jew-DEE-uh] to visit her cousin Elizabeth (1:39). Elizabeth knew that Mary's baby was a special child. Elizabeth said, "Blessed are you among women. . . . But why am I so favored, that the mother of my Lord should come to me!" (1:41-45)
2. Mary then praised the Lord (1:46-55). Many Bible scholars call this a song or the Magnificat [mag-NIH-fih-kaht]. In Mary's words, we read of a social gospel that really works. In these verses, God's power is working through His Son, Jesus, and through His people to help others in need.

D. HIS NAME IS JOHN (1:57-66)

1. The forerunner of Jesus is born (1:57). Friends of Elizabeth and Zechariah want to give the baby a name out of family tradition (1:59).
2. Today we sometimes name our children by whatever sounds good to us. The significance of family names is not as important in our culture as in biblical times. In the Jewish culture, family names were very important.
3. Elizabeth insisted that her baby's name would be John. Then Zechariah confirmed the name and immediately he was able to speak again (1:60-64).

E. THE PROPHECY OF ZECHARIAH (1:67-80)

1. Zechariah prophesied to the people (1:67). His prophecy had several great truths about Jesus.
 - a. Jesus is a Redeemer (1:68).
 - b. Jesus is a "horn of salvation" (1:69). The horn is a symbol of strength.
 - c. Jesus saves us from our enemies (1:71).
 - d. Jesus enables us to live in holiness and righteousness all the days of our life (1:74).
2. Zechariah's prophecy also included his own son. John will prepare the way for this great Redeemer who will bring salvation from sin (1:76-77). This Redeemer will shine light on those living in darkness (1:79). Thank God that the gospel always brings light to people in darkness.



NOTES

F. THE BIRTH OF THE PERFECT MAN (2:1-7)

1. Caesar Augustus [SEE-zer ah-GUS-tus] declared that “a census should be taken of the entire Roman world” (2:1). All people in the Roman Empire had to return to the home of their ancestors to register. God will move an empire, if necessary, to keep His word.
2. Joseph and Mary left Nazareth to go to Bethlehem [BETH-luh-hem]. This was important since Joseph was a descendant of King David (2:4). This fulfilled the prophecy in Micah 5:2.
3. When Joseph and Mary arrived in Bethlehem there was no room in the inn (2:7). This is often true today. There is room for everything except Jesus Christ. People can make room for Christ in their lives if they will.
4. Jesus was born in a most humble setting. Joseph and Mary found shelter in a stable, a place where livestock were kept. We know this from the fact that Mary placed Jesus “in a manger” (2:7). The Messiah, the Son of God, the Perfect Man, was laid in the place where cattle ate food. Truly, He was the Son of Man.

G. THE VISIT OF THE SHEPHERDS (2:8-20)

1. An angel announced the arrival of the Messiah to shepherds (2:8-9). The announcement was not made to priests and church leaders. It was made to men who were simple and lowly. The Jewish rabbis condemned the shepherds because of their poverty and ignorance. Yet, the heavenly visitor surprised the shepherds with the “good news of great joy” (2:11). Then a choir of angels joined in praise to God (2:13-14).
2. The promise to the shepherds was once again a Savior (2:11). The one who came was not a philosopher, not a teacher, not an example. Thank God, He was all of these. But He was more than these. He was a Savior, Christ the Lord.
3. The shepherds hurried to Bethlehem and found the Savior. He was in a manger just as the angel said (2:16). The shepherds then became witnesses of this good news. They spread the word that Jesus the Christ was born (2:17-19). They praised and glorified God (2:20).



NOTES

H. THE BLESSINGS OF SIMEON AND ANNA (2:21-38)

1. When Jesus was eight days old, He was presented at the Temple for the circumcision ceremony (2:21). This was required by Jewish law (Genesis 17:10-14). At this time He was named Jesus (2:21).
2. Mary had to have a purification ceremony as required by the Law of Moses (Leviticus 12:1-8). The offering Mary brought (2:24) is significant as it was the smallest permitted by law. This shows the poverty of the holy family. Though the offering was not large, it was brought willingly and it was appropriate.
3. Simeon [SIM-ee-un] was a righteous man who lived in Jerusalem [juh-REW-suh-lum]. He had received a revelation that he would not die until he had seen the Messiah (2:26). Take note of the term used—"the Lord's Christ" (2:26). Jesus was the Child of Almighty God, the wonderful Lord of creation. This is clear proof of the deity of Jesus. Simeon took Jesus in his arms and offered praise to God (2:28). Simeon declared that Christ would be a light for the Gentiles (2:32).
4. Anna was a prophetess who was very old (2:36). She rejoiced that redemption had come in the form of the Babe of Bethlehem (2:38).
5. Joseph and Mary returned "to their own town of Nazareth" (2:39). Jesus grew up in this village like other children. Yet, He was "filled with wisdom, and the grace of God was upon him" (2:40).

I. THE LOST CHILD (2:39-52)

1. Jesus went with His parents to Jerusalem for the Passover Feast when He was 12 (2:41-42). But on the trip home Jesus was not with His parents. He was lost. Mary and Joseph returned to Jerusalem to look for Him. They spent three days in their search. Finally, they found Him in Temple with the teachers of the Law (2:45-46).
2. This story has an important meaning for us today. Jesus Christ may be lost by us as we are involved with social pleasures. Or He may be lost as we go about our daily business. But the way to find Him again is following Mary and Joseph's example. We must retrace our footsteps with diligence and careful searching (2:45-48).
3. Mary was obviously upset with Jesus. She said, "Son, why have you treated us like this?" (2:48). Jesus' answer was one His parents did not understand (2:49).



NOTES

4. Jesus was about His Father's business. Mary and Joseph too caught up in their own frustration, failed to understand Jesus' words.
5. Jesus subjected himself to family discipline (2:51). Obedience in the home helps to determine a person's success in life.
6. Jesus increased in a fourfold way (2:52):
 - a. In wisdom—the mind.
 - b. In stature—the physical body.
 - c. In favor with God—the spiritual life.
 - d. In favor with men—the social graces.
 - e. If we follow Jesus faithfully, we may also grow in all of these ways.

Zechariah [ZEK-uh-RIE-uh]

Messiah [muh-SIE-uh]

Gabriel [GAY-bree-ul]

Nazareth [NAZ-uh-ruhth]

Judea [jew-DEE-uh]

Magnificat [mag-NIH-fih-kaht]

Caesar Augustus [SEE-zer ah-GUS-tus]

Bethlehem [BETH-luh-hem]

Simeon [SIM-ee-un]

Jerusalem [juh-REW-suh-lum]

CHAPTER 3

The Presentation and Preparation of the Son of Man (3:1-4:32)



NOTES

A. THE PREACHING OF THE FORERUNNER (3:1-20)

1. Notice the careful details about the kings, governors, and high priests (3:1-2). To us they are just a lot of names. But to people of that day they were the proof that Luke was writing about real events in history. This Perfect Man, Jesus, was no pagan myth. He had an exact, historic background.
2. Into this background came John, the forerunner, who is called the Baptist (3:3). He pointed the way to Jesus Christ who was to come. He quoted the words of Isaiah [ie-ZAY-uh] the prophet. The paths would be made straight by the Divine Surveyor (3:4). The valleys would be filled. The places of sin and evil would be filled up to the level of God's standard of righteousness (3:5). The mountains and hills would be made low. Arrogance, pride, and selfishness would be leveled by the One who is the Perfect Example of humility (3:5). The crooked roads would be made straight and the rough places would be made smooth. Whatever is twisted and rough would become straight and smooth under the power of the gospel (3:5). And along this prepared path salvation would come to the hearts of all people (3:6). The people who have opened their hearts would become pathways for Christ to the hearts of all people.
3. John preached to the crowds that came to him to be baptized (3:7). He preached a practical gospel. People were to "produce fruit in keeping with repentance" (3:8). People were to share their clothing and food with others (3:11). Tax collectors were to be honest when they collect taxes from others (3:12-13). People were to be honest with money and with their words (3:14).
4. When people asked John if he were the Christ (3:15) he answered them clearly. He said that he baptized with water (3:16). But there would come one who will baptize "with the Holy Spirit and fire" (3:16). John was referring to Jesus Christ whose baptism would make people clean from all sin.
5. Because of John's preaching about specific sins (3:19), he was put in prison (3:20). Later, John was beheaded by Herod [HEHR-ud] (9:9). Such direct and frank preaching has always required great courage. But such preaching has done much good and it is needed today.



B. THE BAPTISM OF THE SON OF GOD (3:21-22)

Luke was very brief in his account of the baptism of Jesus. After John baptized Jesus (3:21), “heaven was opened” (3:21). The Holy Spirit came upon Jesus in the likeness of a dove (3:22). Then a voice from heaven declared that Jesus was indeed God’s Son (3:22). Here we have affirmation of the three Persons of the divine Trinity. The Father spoke, the Holy Spirit descended, and the Son was baptized.

C. THE GENEALOGY OF THE GOD-MAN (3:23-38)

Four things should be noted about the genealogy of Jesus in Luke.

1. It is the genealogy of the mother of Jesus, rather than the genealogy of the King (Matthew 1:1-17).
2. It goes backwards to God, rather than forward from Abraham to Jesus.
3. It links with the entire human race, rather than just the chosen people that began with Abraham.
4. It brings Jesus into King David’s line through Jesus’ mother. Joseph’s family was not the blood line of Jesus.

D. THE TEMPTATION OF THE SON OF MAN (4:1-13)

1. Jesus Christ was led by the Spirit into the wilderness or desert (4:1). Jesus was not forced to do this, but willingly went as the Spirit led Him. So we, too, may be led by the Spirit into some difficult places. We must be willing to let the Spirit lead us wherever and whatever the circumstances.
2. Jesus was in the wilderness for 40 days where He was tempted by the devil (4:2). He fasted from food during this time as “[h]e ate nothing during those days” (4:2). At the end of the time, he became hungry (4:2). Evidently He was not hungry until the fasting period was over. There is a practical truth here for us. When the Spirit directs us to fast the problem of hunger is not as great as the spiritual battle we are confronting.
3. Satan made three definite appeals when he tempted Jesus in the wilderness. There was the appeal to hunger (4:3), to authority (4:6), and to the spectacular (4:9). All of these were temptations to bypass the Cross and avoid death.



NOTES

4. Satan often tempted Jesus during His ministry on earth. Jesus was “tempted in every way, just as we are—yet without sin” (Hebrews 4:13). Christ overcame Satan by the power of God’s Word. He quoted Scripture to Satan after each of the three temptations (1:4, 8, 12). Christ’s followers have been promised power to overcome Satan (1 Corinthians 10:13). We can overcome temptation by quoting Scripture just as Jesus did.

E. THE REJECTION OF THE SON OF MAN (4:14-32)

1. Once again Jesus was Spirit-led (4:14). He taught and preached with victory and the people praised Him (4:15).
2. As a male Jew, Jesus had the right to read the Scriptures in the synagogue. He did this reading from the prophet Isaiah (4:16-17). Then he sat down (4:20) and explained the Scriptures as a rabbi or teacher (4:23-27).
3. Turn to Isaiah 61:1-2 and read the passage. Why do you think Jesus stopped in the middle of the passage?
4. The people rejected Jesus after His message in the synagogue. They were angry and evidently planned to kill Him (4:28-29). But He miraculously escaped without harm (4:30).
5. Jesus then went to Capernaum [kuh-PER-num] where He preached in the synagogue (4:31). The people were amazed because He preached with authority (4:32).

Isaiah [ie-ZAY-uh]

Wesleyan [WES-lee-un]

Herod [HEHR-ud]

Capernaum [kuh-PER-num]

CHAPTER 4

The Power and Persuasion of the Son of Man (Luke 4:33-6:16)



NOTES

A. MANIFESTATIONS OF HIS POWER (4:33-6:26)

Luke recorded that the power of Christ was manifested in several areas.

1. Power over demons (4:33-37). The demons knew who Jesus was. They acknowledged Him as the “Holy One of God” (4:34). The demons came out of the man who was possessed by them (4:35). The people acknowledged Jesus’ mighty power and marveled at it (4:36). Later, Luke wrote that demons came out of many people (4:41).
2. Power over disease (4:38-40).
 - a. Jesus’ power over sickness is prominent in Luke’s Gospel. In this scripture, Peter’s mother-in-law was healed of her fever. And the woman did not recover slowly as is common when fever is broken. Instead, she was healed immediately (4:38-39).
 - b. All the sick were brought to Jesus and healed (4:40). Jesus did not search out a few easy cases who would respond to a mental suggestion. Jesus has the power to heal all kinds of disease, whatever it is. That power was present during His time on earth. And that power is still available for us today.
3. Power over nature (5:1-11).
 - a. In this story, Jesus was beside the Lake of Gennesaret [guh-NES-uh-rut] which is also known as the Sea of Galilee [GAL-uh-lee]. He was teaching the people (5:1). He then got into a boat belonging to Simon [SIE-mun] who is also known as Peter. He sat down and continued teaching the people (5:3).
 - b. Jesus then told Peter to move the boat into deeper water and let down his nets for fish (5:4). Peter obeyed even though he was reluctant. When he obeyed the nets were so full of fish that the nets began to break (5:6). Another boat came and the two boats had so much fish the boats began to sink (5:7). In this story Jesus did a simple miracle to bring food to hungry, discouraged fishermen (Mark 4:39; 6:41; Matthew 14:25).
 - c. The fishermen were astonished (5:9). Then Jesus used this miracle to call these same men to follow Him as His disciples (5:10-11).



4. Power over leprosy (5:12-17).
 - a. Leprosy was not an ordinary disease. It was a horrible disease that resulted in death. When a leper came to Jesus for help, (5:12) He healed the man instantly (5:13).
 - b. Leprosy resembles sin. Leprosy is almost incurable by human means. There is no shot or vaccination to cure leprosy as with other diseases such as smallpox. The remedy must come from an outside source. So it is with sin. Sin cannot be fought with sin. It can be fought only by getting clear away from it and applying the shed blood of Jesus Christ. If people will accept this remedy, the disease of sin can be cured. Just as the lepers in Jesus' time had their leprosy cleansed (5:13), people may have their sin cleansed by Christ.

5. Power over sin (5:18-26).
 - a. One day Jesus was teaching people in a house. Many Pharisees [FEHR-uh-seez] and teachers of the law were in the group (5:17). Some men brought a paralytic or crippled man to Jesus to be healed. When they could not get through the crowd, they let the man down through the roof (5:18-19). Jesus saw the faith of the men and said to the paralytic, "Your sins are forgiven" (5:20).
 - b. The Pharisees and teachers of the law thought Jesus spoke blasphemy (5:21). They believed that only God can forgive sins and they were right. But Jesus was not an ordinary man. He was the God-Man. He was God. He rebuked the Pharisees and teachers of the law (5:22-24). He then showed His divine power by healing the paralytic everyone was amazed and filled with awe (5:26).

B. THE CALLING OF THE DISCIPLES (5:27-6:16)

1. Calling the first disciple (5:27-32).
 - a. Jesus saw a man sitting at a tax booth and He called him to be a disciple (5:27-28). The man's name was Levi [LEE-vie]. But we know him better by the name Matthew [MATH-yew]. There is significance to the name Levi. He was a member of the tribe of Levi. Therefore, he was to be a priest or a servant in the Temple. Instead, Levi was a dishonest tax collector. Jesus restored him to a higher priesthood by making him an apostle.
 - b. "Then Levi held a great banquet for Jesus" (5:29). Levi invited all his friends and neighbors to meet Jesus and hear the good news. The Pharisees and teachers of the law complained because they accused



Jesus of eating with sinners (5:30). Jesus' response was that He did not "come to call the righteous, but sinners to repentance" (5:31). What about us today? Have we talked to our neighbors about what the Lord has done for us?

2. New wine in new bottles (5:36-39).
 - a. Jesus told a parable [PAIR-uh-bul] which is a short story to teach a lesson or to illustrate a truth. In Jesus' day, people poured wine into wineskins. A wineskin was a bag for holding wine made of an animal's skin or hide such as a goat. The people of that culture fully understood what Jesus was referring to in this parable.
 - b. This parable has an important spiritual lesson. New religious experiences (like new wine) cannot be forced into old patterns of worship and experiences (like old wineskins). When a person has a born-again experience, it demands new relationships and a new way of life. If not, that person may lose his relationship with God.
3. Lord of the Sabbath (6:1-11).
 - a. In this Scripture passage Jesus taught His disciples an important truth about the Sabbath [SAB-uth]. The Jews had some strict laws about what a person could and could not do on the Sabbath. One day Jesus' disciples picked some grain and ate it on the Sabbath. The Pharisees saw them and accused them of breaking the laws about working on the Sabbath (6:1-2).
 - b. On another Sabbath, Jesus healed a man with a crippled hand (6:10). This made the Pharisees angry because Jesus had healed someone on the Sabbath. They even talked about how they could punish Jesus (6:11).
 - c. Jesus' response was, "The Son of Man is Lord of the Sabbath" (6:5). He meant that a person should not to be mastered by the Sabbath but to be master of it. Jesus did not mean that people are not to observe the Sabbath. Christians need to be careful in how they observe and honor the Sabbath. But the Sabbath is not to be a chore or a burden. It is to be "a delight" (Isaiah 58:13).
4. The calling of the 12 disciples (6:12-16).
 - a. Jesus prayed all night long (6:12) before choosing His disciples. This was an important decision and He wanted God the Father's help in selecting His leaders. Jesus always prayed before every great thing He did. Today, we should follow His example.
 - b. Here are the disciples that Jesus called:



NOTES

- i. Simon Peter (6:14; Matthew 16:17-18). Simon was also called Cephas [SEE-fus] which is the same name as Peter (John 1:42). Jesus called Peter from his fishing boat (5:1-11). Peter with James and John were part of the inner circle, the disciples closest to Jesus (9:28; Mark 14:33). Peter denied Jesus at the time of His arrest but Peter repented (22:54-62). Peter spoke with great power on the Day of Pentecost [PEN-tuh-kahst] (Acts 2:14-41).
- ii. Andrew (6:14). He introduced his brother, Simon Peter, to Jesus (John 1:40-42). But Andrew did not become one of the inner circle as Peter did. At the final judgment, many outstanding leaders, like Peter, will receive their reward. But faithful followers, like Andrew, will also receive their reward and will share in the praise.
- iii. James (6:14). He and his brother, John, were sons of Zebedee [ZEB-uh-dee] (Matthew 4:21). Jesus called James from his job as a fisherman (5:1-11). These two brothers were called the “Sons of Thunder” (Mark 3:17). They were ready to call down fire from heaven and destroy others (Luke 9:54). He was part of the inner circle of Jesus’ disciples (9:28; Mark 14:33). James became one of the first martyrs by being killed with a sword (Acts 12:2).
- iv. John (6:14). Like his brother, James, John’s father was Zebedee. Like James, John was also one of the “Sons of Thunder.” Jesus also called John from his job as a fisherman (5:1-11). With Peter and James, John was part of the inner circle of Jesus’ disciples (9:28; Mark 14:33). John became known as the Apostle of Love because he was a disciple that Jesus loved (John 13:23). He probably wrote five books of the New Testament: the Gospel of John; the letters of First, Second, and Third John; and the Revelation.
- v. Philip (6:14). He introduced Bartholomew to Jesus (John 1:44-46) and brought some Greeks to Jesus (John 12:20-21).
- vi. Bartholomew [bahr-THAHL-uh-myew] or Nathanael [nuh-THAN-yul] (6:14). He was a man in whom Jesus said, “there is nothing false” (John 1:47-49).
- vii. Matthew or Levi (6:15; 5:27-32). He was a tax collector. He wrote the Gospel of Matthew.
- viii. Thomas (6:15). He is also called Didymus [DID-uh-mus] which means twin. He is often called the doubter because he refused to believe Jesus is risen from the dead (John 20:24-29). Some Bible scholars call Thomas “the questioner.”



NOTES

- ix. James, the son of Alphaeus [Al-fee-us] (6:15). He is also called James the Lesser. He and James, the brother of John, are not the same person. Little is known about James the Lesser.
- x. Simon (6:15). He is called the Zealot [ZEL-ut] (6:14). He was not the same person as Simon Peter. He was known for his extreme zeal for his nation. As a disciple he had zeal for the Lord.
- xi. Judas, the son of James (4:16). He also had the name of Thaddaeus [THAD-ee-us] (Matthew 10:3; Mark 3:18). This was not the same man as Judas Iscariot [is-KEHR-ih-ut] even though their names were the same. Judas or Thaddaeus was a devoted disciple.
- xii. Judas Iscariot. He is known as the traitor (6:16). Jesus said that Judas's name had been "written in heaven" (10:20). Jesus called him friend (Matthew 26:50). Judas was treasurer for the disciples (John 12:4-6). Yet, he died a suicide and traitor to the faith. Judas's name challenges us to watch our lives so that we do not become traitors to the cause of Christ.
- xiii. The 12 disciples were a diverse group of men but all of them were followers of the Lord Jesus Christ. In the kingdom of God, there is room for all people. Disciples of Jesus Christ can be rich or poor, educated or uneducated. They can be of any race or nation or language. Everyone is welcome. Hallelujah!

Gennesaret [guh-NES-uh-rut]
Galilee [GAL-uh-lee]
Simon [SIE-mun]
Pharisees [FEHR-uh-seez]
Levi [LEE-vie]
Matthew [MATH-yew]
parable [PEHR-uh-bul]
Sabbath [SAB-uth]
Cephas [SEE-fus]
Pentecost [PEN-tuh-kahst]
Zebedee [ZEB-uh-dee]
Bartholomew [bahr-THAHL-uh-myew]
Nathanael [nuh-THAN-yul]
Didymus [DID-uh-mus]
Alphaeus [AL-fee-us]
Zealot [ZEL-ut]
Thaddaeus [THAD-ee-us]
Iscariot [is-KEHR-ih-ut]

CHAPTER 5

The Words and Works of the Son of Man (Luke 6:17-9:43)



NOTES

A. THE SERMON OF THE PLAIN (6:17-49)

1. This section has a condensed form of much of the material written by Matthew in the Sermon on the Mount (chapters 5, 6, and 7). Bible scholars disagree about this passage. Some think Luke wrote a different account of Jesus' teachings, while some think Luke revised what Matthew wrote. But it doesn't matter. The plain or level place could have been part of a mountain instead of a separate plain. Matthew said Jesus went up on a mountainside and sat down (Matthew 5:1). Luke said Jesus went down to a level place and stood (Luke 6:17). It appears that there are two different times and locations.
2. In the Sermon on the Mount, Jesus started with the Beatitudes. He gave a statement of the Kingdom of which He is King. In the Sermon on the Plain, He started with the same Beatitudes (6:20-23), yet He omitted some of them.
 - a. First, Jesus healed (6:17b-19) and then He preached. A large number of people came to hear Him and to be healed. They reached out to touch Him and He healed them all (6:19). What a day of miracles that must have been!
 - b. Jesus then gave four beatitudes (6:20b-22). He said that blessed are the poor and those who hunger. He included those who weep and those who are treated wrongfully. He then gave four woes that balanced the blessings (6:24-26). The woes are against the rich, the well fed, the laughers, and the highly praised.
 - c. Next, Jesus gave practical advice. Love your enemies, do good to those who hate you, and pray for those who mistreat you (6:27-28). Turn the other cheek (6:29). Give your coat and shirt also (6:29). Then He gave the Golden Rule: "Do to others as you would have them do to you" (6:30). In the next few verses, Jesus gave a brief explanation of these commands. He even emphasized them by repeating them (6:32-36).
 - d. Jesus moved on to the folly of judging (6:37-42) and the reward of giving (6:38). He taught that the heart not the head determines a person's conduct (6:43-45). Then He contrasted people building upon the rock and sand (6:46-49; Matthew 7:24-27). In this story, both men *hear*, but one *does*, and one *does not*. That is the difference. The real test is not what we hear Jesus say but whether we heed His words and obey Him.



B. MIRACLES OF HEALING (7:1-17)

1. The centurion's servant (7:1-10). The centurion [sen-CHOOOR-ee-un] was a military commander for the Roman government. Yet he came to Jesus to heal a valued servant. In his humility, he demonstrated his faith in Jesus (7:7). He found his faith in the fact that he had a right to exercise authority and did it (7:8). Jesus commended the centurion for his great faith (7:9). And Jesus healed the servant even though the servant was in some other place (7:10).
2. The widow's son (7:11-17). The widow's only son was dead. This was tragic since she desperately needed him for her support. But Jesus told her not to cry (7:13). Some would think Jesus' statement was cruel. But Jesus did the impossible. He raised the young man from the dead (7:14-15). The people were filled with awe and praised God and Jesus' fame spread throughout the land (7:16-17).

C. JESUS' EVALUATION OF JOHN THE BAPTIST (7:18-30)

1. John the Baptist sent two of his disciples to Jesus to inquire if He was the Messiah (7:18-20). They observed many mighty miracles (7:21). Jesus sent the two disciples back to report what they had seen and heard (7:22-23).
2. Then Jesus spoke to the crowd about John the Baptist (7:24). Jesus declared him to be more than a prophet (7:26). Jesus declared that John is the messenger for the Messiah prophesied by Malachi [MAL-uh-kie] (7:27; Malachi 3:1).
3. Then Jesus declared that "the one who is least in the kingdom of God is greater than he" (7:28). What did Jesus mean by this statement? From a human standpoint, John was certainly greater than we are. He achieved more, preached better, and suffered more. But we are greater than John because we have been saved by the death and resurrection of Jesus Christ. What John only could see by faith, we have experienced in reality.

D. WORDS OF WISDOM (7:31-8:21)

In the next few chapters, Luke's account goes back and forth from Jesus' miracles to His teachings. Luke mixes together Jesus' works and His words.

1. Foolish children (7:31-35). In this teaching, Jesus compared the religious leaders to pouting, dissatisfied children (7:32). No matter what is said or done, they do not like it. This is a clear sign of immaturity, whether in children or adults. We need to strive to be mature Christians.



NOTES

2. A gracious act of love and penitence (7:36-50).
 - a. Luke tells about an event in Jesus' life that results in Jesus' teaching an important lesson. A sinner—probably an adulterous woman—came to Jesus at a meal in a Pharisee's home (7:36-37). She washed Jesus' feet with her tears and wiped them with her hair. She then anointed His feet with perfume (7:38). The perfume was in an alabaster jar (7:37) and was probably one of her precious treasures. In this act, her heart poured out in penitence for her sins. Not only did she show her love for Jesus but she showed sorrow and repentance. Breaking the alabaster jar signified that her life would be broken and poured out in service for her Master.
 - b. Simon, the Pharisee, criticized Jesus for allowing the woman to do this (7:39). Jesus responded by telling a parable (7:40-43). Then Jesus pointed out how Simon had not shown Him the expected hospitality that the woman had shown Him (7:44-47). Jesus said to the woman, "Your sins are forgiven. . . . Your faith has saved you" (7:49-50). What wonderful news! Our faith saves us, not our deeds or works.
3. Faithful women (8:1-3). Here is a list of some of the women who served Jesus. We will read their names again, especially at the time of the Crucifixion.
4. The parable of the sower (8:4-15).
 - a. Jesus first told the parable (8:4-8) and then gave His explanation of it (8:11-15). It is interesting that Jesus' disciples did not understand the parable and asked Him for the meaning (8:9). When Jesus gave the explanation the parable's meaning was clear.
 - b. This parable was also recorded by Matthew (13:1-23) and Mark (4:1-20). But one statement is only in Luke's version: "The seed on good soil stands for those with a noble and good heart" (8:15). In all three Gospels the "good soil" represents the people who hear and understand the Word of God. Then they produce an abundant harvest.
5. Shining your light (8:16-18; Matthew 5:14-16). We must not hide our light. It is our responsibility to shine out in a sinful world (8:16). We cannot hide from God. We are responsible to Him for all we are and do.
6. Jesus' mother and brothers (8:19-21). Jesus declared that there is a greater kinship than natural kinship (8:21). He did not mean that we are to forsake our relatives. But if we do His will, we will have closer kinship with Him than even our relatives.



E. MORE MIRACLES (8:22-9:17)

Luke recorded five of Jesus' greatest miracles.

1. The calming of the storm (8:22-25). Jesus is the Master of the storm. But He is also Master of the storms that come to our emotions and spirits. His rebuke still calms the storms today.
2. The healing of the demon-possessed man (8:26-36). This is a clear example of multiple demon-possession. The man was one but the demons were many (8:27, 30-32). Jesus cast the demons out of the man and the demons entered many pigs (8:32-33). Yet, the people known as Geresenes [GAIR-uh-seenz] were fearful and asked Jesus to leave their region. They would rather have their pigs than a healed, demon-possessed man. As far as Bible scholars know, Jesus never returned to this region.
3. The raising of Jairus's daughter (8:40-42, 49-56). The daughter of Jairus [jay-IE-rus] was dying and he begged Jesus to go and heal her (8:41-42). Before Jesus got there, the news came that she was dead (8:49). But Jesus said that the girl was just asleep (8:52), meaning only a temporary death. While people laughed at Him (8:53), He restored her to life. Her spirit returned to her body (8:55) and she got up to eat again. The people were amazed and undoubtedly rejoiced (8:56).
4. The healing of a sick woman (8:43-48). On the way to perform a miracle for Jairus, Jesus was delayed by another miracle. A woman with an incurable disease reached out to touch Jesus and she was healed (8:43-44). The woman's faith brought healing even before He said anything. This is a beautiful illustration of saving faith. Jesus gives grace to all those who reach out to Him in faith.
5. The feeding of the 5,000 (9:11-17).
 - a. This is the only miracle that is recorded in all four Gospels (Matthew 14:13-21; Mark 6:30-44; John 6:1-13). A large crowd followed Jesus to hear Him teach and to be healed (9:11). The number of people could have been as many as 10,000 since there were 5,000 men (9:14). But there was no food. It started with a boy's lunch of five loaves of bread and two fish. Only John recorded that the lunch came from a boy. (John 6:9). Jesus took the small lunch, gave thanks, and broke it into pieces (9:16). Then He had the disciples give it to the people (9:16). There was enough food for everyone with plenty to spare (9:17).



- b. What a great miracle! More than 5,000 people were fed and were satisfied (9:17). Furthermore, there were 12 baskets of leftovers for future needs (9:17). God's miracle-working power does not encourage wastefulness but rather encourages careful frugality.

F. PETER'S CONFESSION OF CHRIST (9:18-27)

1. Jesus asked the disciples who other people said He was (9:18). They answered, "John the Baptist" or "Elijah" [ee-LIE-juh] or "one of the prophets" (9:19). Then Jesus pressed them to specifically say what they thought (9:20). Peter declared, "The Christ of God" (9:20). This undoubtedly pleased Jesus but He warned them not to tell anyone (9:21).
2. Jesus then talked about the necessity of His suffering and death (9:22). He even told them of His resurrection on the third day (9:22).
3. Jesus then challenged His disciples to follow the same path of self-denial and self-surrender (9:23-27). Taking up the cross daily and following Him is part of discipleship (9:23). These words of our Lord challenge us today as never before.

G. THE TRANSFIGURATION OF CHRIST (9:28-36)

1. Jesus took Peter, James, and John with Him up on a mountain to pray (9:28). These three men, who were closest to Him, were called the inner circle (Luke 8:51; Mark 5:37; Mark 14:33).
2. As Jesus prayed, "the appearance of his face changed" and His clothes became like a bright light (9:29). Moses and Elijah appeared and talked with Him (9:30). The disciples saw Jesus' glory and the two men with Him (9:32). A cloud completely covered all of them (9:34). A voice came out of the cloud that affirmed Jesus was the Son of God (9:35). Then Jesus was alone with the disciples once again (9:36).
3. There is an important truth in this event. When all the splendor and glory are past Jesus remains. When the glory of a revival or special meeting is over Jesus is still there. When the special times of blessing are gone Jesus remains with us. His presence is with us through all of our trials and needs of this life.



NOTES

H. ANOTHER GREAT MIRACLE (9:37-43)

1. Jesus encountered a great need when He came down from the mountain (9:37-39). This is true for us today. We serve God best in the valleys of need rather than on the mountains of enthusiasm. Yet, we need the mountain experiences to prepare us for the valleys of service.
2. An evil spirit had seized a man's son and caused him physical pain (9:38-39). The devil is never kind. He creates as much sorrow and heartbreak in people's lives that he can.
3. Jesus healed the boy of the evil spirit (9:42). No one need remain in bondage to Satan for even a minute. There is deliverance in Jesus Christ the Lord. What a marvelous truth!

centurion [sen-CHOOOR-ee-un]

Geresenes [GAIR-uh-seenz]

Jairus [jay-IE-rus]

Malachi [MAL-uh-kie]

Elijah [ee-LIE-juh]

CHAPTER 6

More Words and Works of the Son of Man (Luke 9:44-15:32)



NOTES

A. IMPORTANT TRUTHS (9:44-13:10)

The next few chapters contain some of the greatest teachings and sayings of Jesus.

1. “He who is least among you all—he is the greatest” (9:48). Jesus turned traditional thinking around. He did this to settle the argument of the disciples as to which of them would be the greatest (9:46-48).
2. “Whoever is not against you is for you” (9:50). We usually turn this one around by saying whoever is not actively for us is against us. While this is true, Jesus seemed to say that a great unseen power is fighting on our side.
3. Handling opposition (9:51-56). Jesus rebuked His disciples when they wanted to burn a hostile village (9:54). The Bible says, “The Son of man is not come to destroy . . . but to save” (9:56, KJV). Jesus’ purpose in coming to earth was to build not to destroy.
4. “No one who puts his hand to the plow and looks back is fit for service in the kingdom of God” (9:62). Jesus Christ can use only those people whose faces and hearts are focused on heaven. Nothing or no one should stop the person who sets out to follow Jesus (9:57-62).
5. “Lambs among wolves” (10:3). Jesus appointed 72 people to go in pairs to preach the good news of the Kingdom. He gave them some specific instructions about this task (10:1-16). But He told them that He was sending them like “lambs among wolves.” They could expect resistance and even persecution. Today, Christ sends us to go out into the world and bring lost people to Him. Resistance and persecution can be expected but victory comes through love and obedience.
6. “Rejoice that your names are written in heaven” (10:20). When the 72 reported to Jesus they said that even the demons submitted to them in His name (10:17). But He told them not to rejoice that spirits submitted to them but to rejoice over something more important (10:20). The basis for rejoicing was not victory over devils but salvation of sinners.
7. “Love the Lord your God with all you heart . . . soul . . . strength . . . mind; and love your neighbor as yourself” (10:27).



NOTES

- a. Jesus did not say these words on this occasion but an expert in the law said them. The man asked Jesus how to inherit eternal life (10:25). Jesus asked him what the Law said and the man quoted two Old Testament passages (Deuteronomy 6:5; Leviticus 19-18). Jesus said the man had given an excellent answer (10:28).
 - b. John Knox [NAHKS], who lived in Scotland, was a leader in the Protestant Reformation in the 1500s. The following words are inscribed on a stone in the house where he lived: "Love God above all and thy neighbor as thyself." John Knox was a wonderful example of this biblical command. Three times he was sentenced to be a slave in the galleys of ships. But this did not stop his preaching. Indifference and the sins of others did not stop him. His prayers were greater than the queen's wrath. May God give us more people today like John Knox who love God completely—with heart, soul, strength, and mind.
8. "Who is my neighbor?" (10:29). An expert in the law asked Jesus this question. Jesus answered by telling the story of the Good Samaritan (10:30-35). Then Jesus asked the expert in the law who was the neighbor in the story (10:36). The man answered that the neighbor was the one who had mercy (10:37). Today we need to remember that this is more than a beautiful story. We need to ask ourselves: How are we helping our neighbors physically and spiritually?
 9. "One thing is needed" (10:42). Jesus stopped at the home of Martha and Mary. Mary enjoyed being with Jesus to learn from Him (10:39). But Martha was busy with household chores and seemed to resent Mary not helping her (10:40). Jesus' response indicated that Mary had made the right choice (10:42). Today, we need to seek the touch of the Master more than worrying about the cares of this life. We need to spend time with Him.
 10. "Give us each day our daily bread" (11:3). At the request of His disciples (11:1), Jesus gave them a model for praying. This short prayer (11:2-4) is full of moral and spiritual truth. We learn from this prayer how we should pray. We also learn from the disciples the importance of a desire to pray.
 11. "Ask and it will be given to you" (11:9).
 - a. In this passage (11:5-10), Jesus emphasized the importance of praying and not giving up. He said that all who ask will receive; everyone who seeks will find; and to the person who knocks the door will be opened (11:10). What a wonderful promise!



NOTES

- b. George Muller was a German evangelist who lived in the 1800s. It is said that he prayed for two friends for more than 40 years. One was saved just before Muller died and the other was saved as a result of Muller's funeral. Muller never gave up and neither should we.
12. "Give the Holy Spirit to those who ask him!" (11:13). Jesus stated clearly that God will impart the Holy Spirit to us if we ask Him. This is another wonderful promise! On the other hand, devils (evil spirits) look for houses or hearts where the Holy Spirit does not live (11:24-26). It is an imperative that Christ's followers are filled and possessed with His Spirit.
13. Six woes (11:37-54). A Pharisee invited Jesus for a meal but the host criticized Jesus for not washing before the meal (11:37-38). Jewish tradition required a ritual of washing before eating. Jesus responded to the Pharisee with a harsh criticism of the Pharisees' lifestyle. Jesus said they were more concerned about the outside than the inside. He pronounced six woes upon them (1:42, 43, 44, 46, 47, 52). He denounced them for their hypocrisy (11:42, 44, 47-49), their pride (11:43), and their greed (11:45-46). Jesus said that these sins were far worse than the dust on people's hands.
14. "You are worth more than many sparrows" (12:7). In this passage (12:1-7), Jesus emphasized that God is concerned for His creation. He knows us (12:1-3); He cares for us (12:4-6). He loves us (12:7). Never forget it, never deny it, and never reject it.
15. Blasphemy against the Holy Spirit (12:8-12). Denying Christ is a serious sin (12:8-9). But denying the Holy Spirit is even more serious. It is blasphemy (12:10). But when you cherish the Holy Spirit's presence, He will teach and guide you (12:11-12).
16. "Be on your guard against all kinds of greed" (12:15). Jesus told a parable about a rich man to illustrate this truth (12:16-21). Jesus even called the wealthy man a fool (12:20). The rich man made three mistakes:
- i. he mistook himself for God,
 - ii. he mistook his body for his soul, and
 - iii. he mistook time for eternity.
17. "Your father knows that you need them" (12:30). Jesus taught that His disciples are not to worry about earthly things (12:22, 29). If God cares for His nonhuman creation, such as ravens and lilies, He will certainly care for us



(12:24-28). Jesus said, “Seek his kingdom, and these things will be given to you as well” (12:31). To both the rich and poor, Jesus urged them to put their trust in God (12:28, 31-34).

18. “You also must be ready, because the Son of Man will come at an hour when you do not expect him” (12:40).
 - a. Jesus told two parables to illustrate the truth about being ready for His return (12:35-39; 42-46). People must place a priority on being spiritually ready for Christ’s coming again.
 - b. Jesus then warned of the conflicts that may come to His followers (12:49-51). These conflicts will even include family members (12:52-53). Jesus urged people to be watchful regarding moral issues (12:54-57). He also urged people to avoid legal involvements (12:58-59).
19. “Unless you repent, you too will all perish” (13:3, 5). Jesus repeated this admonition. We are not righteous because of our suffering or because we don’t suffer at all (13:1-5). Everyone is a sinner; therefore, everyone must repent. Jesus made that very clear. Jesus then told another parable about fruit in our lives (13:6-8). Our works or fruit do not save us. But Christ expects His followers to produce the fruit of righteousness in their lives.

B. A PHYSICIAN’S MIRACLE (13:10-17)

1. In this story, a badly crippled woman had been bound by Satan for 18 years (13:16). Her bent over condition was seemingly not caused by old age but due to an illness. When Jesus healed her, she stood straight up and she praised God (13:13).
2. The Pharisees were angry because Jesus had healed on the Sabbath (13:14). But Jesus had an answer for them (13:15-16). The Pharisees were humiliated but the people were delighted with all that Jesus did (13:17).

C. MORE GREAT TEACHINGS (13:18-14:35)

1. Mustard seed and yeast (13:18-21). Jesus compared the kingdom of God to a tiny mustard seed that grows and becomes a tree (13:18-19). He also compared the kingdom of God to yeast that is put into dough to make it rise (13:20). Bible scholars have different opinions on these verses. But most authorities agree that they teach the power of the gospel to expand (3:19) and to penetrate (3:20).



NOTES

2. The narrow door (13:24-30). Jesus taught that the entrance into the kingdom of God is through a narrow door (13:24). The door is narrow enough to keep out all sinners and evildoers (13:27-28). But the door is wide enough to let in everyone who repents (13:29-30).
3. “You were not willing” (13:34). This is one of the saddest pictures in all of the Gospels (13:31-35). Jesus wept over Jerusalem, the city that rejected Him. He knew that His tears were of no avail.
4. “For everyone who exalts himself will be humbled” (14:11). As Jesus ate a meal at a Pharisee’s house (14:1), He again healed a man on the Sabbath (14:2, 4). This time the Pharisee and experts in the law said nothing (14:4). Jesus then saw how people chose seats of honor at the table and He told a parable (14:7). Jesus taught that we are not to work for a place or position in His kingdom. People who exalt themselves will be humbled but those who are humble will be exalted (14:11). God will put us *where* He wants us *when* He wants us there.
5. “But there is still room” (14:22). Jesus told another parable to emphasize how we are to invite people into His kingdom (14:12-24). While there is a great banquet and a great invitation (14:16-17), there is also a shocking rejection (14:18-20). So the invitation goes out to “the poor, the crippled, the blind, and the lame” (14:21). But there was room for more (14:22). And there will always be room. Abundant grace and abundant love provide for everyone who will come to Christ. Hallelujah!
6. The cost of being a disciple (14:25-35).
 - a. Large crowds followed Jesus (14:25). But they did this more for the loaves and fish than their love for Him or faith in Him. To these people, He gave them one of His greatest challenges (14:26-33). Each one must take up a cross—a personal cross (14:27). Even one’s own family must not come ahead of Christ (14:26). Jesus used the word hate (14:26) in referring to the family. In this context, the word does not mean anger or malice but suggests a lesser love. We must put Christ first over any other person or thing.
 - b. Then Jesus said we must count the cost of being His follower. He illustrated this truth with two examples. We don’t build a tower or any structure without first getting all the materials we need (14:28-30). When starting Christian warfare we should plan for total victory (14:31-32). Jesus said we must be willing to give up everything to be His disciple (14:33). The cost is great but so worth it!



D. THE THREE LOSSES (15:1-10)

In this chapter are three of the most beautiful parables in the Bible in one chapter. These parables were Jesus' response to the Pharisees and teachers of the law who criticized Him for welcoming sinners (15:1-2).

1. The lost sheep (15:4-7). In this story, the shepherd had great love for his sheep, all 100 of them. He was greatly concerned when one sheep strayed and became lost. He searched diligently for the lost sheep until he found it (15:4). He brought it home on his shoulders (15:5), a place of strength and protection. The shepherd then called his friends and rejoiced over the lost sheep that had been found (15:6). Jesus likened this story to a lost person who is saved and the great rejoicing in heaven (15:7). In this parable, Jesus is the Good Shepherd and a sinner is the lost sheep (John 10:11-18).
2. The lost coin (15:8-10). In Bible times, women wore 10 silver coins on a silver chain on their heads. This was a sign that these women were married. The silver coins were considered as precious as wedding rings are today. How the coin was lost we do not know. The parable tells how diligently the woman searched for the lost coin (15:8). When she found it there was great rejoicing (15:9). Once again Jesus pointed out that the angels rejoice over one lost sinner who repents (15:10).
3. The lost son (15:11-24).
 - a. The younger son in this parable was arrogant and selfish. He insisted on having all that was coming to him as an heir. Then he wasted it on foolish, wild living (15:13). Then he was in dire need—even to the point of not having enough food to eat (15:14). He wound up in the filth of a pig pen (15:16). "When he came to his senses" he realized how foolish he had been (15:17). He was ready to repent (15:18-19) so he headed for home and his father.
 - b. What a beautiful picture this story provides of the father running to his son! He forgave his son and had a big feast in his honor (15:20-23). The father wanted to celebrate because his son was lost and found (15:24). Our heavenly Father rejoices over every lost person who comes to Him.
 - c. The elder son (15:25-32). This story is a parable within a parable. The older son who stayed at home complained (15:26, 29). This son had everything except a forgiving heart. He had the daily, abiding fellowship of his father. Yet, he was jealous over the great welcome given to his brother (15:29-30). We are reminded that God's keeping power (15:31) is just as wonderful as His restoring grace (15:32).



NOTES

- d. After reading this story again, we need to sing with the hymn writer:

Amazing grace! how sweet the sound

That saved a wretch like me!

I once was lost, but now am found;

Was blind, but now I see" (emphasis added).

CHAPTER 7

Further Words and Works of the Son of Man (Luke 16:1-21:38)



NOTES

A. ENDURING TRUTHS (16:1–18:34)

1. The shrewd manager (16:1-12). In this parable, Jesus told of manager who had been wasteful and dishonest (16:1, 8). So his boss dismissed the manager from his job (16:2-3). But the manager's natural talents and shrewdness had brought him many friends (16:4-7). Jesus did not praise the manager for his dishonesty (16:8-12). But he commended the manager because he had been wise and shrewd in his dealings with others. Jesus also suggested that shrewdness should be practiced in the work of the Kingdom as in the world (16:9).
2. Serving two masters (16:13). This verse of three sentences can be viewed as a one-verse parable. But how meaningful it is! Jesus clearly says that a person "cannot serve both God and money." He said that a divided loyalty is really not loyalty at all.
3. What is hell like? (16:19-31). In this parable Jesus gave some important truths about eternal life. The focus is on the place called hell or the place of eternal punishment. To answer the question above—What is hell like?—let the Scripture speak for us.
 - a. There are torment and agony in hell (16:23-24).
 - b. There is an unsatisfied desire in hell (16:24). The rich man wanted just a drop of water on his parched tongue.
 - c. There is a great divide or chasm between heaven and hell (16:26). There can be no crossing back and forth between the two places.
 - d. Those in hell desire to keep others from coming there (16:27-28).
 - e. People will not believe even a prophet or messenger from beyond the grave (16:30-31).
 - f. These solemn truths need serious consideration today.
4. How should we serve (17:1-10)? In this passage, Jesus provided instruction in how His followers are to live in the Kingdom.
 - a. Avoid offending new converts in the faith (17:1-2).
 - b. Readily forgive people for their sins when they repent (17:3-4).



NOTES

- c. Guard your faith (17:5-6). Even a small amount of faith can accomplish much.
 - d. Be willing servants without regard to the reward you'll receive (17:7-10).
5. Nine thankless lepers (17:11-19). Jesus healed 10 lepers and sent them to the priests (17:11-14). But only one returned to thank their Healer (17:15-16). There were nine thoughtless, thankless people. This is often the ratio between people who praise God and those who forget to praise Him. Christians need to be people of praise. It strengthens our faith and sweetens all of life.
6. The return of the Lord (17:20-37). There are some great truths in this passage of Scripture.
 - a. A day is coming when some people will be taken to heaven and others left behind (17:34-35). (Note: Some Bible versions include verse 36 that the New International Version omits. New King James Version: "Two men will be in the field: the one will be taken and the other left.")
 - b. This day is linked with the coming of the Son of Man (17:22-24).
 - c. The date and exact manner of His coming are not revealed. But the conditions to be expected just before His coming are described (17:26-30).
7. Persistence in prayer (18:1-8). In this parable Jesus offered a challenge to be persistent in prayer. The widow persuaded the judge by her repeated coming to him (18:5). Through our persistence in prayer, we become partners with God in a redemptive solution.
8. Two prayers and two results (18:9-14). In this parable, Jesus told about two men who prayed—a Pharisee and a tax collector. Their prayers were quite different. The Pharisee exalted himself. Note the four I pronouns (18:11-12). The tax collector, on the other hand, showed contrition to God, asking for "mercy" (18:13). Contrition, not self-praise, brings God's help and forgiveness. The tax collector's prayer is the model prayer for all sinners who need a Savior.
9. "Let the little children come" (18:16). People brought their babies to Jesus but the disciples rebuked the parents (18:15). But Jesus' response was the opposite. He called the children to himself (18:16). His teaching is a powerful one: No one can enter the Kingdom unless coming like a little child (18:17).



10. The rich ruler (18:18-27).

- a. A man of authority who was wealthy came to Jesus. He evidently wanted to follow Jesus (18:18-19). He was a model of good behavior as he kept the law (18:20-21). But he loved his possessions more than he loved the Lord (18:23). Jesus pointed out to the rich ruler the problem in his attitude and heart (18:22). The man went away sorrowful and downcast because he was not willing to obey Christ (18:23). Jesus indicated that people who love money will find it hard to enter His kingdom (18:25). Today, we need to examine our lives to see if we have something or someone we love more than Jesus.
- b. When Jesus' disciples asked Him who can be saved, Jesus' answer was surprising (18:24-26). Yet, He declared that what is not possible with people "is possible with God" (18:27).

11. The Son of Man must die (18:28-34). This is such an important truth. The entire gospel of Jesus Christ is established upon this truth. Jesus must die not because He is a sinner or a felon. He must die because all people are sinners and rebels deserving death. The death and resurrection of Christ (18:32-33) guarantee salvation for all who will accept Him in repentance and faith. We receive far more from God than we ever give up for the sake of the Kingdom.

B. HEALING AND SALVATION (18:35-19:9)

1. The healing of the blind man (18:35-43).

- a. In this miracle, a blind beggar near Jericho [JEHR-ee-koh] received his sight. We see four things about the man in this story.
 - i. His plight or problem—blindness (18:35).
 - ii. His persistence in asking for help (18:38-39).
 - iii. His specific request for help (18:41).
 - iv. His rejoicing and giving praise to God (18:43).
- b. The man then became a follower of Jesus (18:42). The blind beggar received more than he asked for—sight plus salvation (18:42). This was typical in Jesus' ministry. He gives us far more than we ask for.

2. A little man becomes great (19:1-9). The little man named Zacchaeus [zak-EE-us] (19:2) was already great in some ways. He was a wealthy, chief tax collector (19:2). He was persistent and he had ingenuity (19:3-4). He reached



NOTES

his goal (19:5-6). Jesus' invitation was a glorious one and Zacchaeus received it joyfully (19:5-6). His repentance included restitution (19:8) and salvation was his (19:9).

C. THE HEART OF THE GOSPEL (19:10)

This verse is to Luke's Gospel what John 3:16 is to John's Gospel.

1. "The Son of Man." These words declare again Jesus' humanity. Yet, He is the Son of God. Because of this fact the divine Son of Man makes the grandest offer every made. And He makes good on that offer.
2. "Came." Jesus left His home, His glory, His throne, His rulership, His creative power. He left His fellowship with the Father to come to earth for us.
3. "To seek." Jesus came to seek God's precious creation lost in the dirt and filthiness of the world. He came to seek the lost sheep on the mountainside. He came to seek the souls of lost people ruined by sin.
4. "To save." Jesus came to save from the blight of sin and from the curse of all fallen mankind.
5. "What was lost." Humanity was at its very worst—in the grip of sin, lost in the darkness and the storm. These are the souls for whom Jesus died on the Cross. To save me—I'm in this verse. To save you—you're in this verse. Thank God for the saving power of Christ.

D. THE BEGINNING OF THE END (19:11-46)

1. Jesus was nearing Jerusalem (19:11).
 - a. He knew what He was facing in the next few days. This was the beginning of the end of His earthly ministry.
 - b. In the previous verse, Jesus made the offer of salvation in all its fullness. But He knew that His salvation was being rejected. We learn in this section how Jesus spoke out against sin and hypocrisy and He denounced those who rejected Him.
2. The parable of the 10 minas [MIE-nuhz] (19:11-28).
 - a. In this parable, Jesus told of a king who gave 10 minas to 10 of his servants. A mina was about three months' wages. He told them to invest the money while he was gone (19:12-13). Each man received an equal



NOTES

amount (19:13) but the outcome was different with each servant (19:16-20). The rewards were given according to the faithfulness and ability of the various servants. The man who did nothing was condemned for his do-nothing attitude (19:20-24).

- b. There are two other lessons in this parable:
 - i. The king's citizens hated and rejected him (19:14-15a) so he returned home. His enemies were then punished by death (19:27).
 - ii. Don't sit idly by and do nothing because you believe the Lord is coming (19:23). God expects us to use our abilities and resources for Kingdom business.
3. Jesus' entry into Jerusalem and His rejection (19:28-40).
 - a. This is known as the Triumphal Entry. Jesus was hailed as a king as He rode on a colt into the city in triumph (19:35-38). Most Christians observe this event on Palm Sunday, one week before Easter.
 - b. But there is more to this story. The Pharisees rejected Him and His disciples (19:39). They did not want a meek and lowly King. They wanted a conquering King, one who would overthrow the Roman government.
4. The weeping Christ (19:45-48). As Jesus approached Jerusalem, He wept over the city again (19:41). He saw the prophetic judgments that would come upon the city: the enemies, the slaying of people and the destruction of the city (19:43-44).
5. The cleansing of the Temple (19:45-48). Jesus got rid of the people in the Temple who were selling and treating others with dishonest practices (19:45). He called them robbers (19:46). Then He taught in the Temple daily (19:47). Note that Jesus cleansed the Temple before He taught in it. Error must be removed before truth can be planted and take root.

E. A CHAPTER OF QUESTIONS (20:1-47)

The chief priests, teachers of the law, and elders (20:1) tried to trap Jesus with some questions. But we will see how Jesus answered them with wisdom.

1. What is Your authority? (20:2-8). Jesus asked a question to answer a question and His question baffled the questioners (20:2-4). They were afraid to give an answer because they feared the people (20:5-7). So, Jesus refused to answer them (20:8). This display of divine wisdom is proof of divine authority whether it is Jesus or John.



2. The parable of the vineyard and tenants (20:9-16). In this parable the tenants or renters of the vineyard dishonored the owner (20:9-12). They even killed the owner's son (20:13-15). As a result the owner killed the evil tenants (20:16). The truth of this story is that God will take away His stewardship from people who are spiritually unworthy.
3. The rejected capstone (20:17-19). In the parable of the vineyard and tenants, Jesus was referring to those who questioned His authority. The rejected capstone is Jesus himself (20:17; Psalm 118:22). Those who reject Him will be destroyed (20:18). The chief priests and teachers of the law knew that Jesus was speaking about them (20:19). They were angry and wanted to get rid of Him but they feared the people (20:19). Jesus, whom the people despised, will be the One who finally determines the people's destiny.
4. "Give to Caesar . . . and to God" (20:25). In this passage (20:20-26), Jesus again wisely handled the spies question. Jesus' enemies were still trying to trap Him. In His answer, He set forth the obligation of people toward God and the government. Those who accept the protection and privilege of any government, human or divine must support that government.
5. "Whose wife will she be?" (20:33). This time the Sadducees [SAD-yew-seez] asked Jesus a question about the resurrection (20:27). This is interesting since they did not believe in the resurrection. Their question implied a denial of both personal immortality and the resurrection of the body (20:28-33). Christ replied that the laws of earthly life do not regulate heavenly life (20:35-36). He also said clearly there is immortality of the soul (20:38) and the resurrection of the body (20:37).
6. Whose Son is the Christ? (20:41-47).
 - a. Now Jesus' own question. How can Christ be David's Son and also David's Lord? (Psalm 110:1). The only answer must acknowledge that Jesus is both Son of Man and Son of God. What a glorious truth!
 - b. Jesus warned the people about the "teachers of the law" who are hypocrites. They pretend to be something they are not. They pretend to be righteous when they are evil in their hearts. They will be "punished most severely" (20:47).

F. THE CHALLENGE OF CHRIST'S RETURN (21:1-38)

You can also read about the Second Coming of Christ in Matthew, chapter 24. You may want to compare the two chapters on the following information.



NOTES

1. The widow's offering (21:1-4). The widow gave all that she had. It is not the size of the gift that matters to God. Instead, its relationship to what is left determines its worth in the sight of God.
2. The destruction of the Temple (21:5-6). Jesus prophesied the destruction exactly as it happened. Great stones 40 feet long were all torn apart. Josephus [joh-SEE-fus], a Jewish historian, reported a rumor was spread that gold was buried in the Temple's stone foundation. So the Roman soldiers tore out the stones to find the gold treasure. God can use even a rumor to fulfill His prophetic word.
3. Warnings (21:7-11). Jesus responded to a question about when the destruction of the Temple would happen. He gave two warnings. First, He said to watch out for false christs or prophets (21:7-8). Second, He said to watch for wars and natural calamities (21:9-11). Some Bible scholars think that these will increase as the end of the world as we know it approaches.
4. Persecution for the gospel's sake (21:12-19). Jesus taught that His followers will be persecuted on account of His name (21:12). Even families will be divided, torn apart, and some "put to death" (21:16). Christians today have been severely persecuted in many countries. Should Christians expect some persecution?
5. The destruction of Jerusalem (21:20-24). It seems that Jesus may have been talking about the destruction of Jerusalem back in A.D. 70. But it is also possible that another destruction of Jerusalem in the last days could happen.
6. Signs of Christ's return (21:25-27). Here are more signs for Christians to watch as the end times approach. The climax will be the coming of the Son of Man "with power and great glory" (21:27). What a wonderful event for Christ's followers to anticipate and experience! Are you ready for His coming?
7. Look up! (21:28). All the signs point to the coming of the King. So look up with courage. Look to the glorious King not to the deceiver. The King will surely come. This is His promise to us.
8. The budding fig tree (21:29-31). Bible scholars have long accepted this parable as a symbol for the nation of Israel. For over 2,000 years, the Israelites were wanderers and exiles. Now they are back in possession of their land. They have a government, an army and navy, universities, and banks. They are a nation again. However, Israel does not possess the Temple area. This will come in God's own time. Then the King will come again.



NOTES

9. "This generation" (21:32). Many Bible scholars believe this is not a generation of only 30 years. But this is a continuing, ongoing generation of the Jewish race itself.
10. "My words will never pass away" (21:33). God's words are even greater than the heavens and the earth. They are permanent. They are eternal. What a glorious promise!
11. "Anxieties of life" (21:34-36). The search for earthly pleasures can blind us to the glorious coming of the Son of Man. Jesus admonished His followers to watch and pray (21: 35) and to be ready.
12. The Mount of Olives (21:37-38). Here is a hint of the coming agony upon Jesus. Let us now walk with reverence as we come to the mystery of the ages, the cross of Calvary.

Knox [NAHKS]

Jericho [JEHR-ee-koh]

Zacchaeus [zak-EE-us]

minas [MIE-nuh]

Sadducees [SAD-yew-seez]

Josephus [joh-SEE-fus]

CHAPTER 8

The Suffering and Crucifixion of the Son of Man (Luke 22:1-23:56)



NOTES

Jesus was crucified at the time of the Passover Feast in Jerusalem. The Jews celebrated the Passover once a year to remember their exodus from Egypt. The last plague or punishment on the Egyptians was an angel bringing death to their oldest sons. But for the Jews who sprinkled the blood of a lamb on their doorposts, the angel of death passed over their homes. Thus, the feast is called the Passover which is also known as the Feast of Unleavened Bread (22:1; read the story in Exodus 12:1-30.) The lamb killed for the Passover meal is called a paschal [PAS-kus] lamb. This lamb is a beautiful Old Testament type of Jesus himself. He is the Lamb of God who takes away the sin of the world (John 1:29).

A. JUDAS'S BETRAYAL (22:1-6)

1. Satan entered Judas. The chief priests and teachers of the law wanted to get rid of Jesus (22:2). Then "Satan entered Judas, called Iscariot" who was one of the 12 disciples (22:3). He was among the 72 Jesus sent out and His name was written in heaven (10:20). But he betrayed and sold his Master for 30 silver coins (Matthew 26:14-15). Judas chose the path to hell.
2. Joseph is betrayed. In the Old Testament, there is a similar story of betrayal. Joseph was betrayed by his brothers but his price was 20 silver coins. (Genesis 37:23-28).

B. THE LAST SUPPER (22:7-23)

1. A new feast (22:7-8). It was time for Jesus to eat the Passover meal with His disciples. In eating it with His disciples, Jesus exalted it into a new feast—the Lord's Supper. This became a feast far richer and more important than the Passover itself. Today this is a sacred time of worship that is also known as Holy Communion or Eucharist [YEW-kuh-rust].
2. A man carrying a jar of water (22:9-13). God provides for every need in our lives. Jesus had no home but when He needed a banquet room for this feast, it was provided. Sometimes God's provisions come in such humble and ordinary events that it is hard to recognize them. The unusual thing in this event is that a man carried the jar of water (22:10) and not a woman. But Jesus saw the act before it took place and saw God's guiding hand in it.



3. Sacred symbols (22:14-19).
 - a. During the Passover meal, Jesus took a cup of wine and bread and made them sacred symbols. The cup of wine became the symbol of His shed blood on the Cross. Note that He could not drink it with them (22:17). He did not shed His blood for His own redemption but only for our salvation.
 - b. The broken bread became a symbol of His broken body on the Cross. He was broken for all people that we may eat of the Living Bread and receive eternal life. Jesus declared, “I am the bread of life” (John 6:35, 47-48).
4. A betrayer (22:21-23). Luke did not mention Judas by name (22:21) but he was mentioned as being present (22:14). Jesus knew what Judas was going to do and pronounced woe upon him (22:22). We must frequently search our hearts to be certain that no evil or treachery is hidden there.

C. FAREWELL ADVICE (22:24-38)

Luke does not record all the farewell advice and teaching that John does in his Gospel. What Luke recorded, though, is direct and challenging.

1. Who shall be greatest? (22:24-27). The disciples argued about who among them was the greatest (22:24). Jesus’ response is this: the greatest is the one who serves (22:27). Jesus then showed what He meant by washing His disciples’ feet (John 13:1-17). Luke did not record this story. Neither did Matthew or Mark. By this humble act, Jesus displayed true servanthood.
2. Christ’s kingdom (22:28-30). Christ will seat His followers in His kingdom and they will share in His glory.
3. Simon Peter’s declaration (22:31-34). When Jesus challenged Simon Peter’s loyalty, He knew that Peter would deny Him (22:34). Peter declared that he would follow the Lord—even to prison and death (22:33). Jesus told Peter that he would deny Him three times even before a “rooster crows today” (22:34). The story begins here and continues a little later with a sad ending.
4. “Did you lack anything?” (22:35-38). Jesus told the disciples that their temporary ministry (9:3) would become a permanent ministry. Therefore, the disciples would need more adequate equipment, more than they took with them before (22:36). Even so they would need no less faith.



D. THE SUFFERING SON (22:39-46)

1. “Not my will” (22:43). Jesus left the Passover meal with His disciples and went outside Jerusalem to the Mount of Olives (22:39). There He prayed that God would not allow Him to be crucified. In great agony Jesus prayed, “Take this cup from me” (22:42). Yet, He said, “Not my will, but yours be done.” Jesus facing the cruelty of the Cross still surrendered to His heavenly Father. This should be the sincere prayer of every Christian.
2. We bow with reverent heads as we realize Christ’s suffering and agony for us. The depth of His agony can be seen by the necessity of heavenly assistance (22:43). Prayers of intercession are always hard on the physical body. Jesus’ praying went far beyond any human prayer (22:44).

E. THE FAILURE OF FRIENDS

How tragic that two of the 12 disciples failed their Lord. One was by an outright betrayal (22:47) and the other by an impulsive denial (22:57-59).

1. The kiss of betrayal (22:47-48). Judas Iscariot led a crowd of people to Jesus and then kissed Him. The kiss was the signal that Judas had previously arranged with the chief priests (Matthew 26:48). Jesus’ response, which was a question, was a sad one (22:48). The kiss is probably the greatest greeting known to humanity, yet for Judas it became an act of treason. Still Jesus called Judas, Friend (Matthew 26:50), even during the very act of betrayal. What infinite mercy and grace!
2. The hand of healing (22:49-51). There was to be no violence at this time. Yet, Peter drew a sword and cut off the ear of Malchus [MAL-kus], a servant of the high priest (22:50; John 18:10). Why Jesus commanded His disciples to take swords (22:36) but then forbade their use in this instance (22:51) is a mystery. But even Jesus’ enemies witnessed His healing touch in the hour of His great need.
3. Convicted by a rooster (22:54-62).
 - a. Peter had declared, even boasted, a few hours earlier that he would follow Christ even to death (22:33). Now when faced with admitting he is one of Jesus’ disciples, Peter denies it—not once but three times (22:57-59). When Peter heard the rooster crow, he saw Jesus look at him. And immediately he was convicted in his heart (22:60-61). He wept bitter tears of repentance (22:62).



NOTES

- b. Wherever the Gospel is preached, this story is told as a warning. God used a boastful bird, a rooster, to remind Peter of his boastfulness. Impetuous, impulsive Peter forgot his earlier vow. How sad that any follower of Jesus Christ would deny Him!

F. THE ANIMOSITY OF JESUS' ENEMIES (22:63–23:25)

1. The soldiers (22:63-65; 23:11, 36).
 - a. The soldiers and men who guarded Jesus were cruel to Him. They mocked, beat, and insulted Him—more than once. Yet one of these, a centurion, acknowledged that Jesus was a “righteous man” (23:47).
 - b. Both Matthew and Mark quote the centurion as saying that Jesus is the “Son of God” (Matthew 27:54; Mark 15:39).
2. The chief priests, teachers of the law, and rulers (22:66-71). They challenged that Jesus was Christ the Messiah (22:67). They insisted on an answer and when Jesus gave an answer (22:70) they accused Him of blasphemy. Then they accused Him before Pilate [PIE-lut] (23:4-5) who was the representative of the hated Roman government. They followed Jesus to the court of Herod and vehemently accused Him again (23:10). When Pilate would have released Jesus, they chose instead to release the murderer, Barabbas [buh-RAB-us] (23:18). They obviously stirred up the mob (23:21) and urged Pilate to have Jesus crucified (23:23). The rulers sneered and taunted Jesus as He hung on the Cross (23:35). But there was one noble person, Joseph of Arimathea [AIR-uh-muh-THEE-uh], who showed kindness to Jesus (23:50-53).
3. The crowd (23:1). This Bible version uses the phrase “the whole assembly.” This included many of the people in Jerusalem for the Passover. But the assembly also included the chief priests, teachers of the law, and the rulers. Many of the people who praised Him a few days before (19:37-38) now shouted, “Crucify him! Crucify him!” (23:21). The crowd was certainly fickle. Then when they saw their part in Jesus’ tragic death they despaired (23:48).
4. Pilate (23:1). He could find no fault in Jesus (23:4). Yet because Pilate feared the people, he dared not release Him. He tried to dodge his responsibility by sending Jesus to Herod (23:7) who sent Him back to Pilate (23:11). Pilate and Herod became friends because of their partnership in the murdering of Jesus (23:12). Again Pilate found no reason to sentence Jesus (23:14). Pilate then tried to release Jesus two times within a few minutes (23:16, 20). But giving in to the pressure of the mob Pilate sentenced Jesus to be crucified (23:23-25).



5. Herod (23:8-12). When Jesus appeared before Herod the ruler was pleased. He wanted to see Jesus and to see Him “perform some miracle” (23:8). But Herod was too blind to see the Divine Miracle himself. He even joined the soldiers in mocking Jesus (23:11).

G. THE DEATH OF THE GOD-MAN (23:26-56)

We have looked at Jesus’ enemies. Now we will turn to look at Calvary (KAL-vuh-ree)—a most sacred spot in all of history.

1. Simon from Cyrene [sie-REE-nee] (23:26). This humble man was forced to carry Jesus’ cross for Him. Simon wins a place of honor in the list of friends around the Cross.
2. The weeping crowd (23:27-31). Jesus comforted the crowd who was mourning and wailing (23:27-30). Yet He reminded them of greater judgments still to come (23:30-31).
3. The two criminals (23:32-33; 39-42). Two criminals were executed on either side of Jesus (23:33). One of them died cursing (23:39). The other one recognized the Son of Man for who He is and asked for mercy (23:40-42). And Jesus rewarded the criminal (23:43). In the midst of His own anguish and suffering, Jesus still heard the cry for help of the penitent man.
4. “Let him save himself” (23:35). The people and the rulers did not believe Jesus could save himself. Three times He was challenged to prove that He was the Messiah by doing it (23:35, 37, 39). Jesus did have the power to save himself from the Cross. But the sin of the human race made escape from the Cross impossible. Jesus ignored the challenges hurled at Him from the people and the rulers. He hung on the Cross until redemption of mankind was accomplished. Hallelujah!
5. “The King of the Jews” (23:38). Pilate had a sign put on the Cross with Jesus that read, “This is the King of the Jews” (John 19:19-20). The words were written in three languages: Aramaic [AIR-uh-MAY-ik], Latin, and Greek. Aramaic or Hebrew was the language of God’s chosen people to present Jesus as the Son of God. Latin was the language of the conquerors to present Him as the conquering King. Greek was the language that presented Jesus to the world as the perfect man. Pilate undoubtedly did not know the true meaning of the words he wrote. Truly Jesus is King and He was the King even in the time of His greatest agony.



NOTES

6. The unnatural darkness (23:44-45).
 - a. It was high noon and Jesus had been hanging on the Cross for three hours. Then suddenly, darkness covered the land for three hours (23:44). This unnatural darkness brought horror to the crowd and added to the suffering of the God-Man.
 - b. Isaac Watts, a writer of hymns, wrote these words:

Well might the sun in darkness hide,
And shut His glories in
When Christ, the mighty Maker, died
For man, the creature's, sin.
7. The torn curtain (23:45). Just before Jesus died the curtain in the Temple was torn into two parts. The curtain in the Temple was used to hide the most holy place. Only the high priest entered there once a year to intercede for the sins of the people. The torn curtain was a significant part of the Crucifixion. Jesus' death meant that all people can go directly to God and not through a priest. What wonderful news! Christians have access to God at any moment in time.
8. "I commit my spirit" (23:46). Jesus yielded His spirit to His heavenly Father. Life was violently taken from Him. Yet He gave it voluntarily to God. This is the climax of His voluntary sacrifice.
9. The people around the Cross (23:47-56):
 - a. The centurion who testified to Jesus' righteousness (23:47).
 - b. The terrified mob, now in a repentant mood (23:48).
 - c. The women who had served Jesus and who would soon perform their last loving service on His body (23:49, 55-56).
 - d. Joseph of Arimathea (23:50-51) who gave his tomb for Jesus' burial (23:53). Joseph dared to face the wrath of Pilate to provide Jesus with a decent burial (23:52).
 - e. In this sad and dark hour, Jesus' friends were standing by although they were helpless. In our darkest hours, Christ is standing by. He desires to help us and He is abundantly able.



NOTES

paschal [PAS-kus]
Eucharist (YEW-kuh-rust)
Malchus [MAL-kus]
Pilate [PIE-lut]
Barabbas [buh-RAB-us]
Arimathea [AIR-uh-muh-THEE-uh]
Cyrene [sie-REE-nee]
Aramaic [AIR-uh-MAY-ik]

CHAPTER 9

The Resurrection and Revelation of the Son of Man (Luke 24:1-53)



NOTES

A. THE EMPTY TOMB (24:1-12)

The empty tomb is a promise that because Jesus lives, we shall live also.

1. The body is gone (24:1-8). Women who were followers of Jesus went early in the morning to the tomb to prepare Jesus' body with spices (24:1). But they found the grave was empty (24:2-3). Suddenly they saw two angels who proclaimed Jesus' resurrection (24:4-6). This message thrilled the hearts of the women and gave them new hope. The words, "He is not here; he has risen!" (24:6) have been proclaimed through the centuries giving hope to all believers.
2. The witness of the women (24:9-12).
 - a. The women hurried back with the glorious news, sharing it with the 11 disciples and others (24:9). But the people did not believe the women's story, thinking it was rather foolish (24:11).
 - b. Peter ran to the grave and also saw the empty tomb. He walked away puzzled by what had happened (24:12). Peter and the disciples would not wonder for long for Jesus would soon appear to them in person.

B. BURNING HEARTS (24:13-32)

Here we read one of the thrilling events of Christ's resurrection ministry. Five things stand out in the story:

1. Jesus' followers were discouraged. Two of them were walking to Emmaus [ee-MAY-us] when Jesus suddenly joined them (24:13-15). In their faces and in their conversation, it was obvious the two men were discouraged because of Jesus' death (24:17, 19-24).
2. The men did not recognize Jesus. During the long walk, the men were blinded as to Jesus' identity (24:16).
3. Jesus preached a masterful sermon. Jesus responded to the men's sadness by explaining from the Scriptures all that had been written about himself (24:25-27).
4. The men had a great revelation. As the two followers and Jesus ate a meal together, suddenly they knew that the visitor was Jesus (24:31). He disappeared just as suddenly from their sight. Then the men said, "Were not



NOTES

our hearts burning within us?” (24:32). They then recognized that He was, indeed, the Messiah, the Son of God.

5. The men were quick and eager to testify. They returned quickly to Jerusalem, eager to share the news of Jesus’ resurrection (24:33-35).

C. NOT A GHOST (24:36-43)

Jesus suddenly appeared to His disciples (24:36) who thought that He was a ghost (24:37). So Jesus gave them a test. He said to touch Him (24:38-40) and watch Him eat (24:41-43). These simple tests convinced the doubters that Jesus had truly been resurrected bodily.

D. THE WORDS OF MOSES (24:44-49)

Jesus then used the Old Testament scriptures to appeal to the disciples (24:44). He did this to prove His resurrection (24:46) and proclaim His divine mission (24:47). And then He gave them His great commission (24:47; Matthew 28:19-20).

E. THE LAST COMMAND (24:49)

“Stay . . . until” are wondrous words that have challenged Christians all through the ages. They suggest a promised infilling of the Holy Spirit waiting “until you have been clothed with power from on high.” After the infilling, the disciples would then be ready for “outpouring” themselves in ministry and service.

F. THE LAST LOOK (24:50-51)

1. Jesus led the disciples out of Jerusalem near Bethany [BETH-uh-nee] (24:50). This was a road Jesus had traveled many times. There Jesus blessed the men who had spent three years learning from their Master (24:50).
2. After the blessing, Jesus was caught up into the heavens (24:51). One day we shall be caught up to be with the Lord forever.
3. But there was still work for the disciples to do. After a time of worship, they returned to Jerusalem with great joy (24:52). They stayed at the Temple praising God (24:53). They waited for the “power from on high” that Jesus promised. Today we must also be filled with that same power to be effective in our witness for our Lord. May this be the heart desire of every believer!

Emmaus [ee-MAY-us]

Bethany [BETH-uh-nee]

STUDY QUESTIONS



NOTES

CHAPTER 1. THE MAN AND THE BOOK

1. Which is true of Luke the man?
 - A. He was probably a sailor with great skills at sailing.
 - B. He was a physician who was well trained.
 - C. He was a learned man of culture.
 - D. All of these
 - E. None of these
2. Paul and Luke were probably friends for many years.
 - A. True
 - B. False
3. Luke was a Jew from birth but became a Roman citizen later.
 - A. True
 - B. False
4. Theophilus was Luke's brother whom Luke helped financially.
 - A. True
 - B. False
5. What is true about Luke's writing of the Gospel of Luke?
 - A. He wrote the book because his friend Paul asked him to write it.
 - B. He wanted to declare that Jesus was the Son of Man, the Living Word.
 - C. He wrote the book for the Jews.
 - D. All of these
 - E. None of these

CHAPTER 2. THE BIRTH AND BOYHOOD OF THE SON OF MAN

6. What is true of Zechariah?
 - A. He was a young priest in the Temple in Jerusalem who had two children.
 - B. The angel Gabriel told him he would have a child and to name him Andrew.
 - C. He was unable to speak for a time because he did not believe the angel.
 - D. All of these
 - E. None of these



NOTES

7. The angel Gabriel visited a virgin named Mary and promised that she would have a child.
 - A. True
 - B. False

8. Mary did not believe the angel and refused to accept God's will.
 - A. True
 - B. False

9. The Magnificat is a song of praise that Mary sang.
 - A. True
 - B. False

10. Elizabeth and Zechariah had a child named John who was the forerunner for Jesus.
 - A. True
 - B. False

11. Zechariah gave a prophecy that Jesus would be a Redeemer and Savior.
 - A. True
 - B. False

12. Joseph and Mary went to Bethlehem because Joseph was a descendant of David.
 - A. True
 - B. False

13. Jesus, the Messiah, was born in a lowly place where cattle were kept.
 - A. True
 - B. False

14. The shepherds expected this special announcement because of Zechariah's prophecy.
 - A. True
 - B. False

15. At Mary's purification ceremony in the Temple, she brought a lamb as a sacrifice which was required by Moses' Law.
 - A. True
 - B. False



16. Jesus presented himself in the Temple because Joseph was not his father in the flesh.
- A. True
 - B. False

CHAPTER 3. THE PRESENTATION AND PREPARATION OF THE SON OF MAN

17. John the Baptist was called the forerunner because He prophesied about Jesus.
- A. True
 - B. False
18. John the Baptist preached a gospel that dealt with people's everyday lives.
- A. True
 - B. False
19. John said that his baptism with water was just as important as Jesus' baptism with the Holy Spirit.
- A. True
 - B. False
20. The water baptism of Jesus was an affirmation of the Trinity.
- A. True
 - B. False
21. Which is true of the genealogy of Jesus?
- A. Luke's genealogy is traced from the mother of Jesus.
 - B. Matthew's genealogy is traced from Joseph who was not in the blood line of Jesus.
 - C. Both Luke and Matthew's genealogies include King David.
 - D. All of these
 - E. None of these
22. Which is true of the temptation of Jesus?
- A. Satan forced Jesus into the wilderness against His will.
 - B. Satan tempted Jesus five times when He was in the wilderness.
 - C. Jesus quoted Scripture when He was tempted by Satan.
 - D. All of these
 - E. None of these



23. The people were amazed when Jesus spoke in the synagogue with authority.
- A. True
 - B. False

CHAPTER 4. THE POWER AND PERSUASION OF THE SON OF MAN

24. Jesus had the power to cast demons out of people who were possessed by them.
- A. True
 - B. False
25. Jesus had the power to heal while He was on earth, but He can no longer perform such miracles today.
- A. True
 - B. False
26. Which is true of Jesus' mighty power?
- A. He had power over nature, such as helping someone catch fish.
 - B. He had power to heal all kinds of illnesses.
 - C. He was able to forgive someone's sins.
 - D. All of these
 - E. None of these
27. Leprosy is another name for sin, since they are the same thing.
- A. True
 - B. False
28. The Pharisees accused Jesus of blasphemy because He healed a paralytic man.
- A. True
 - B. False
29. Which is true of Jesus' calling of Levi to be a disciple?
- A. Levi was a tax collector who was very honest in his dealings with the people.
 - B. Levi was handsome and Jesus wanted handsome men as His disciples.
 - C. Levi had a great banquet for Jesus but Jesus refused to attend because Levi was a sinner.
 - D. All of these
 - E. None of these



30. Jesus wants His followers to be masters over the Sabbath and delight in it.
- A. True
 - B. False
31. Which is true of Jesus' disciples?
- A. John and Andrew were brothers and called "Sons of Thunder."
 - B. James denied Jesus at the time of Jesus' arrest.
 - C. Peter, James, and John were part of the inner circle or close friends of Jesus.
 - D. All of these
 - E. None of these
32. Which is true of Jesus' disciples?
- A. Bartholomew and Thaddaeus was the same person.
 - B. James, who is called James the Lesser, had a father by the name of Alphaeus.
 - C. Thomas was called the questioner because he doubted the story of Jesus telling Peter where to fish.
 - D. All of these
 - E. None of these
33. Which is true of Jesus' disciples?
- A. Judas Iscariot died a suicide and was a traitor to Jesus and his faith in Jesus Christ.
 - B. Simon the Zealot was known for his great love and zeal for the nation of Israel.
 - C. Two of the disciples wrote the Gospel of Matthew and Gospel of John.
 - D. All of these
 - E. None of these

CHAPTER 5. THE WORDS AND WORKS OF THE SON OF MAN

34. The Sermon on the Plain contains much of what Jesus taught in the Sermon on the Mount which is recorded in the Gospel of Matthew.
- A. True
 - B. False
35. The Golden Rule encourages us to do to other people as they have done to us.
- A. True
 - B. False



NOTES

36. John the Baptist experienced salvation by the death and resurrection of Jesus.
- A. True
 - B. False
37. Which is true of the woman who anointed Jesus' feet with perfume?
- A. She had been a follower of Jesus for a long time.
 - B. Jesus thought her act was wasteful and extravagant.
 - C. She showed her love for Jesus and was sorry for her sins.
 - D. All of these
 - E. None of these
38. Jesus said that if we follow Him we must forsake our relatives completely and even hate them.
- A. True
 - B. False
39. Which is true of the healing of Jairus's daughter?
- A. The girl was not dead when Jesus arrived but was only asleep.
 - B. Jairus had great faith in Jesus to heal his daughter.
 - C. The people in Jairus's house also had great faith in Jesus.
 - D. All of these
 - E. None of these
40. Which is true of the feeding of 5,000 people?
- A. A boy volunteered his small lunch and then other people gave their lunches also.
 - B. Some people went away hungry because of the lack of food.
 - C. It is the only miracle that is recorded by Luke, Matthew, Mark, and John.
 - D. All of these
 - E. None of these
41. Which is true of the Transfiguration of Christ?
- A. The three disciples who were closest to Jesus went with Jesus up on a mountain to pray.
 - B. Suddenly both Moses and Elijah appeared with Jesus and the three men conversed.
 - C. A voice from above declared that Jesus was the Son of God.
 - D. All of these above
 - E. None of the above



NOTES

CHAPTER 6. MORE WORDS AND WORKS OF THE SON OF MAN

42. Which of the following is a teaching of Jesus from Luke chapters 9 and 10?
- A. The person who is the best among you is the greatest.
 - B. Anyone who puts his hand to a plow and looks back is fit for serving in His kingdom.
 - C. We are to love God with our whole heart, soul, strength, and mind.
 - D. All of these
 - E. None of these
43. The parable of the Good Samaritan is an example that Jesus gave of who is our neighbor.
- A. True
 - B. False
44. When Jesus' disciples asked Him to teach them to pray, this showed their desire to pray.
- A. True
 - B. False
45. Which of the following is true of the Pharisee in Luke 11:37-54?
- A. He was okay that Jesus ignored the tradition of washing before He ate a meal.
 - B. Jesus said that the Pharisees are more concerned about their inside than their outside.
 - C. Jesus pronounced six blessings upon the Pharisees.
 - D. All of these
 - E. None of these
46. Which is a true statement of Jesus' teachings from chapter 12?
- A. The parable of the rich man illustrates the truth about the dangers of greed.
 - B. God cares about nonhuman creation more than He does for people.
 - C. We can read God's Word to find out the date when Jesus is coming again.
 - D. All of these
 - E. None of these
47. When Jesus healed a crippled lady on the Sabbath the Pharisees were pleased.
- A. True
 - B. False



NOTES

48. Jesus taught that the entrance into the Kingdom is through a wide door that will let everyone in who believes in God.
- A. True
 - B. False
49. Many people followed Jesus only for what He would give them, such as a meal or physical healing.
- A. True
 - B. False
50. The parable of the lost sheep illustrates how much the love of God will seek out a lost person.
- A. True
 - B. False
51. Which is true of the parable of the lost son?
- A. The younger son was foolish in both his request and how he lived his life.
 - B. The older son was also foolish in how he treated his brother when he returned home.
 - C. The father in the story is an example of the love of God for His children.
 - D. All of these
 - E. None of these

CHAPTER 7. FURTHER WORDS AND WORKS OF THE SON OF THE MAN

52. Jesus' said that people can serve both God and money because we need money to live.
- A. True
 - B. False
53. Which one is true about Jesus' teaching on hell?
- A. It is a place of torment and agony for the people who go there.
 - B. All people who are in hell want everyone else to join them.
 - C. People will be able to go back and forth from hell to heaven.
 - D. People will believe a prophet who has died if that prophet could speak to them.
54. When the Lord returns one day some people will go with the Lord and others will be left behind.
- A. True
 - B. False



NOTES

55. Which is true of the rich ruler in chapter 18?
- A. He loved the Lord more than he loved his wealth.
 - B. Jesus told him to keep all the money he needed and then to serve God.
 - C. The man was happy with Jesus' response because he could keep his riches.
 - D. All of these
 - E. None of these
56. Which is true of the beggar who was healed in chapter 18?
- A. His problem was blindness.
 - B. He was persistent in asking for help.
 - C. He praised God for receiving help.
 - D. All of these
 - E. None of these
57. The heart of the gospel message is that Jesus came to heal everyone sick in body.
- A. True
 - B. False
58. Which is true of Christ's entry into Jerusalem in chapter 19?
- A. He rode on a camel which was the animal that kings usually rode.
 - B. Everyone greeted Him as king including the Pharisees and religious leaders.
 - C. He wept at the sight of Jerusalem because He knew that He would be rejected there.
 - D. All of these
 - E. None of these
59. Which is true of Jesus' teachings in chapter 20?
- A. Jesus always answered the questions from the chief priests and teachers of the law.
 - B. Jesus said that the rejected capstone is John the Baptist.
 - C. Jesus said we are to give to the government what belongs to them and to give to God what belongs to Him.
 - D. All of these
 - E. None of these
60. What is true about Jesus' teaching on His return in chapter 21?
- A. He said that false christs and prophets would lead people astray.
 - B. He said that wars and natural disasters would be signs of His return.
 - C. He said that His followers will be persecuted for their faith in Him.
 - D. All of these
 - E. None of these



NOTES

61. The budding fig tree in chapter 21 refers to the United States of America.
- A. True
 - B. False

CHAPTER 8. THE SUFFERING AND CRUCIFIXION OF THE SON OF MAN

62. Judas Iscariot agreed to betray Jesus for 300 pieces of silver.
- A. True
 - B. False
63. Which is NOT a name for the Last Supper?
- A. Passover Feast
 - B. Holy Communion
 - C. Eucharist
 - D. Bread of Life Meal
 - E. Feast of Unleavened Bread
64. The cup of wine or juice represents the blood that Jesus shed on the Cross.
- A. True
 - B. False
65. Jesus showed what He meant about serving others by serving the Passover meal to His disciples.
- A. True
 - B. False
66. Which is true of Peter in chapter 22?
- A. Peter was loyal to Jesus at all times.
 - B. The rooster crowing reminded Peter of Judas's betrayal.
 - C. Peter repented of the fact that he denied knowing Jesus.
 - D. All of these
 - E. None of these
67. Which is true of Jesus as He prayed on the Mount of Olives?
- A. He prayed that God would not let Him be crucified.
 - B. He prayed that God's will would be done.
 - C. An angel came and ministered to Jesus in His agony.
 - D. All of these
 - E. None of these



68. Which is true of Jesus' enemies in chapters 22 and 23?
- A. The soldiers mistreated Him by mocking, beating, and insulting Him.
 - B. The chief priest and teachers of the law stirred up the crowd against Jesus.
 - C. Pilate wanted to release Jesus but he had Him crucified anyway.
 - D. All of these
 - E. None of these
69. Two criminals were crucified along with Jesus and both of them turned to Jesus for help while on their crosses.
- A. True
 - B. False
70. Jesus could have saved himself from being crucified if had chosen to do so.
- A. True
 - B. False
71. Which is true of Jesus' crucifixion?
- A. A man named Simon was required to carry the Cross for Jesus.
 - B. Pilate put a sign on the Cross that said "King of the Romans."
 - C. It became dark in the middle of the day for about an hour.
 - D. The curtain in the Temple was torn into many pieces.
72. Who was NOT around the Cross when Jesus was crucified?
- A. Several women
 - B. Judas Iscariot
 - C. A crowd of people
 - D. Joseph of Arimathea
 - E. A Roman centurion

CHAPTER 9. THE RESURRECTION AND REVELATION OF THE SON OF MAN

73. Peter was the first person to find the empty grave where Jesus was buried.
- A. True
 - B. False
74. An angel announced that Jesus had risen from the dead.
- A. True
 - B. False



NOTES

75. The resurrection of Jesus gives hope to all believers. Because He lives we too shall live.
- A. True
 - B. False
76. Which is true of the story of the followers of Jesus on the way to Emmaus?
- A. Jesus joined four men on their walk to Emmaus.
 - B. The men going to Emmaus were happy because they had heard that Barabbas had been released.
 - C. Jesus revealed himself as they ate a meal together.
 - D. All of these
 - E. None of these
77. When Jesus appeared to His disciples after His resurrection, they immediately knew who He was.
- A. True
 - B. False
78. Jesus told the disciples to wait in Jerusalem for the Holy Spirit to come upon them and give them power.
- A. True
 - B. False
79. After Jesus blessed His disciples, He left this earth and ascended to heaven.
- A. True
 - B. False

PRONUNCIATION GUIDE



NOTES

Alphaeus [AL-fee-us]
Aramaic [AIR-uh-MAY-ik]
Arimathea [AIR-uh-muh-THEE-uh]
Barabbas [buh-RAB-us]
Bartholomew [bahr-THAHL-uh-myew]
Bethlehem [BETH-luh-hem]
Caesar Augustus [SEE-zer ah-GUS-tus]
Capernaum [kuh-PER-num]
centurion [sen-CHOOOR-ee-un]
Cephas [SEE-fus]
Cyrene [sie-REE-nee]
Didymus [DID-uh-mus]
Elijah [ee-LIE-juh]
Eucharist [YEW-kuh-rust]
Gabriel [GAY-bree-ul]
Gentile [JEN-tiel]
Geresenes [GAIR-uh-seenz]
Herod [HEHR-ud]
Isaiah [ie-ZAY-uh]
Iscaiot [is-KEHR-ih-ut]
Jairus [jay-IE-rus]
Jericho [JEHR-ee-koh]
Jerusalem [juh-REW-suh-lum]
Josephus [joh-SEE-fus]
Judea [jew-DEE-uh]
Knox [NAHKS]
Levi [LEE-vie]
Magnificat [mag-NIH-fih-kaht]
Malchus [MAL-kus]
Malachi [MAL-uh-kie]
Matthew [MATH-yew]
Messiah [muh-SIE-uh]
minas [MIE-nuh]
Nathanael [nuh-THAN-yul]
Nazareth [NAZ-uh-ruhth]
parable [PEHR-uh-bul]
paschal [PAS-kus]
Pentecost [PEN-tuh-kaht]
Pharisees [FEHR-uh-seez]



NOTES

Pilate [PIE-lut]
Sabbath [SAB-uth]
Sadducees [SAD-yew-seez]
Simeon [SIM-ee-un]
Simon [SIE-mun]
Tarsus [TAHR-sus]
Thaddaeus [THAD-ee-us]
Theophilus [thee-AH-fuh-lus]
Wesleyan [WES-lee-un]
Zacchaeus [zak-EE-us]
Zealot [ZEL-ut]
Zebedee [ZEB-uh-dee]
Zechariah [ZEK-uh-RIE-uh]
Dorcas [DOHR-kus]
Ethiopia [ee-thee-OH-pee-uh]
Ethiopian [ee-thee-OH-pee-un]
Gamaliel [guh-MAY-lee-el]
Gentiles [JEN-tielz]
Grecian [GREE-shun]
Herod [HAIR-ud]
Jerusalem [juh-REW-suh-lum]
Joppa [JAH-puh]
Josephus [joh-SEE-fus]
Judaism [JEW-duh-iz-um]
Judas Iscariot [JEW-dus is-KAIR-ih-ut]
Lydda [LIH-duh]
Matthias [muh-THIE-us]
Nazareth [NAZ-uh-ruhth]
Palestine [PAL-us-tien]
Pentecost [PEN-tuh-cahst]
Philippi [FIL-uh-pie or fuh-LIH-pie]
Sadducees [SAD-yew-seez]
Samaria [suh-MAIR-ee-uh]
Samaritans [suh-MAIR-uh-tunz]
Sanhedrin [san-HED-ruhn or san-HEE-druhn]
Sapphira [suh-FIE-ruh]
Simon [SIE-muhn]
Syria [SIHR-ee-uh]
Tabitha [TAB-uh-thuh]
Tarsus [TAHR-sus]
Theophilus [thee-AHF-uh-lus]
Troas [TROH-az]