

THE GOSPEL OF LUKE

THE LEGACY BIBLE OUTLINE SERIES

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The Legacy Bible Outline Series is a study of the Bible using the text of the Bible itself. The series outlines books of the Bible in simple format, providing commentary only as needed to enhance understanding. Text-based questions are also included for every chapter.

We suggest you create a notebook for each book of the Bible. Insert the outlines in your notebooks and add your own study notes. Each time you study a book, you can easily append the outlines to continuously expand the materials.

The Legacy Bible Outline Series is designed so you can easily personalize it. The files for the series are in MS Word format to enable you to revise, input your own notes, change page numbers, and alter the layout as needed. You can also create your own outlines for other books of the Bible using this format

The text of the King James Version is included in *The Legacy Bible Outline Series* to enable you to underline and make notes in the actual text as part of your study. Unlike a Bible which will eventually wear out, you can photocopy worn pages if they need to be replaced--which means you won't lose your notes and underlining. Be sure to read the text in other versions of the Bible also, as different translations will greatly enhance your study.

You can print copies of the outlines for your students or--a more cost-effective method--copy the files to a CD ROM or flash drive and let each student print out their own outlines. If you want students to have only the study questions and not the outlines, then copy the questions to a separate file and print them out for distribution.

For precept must be upon precept, precept upon precept; line upon line, line upon line...
(Isaiah 28:10, KJV)

...His word burns in my heart like a fire. It's like a fire in my bones!...
(Jeremiah 20:9, NLT)

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INTRODUCTION TO THE GOSPEL OF LUKE

AUTHOR: Luke.

TO WHOM: All believers, although the first intended audience was the Greeks. He also addresses one specific believer, Theophilus, whose name means "lover of God".

PURPOSE: The purpose is to provide an orderly account of the ministry of Jesus (Luke 1:1-4).

KEY VERSE: For the Son of Man is come to seek and to save that which was lost. (Luke 19:10)

LIFE AND MINISTRY PRINCIPLE: Our purpose is commissioned by Jesus: To reach the lost with the good news of the Gospel.

MAIN CHARACTERS: Jesus, John the Baptist, and the disciples.

A BRIEF OUTLINE:

- I. Preparation For Ministry: 1:1-2:52
- II. Early Ministry: 3:1-4:13
- III. Ministry In Galilee: 4:14-9:62
- IV. Ministry On The Way To Jerusalem: 10:1-19:27
- V. Ministry In Jerusalem: 19:28-24:53

QUESTIONS ON THE INTRODUCTION:

- 1. Who wrote the book?
- 2. To whom is the book written?
- 3. What is the purpose of the book?
- 4. What is the key verse?
- 5. What is the life and ministry principle of this book?
- 6. Who are the main characters?
- 7. Give a brief outline of the book.

THE SYNCHRONIZED GOSPELS

In this outline, you will note the repeated use of the code TSG in a special font followed by a number. Here is an example:

II. The ministry of John the Baptist. TSG 18

The code TSG refers to *The Synchronized Gospels*, a study guide that is part of the *Legacy Bible Outlines* for the books of Matthew, Mark, Luke, and John. The TSG study guide lists events in the life and ministry of Jesus. The events are in chronological order and each event has a number that is synchronized to similar references in the other Gospels.

The number after the TSG code directs you to a numbered line in the study guide. There, you will find additional accounts of the event about which you are studying. For example, when you look up TSG 18 on the ministry of John the Baptist, you will find additional references to his ministry as recorded in the other books:

	Matthew	Mark	Luke	John
18 The ministry of John the Baptist	3:1-12	1:1-8	3:1-20	1:6-8

Every number does not appear in every outline, because some events are not mentioned in every book. Here is an example:

	Matthew	Mark	Luke	John
12 Wise men visit Jesus	2:1-12			

In this example, TSG 12 appears only in the outline for the book of Matthew, as the other gospels do not record the visit of the wise men.

The purpose of *The Synchronized Gospels* study guide is to enable you to review all that is written on each event about which you are studying.

OUTLINE OF THE GOSPEL OF LUKE

Luke 1

- 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.
- 5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
- 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.
- 8 And it came to pass, that while he executed the priest's office before God in the order of his course,
- 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
- 10 And the whole multitude of the people were praying without at the time of incense.
- 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
- 12 And when Zacharias saw him, he was troubled, and fear fell upon him.
- 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
- 14 And thou shalt have joy and gladness; and many shall rejoice at his birth.
- 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
- 16 And many of the children of Israel shall he turn to the Lord their God.
- 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
- 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.
- 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.
- 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things; and holy is his name.
50 And his mercy is on them that fear him from generation to generation.
51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from their seats, and exalted them of low degree.
53 He hath filled the hungry with good things; and the rich he hath sent empty away.
54 He hath holpen his servant Israel, in remembrance of his mercy;
55 As he spake to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her about three months, and returned to her own house.
57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.
59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
60 And his mother answered and said, Not so; but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, how he would have him called.
63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
69 And hath raised up an horn of salvation for us in the house of his servant David;
70 As he spake by the mouth of his holy prophets, which have been since the world began:
71 That we should be saved from our enemies, and from the hand of all that hate us;
72 To perform the mercy promised to our fathers, and to remember his holy covenant;
73 The oath which he swore to our father Abraham,
74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
75 In holiness and righteousness before him, all the days of our life.
76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the

face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Outline 1:

Preparation For Ministry

1:1-2:52

I. Introduction. (1-4) TSG 3

- A. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word.
(Luke gives an orderly declaration of the faith which he had both witnessed and ministered.)
- B. It seemed good to me also, having had perfect *(accurate)* understanding of all things from the very first, to write unto you in order *(an orderly account)*, most excellent Theophilus. *(Luke was inspired by the Holy Spirit to write from careful research and experience. If you are called to write, you should do so under the inspiration of God, setting in order the words of truth that you have experienced, witnessed and learned.)*
- C. The purpose is that you might know the certainty of those things, wherein you have been instructed. *(You can know for sure the validity of the Gospel by reading the account written by Luke under the inspiration of the Holy Spirit. God wants you to have assurance of your faith.)*

II. Zechariah revelation. (5-25)

- A. There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia *(a division of priests)*.
 - 1. His wife was of the daughters of Aaron, and her name was Elisabeth.
 - 2. They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.
 - 3. They had no child, because Elisabeth was barren and they both were now well-stricken in years.
- B. And it came to pass, that while Zechariah executed the priest's office before God in the order of his course:
 - 1. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
 - 2. And the whole multitude of the people were praying without at the time of the incense burning. *(It was determined by lot which priest would burn*

the incense. Casting of lots was an acceptable method of determining God's will in Old Testament times, trusting that God controlled the outcome. Believers no longer practiced this after the Holy Spirit was given to be their spiritual guide.)

- C. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.
- D. But the angel said unto him: Fear not, Zacharias. Your prayer is heard and your wife, Elisabeth, shall bear you a son.
1. His name shall be called John.
 2. He will bring you joy and gladness, and many shall rejoice at his birth.
 3. He shall be great in the sight of the Lord.
 4. He shall drink neither wine nor strong drink.
 5. He shall be filled with the Holy Ghost, even from his mother's womb.
 6. He shall turn many of the children of Israel to the Lord their God.
 7. He shall go before Him (*Jesus*) in the spirit and power of Elias (*Elias is a name for the prophet Elijah. See Malachi 3:1; 4:5-6.*)
- His purposes will be:
- a. To turn the hearts of the fathers to the children.
 - b. To turn the disobedient to the wisdom of the just.
 - c. To make ready a people prepared for the Lord.
- E. And Zacharias said unto the angel, "Whereby shall I know this? For I am an old man, and my wife is well-stricken in years." (*Zacharias expressed doubt in God's ability to fulfill His Word. How often are we guilty of this same offense? He asked for a sign when he had just been talking with an angel. Wasn't that sign enough?*)
- F. And the angel, answering, said unto him:
1. I am Gabriel, that stands in the presence of God, and I am sent to speak unto you and to show you these glad tidings. (*Gabriel is one of two angels named in the Bible. Michael is the other one.*)
 2. And, behold, you shalt be dumb and not able to speak until the day that these things shall be performed, because you did not believe my words, which shall be fulfilled in their season. (*Spiritually, unbelief is rendered speechless in the face of a revelation from God.*)
- G. And the people waited for Zacharias, and marveled that he tarried so long in the temple.
- H. And when he came out, he could not speak unto them: And they perceived that he had seen a vision in the temple, for he beckoned unto them and remained speechless.
- I. And it came to pass, that, as soon as the days of his ministration were accomplished, Zacharias departed to his own house. (*He fulfilled his responsibilities of ministry despite his handicap of being unable to speak. This is a good example for us to follow as we face various challenges in ministry.*)

- J. And after those days, his wife Elisabeth conceived and hid herself five months, saying: "This is how the Lord has dealt with me in the days wherein He looked on me, to take away my reproach among men." *(In those days, it was a reproach for a woman to be barren. Elisabeth hid herself for five months until her pregnancy was showing--perhaps so she would not need to answer those who might question the promise she had received from the Lord. Zacharias returned home and Elizabeth hid herself at home. They remained in the presence of God awaiting their promise. A good example to follow. Get alone with God and wait in His presence for the manifestation of His promises.)*
- III. The revelation to Mary. (26-38) TSG 4
- A. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused *(promised in marriage)* to a man whose name was Joseph, of the house of David: And the virgin's name was Mary.
- B. And the angel came in to her and said, "Hail! You are highly favored, the Lord is with you, blessed are you among women."
- C. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- D. And the angel said unto her: Fear not, Mary. For you have found favor with God. And, behold, you shall conceive in your womb and bring forth a Son.
1. His name shall be called Jesus.
 2. He shall be great.
 3. He shall be called the Son of the Highest.
 4. He shall inherit the throne of his father, David, from the Lord *(2 Samuel 7).*
 5. He shall reign over the house of Jacob forever.
 6. His Kingdom shall have no end. *(Isaiah 9:6.)*
- E. Then Mary said to the angel, "How shall this be, seeing I do not know a man?" *(She had not had a sexual relationship with a man.)*
- F. And the angel answered and said unto her:
1. The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you. *(The angel was telling Mary, "You won't have to do this alone." In any God-ordained ministry you will be overshadowed by God and endued with His power to accomplish the mission.)*
 2. Therefore also that holy thing which shall be born of you shall be called the Son of God.
 3. And, behold, your cousin Elisabeth has also conceived a son in her old age: And this is the sixth month with her who was called barren.
 4. For with God nothing shall be impossible. *(Why is it so difficult to comprehend the virgin birth? Scientists can fertilize a woman's eggs without her having sexual intercourse and she can conceive a child. No Word from God is devoid of power: Nothing shall be impossible.)*

- G. And Mary said:
1. Behold the handmaid of the Lord.
 2. Let it be unto me according to your word.
- H. And the angel departed from her.
- (See Supplemental Study Two: Receiving Revelation Knowledge.)*
- IV. Mary visits Elizabeth. (39-56) TSG 5
- A. And Mary arose in those days and went into the hill country with haste, into a city of Juda, and entered into the house of Zacharias, and saluted Elisabeth.
- B. And it came to pass that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb and Elisabeth was filled with the Holy Ghost.
- C. And Elisabeth spoke out with a loud voice and said:
1. You are blessed among women, and blessed is the fruit of your womb.
 2. And whence is this to me, that the mother of my Lord should come to me?
 3. For, lo, as soon as the voice of your salutation sounded in my ears, the babe leaped in my womb for joy.
 4. And blessed is she that believed: For there shall be a performance of those things which were told her from the Lord.
- (What if Elizabeth or Mary had aborted their babies? The fact that John responded to Mary's voice confirms that babes in the womb are not just "tissue".)*
- D. And Mary said:
- My soul does magnify the Lord, and my spirit has rejoiced in God my Savior.
1. What God has done for her.
 - a. He has regarded the low estate of His handmaiden.
 - b. From this time forth all generations shall call me blessed.
 - c. He that is mighty has done great things to me. His name is holy.
 2. What God has done for all generations of believers.
 - a. His mercy is on them that fear Him from generation to generation.
 - b. He has shown strength with His arm.
 - c. He has scattered the proud in the imagination of their hearts.
 - d. He has put down the mighty from their seats, and exalted them of low degree.
 - e. He has filled the hungry with good things and sent the rich away empty.
 3. What God has done for Israel.
 - a. He has helped His servant Israel, in remembrance of His mercy.
 - b. As He spoke to our fathers, to Abraham, and to his seed forever.

(From this passage we learn that God is mighty, holy, merciful, strong, just, and faithful to His promises.)
- E. And Mary stayed with Elisabeth about three months, and then returned to her own house.

- V. The birth of John the Baptist. (57-80) TSG 6
- A. Now Elisabeth's full time came that she should be delivered, and she brought forth a son.
 - B. And her neighbors and her cousins heard how the Lord had showed great mercy upon her and they rejoiced with her.
 - C. And it came to pass, that on the eighth day they came to circumcise the child.
 - 1. And they called him Zacharias, after the name of his father.
 - 2. And his mother answered and said, "Not so; but he shall be called John."
 - 3. And they said unto her, "There is none of your kindred that is called by this name."
 - 4. And they made signs to his father, how he would have him called.
 - 5. And he asked for a writing table and wrote, saying, "His name is John." And they all marveled.
 - 6. And his mouth was opened immediately, his tongue was loosed, and he spoke and praised God.
 - 7. And fear came on all that dwelt round about them:
 - a. And all these sayings were noised abroad throughout all the hill country of Judaea.
 - b. And all they that heard them laid them up in their hearts (*reflected on this in their hearts*), saying, "What manner of child shall this be!"
 - 8. And the hand of the Lord was with John.
 - D. And John's father, Zacharias, was filled with the Holy Ghost, and prophesied, saying:
 - 1. Blessed be the Lord God of Israel:
 - a. For He has visited and redeemed His people.
 - b. He has raised up an horn of salvation for us in the house of His servant David, as He spoke by the mouth of His holy prophets which have been since the world began. (*A horn is a symbol of power.*)
 - c. That we should be saved from our enemies, and from the hand of all that hate us.
 - d. To perform the mercy promised to our fathers, and to remember His holy covenant; the oath which he swore to our father Abraham: That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness, and in righteousness before Him, all the days of our life.
 - 2. And you, child, shalt be called the prophet of the Highest: For you shalt go before the face of the Lord to prepare His ways:
 - a. To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God whereby the dayspring from on high has visited us.

(Dayspring means sunrise. A new day was dawning spiritually.)

- b. To give light to them that sit in darkness and in the shadow of death.
- c. To guide our feet into the way of peace.
- E. And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel. *(In the desert, John was separated from the economic, political, and social influences of the time as he prepared for his ministry. There is always divine purpose in the "desert experiences" of life.)*

(After 400 years of silence between the end of the Old Testament and the beginning of the New Testament record, the first words to mankind were "Fear Not" spoken to Zacharias, Mary, and the Shepherds.)

Study questions on chapter 1:

1. Summarize the author's statement of purpose in verses 1-4.
2. What were the sources from which Luke drew his Gospel? (2)
3. What do you learn about Luke in verses 1-4?
4. To whom is the book addressed? (3)
5. Using verses 1-25, answer the following questions regarding the birth of John the Baptist.
 - When did these events occur? (5a)
 - What do you learn about Zacharias and Elisabeth in verses 5-7?
 - Where was Zacharias and what was he doing at the time of this revelation? (8-9)
 - Where were the people at the time this revelation was given? (10)
 - Who appeared to Zacharias, what message did he bring, and what was Zacharias's response? (11-12)
 - Summarize the message given by the angel. What prayer had been answered?
 - What would the child be named? (13)
 - What would be the response to this birth? (14)
 - What additional information was given regarding the child in verse 15?
 - What would be the purposes and results of John's ministry? (16-17)
 - What question did Zacharias ask and what excuses did he give for his doubts? (18)
 - How did the angel identify himself and his purpose for appearing? (19)
 - What sign did the angel give to Zacharias? (20)
 - What was the response of the people who were waiting outside the temple? (21)
 - What happened when Zacharias came out of the temple? (22)
 - Where did Zacharias go after this revelation? (23)
 - What happened to Elisabeth and what did she do? (24)
 - Summarize what Elisabeth said concerning her pregnancy. (25)

6. Using verses 26-38, answer the following questions regarding the announcement of the birth of Jesus.
 - At what time was an angel sent from God and to where did he go? (26)
 - To whom did the angel appear? (27)
 - What do you learn about Mary in verse 27?
 - How did the angel greet Mary (28) and what was her response (29)?
 - Using verses 30-33, summarize the prophetic message given to Mary.
 - What question did Mary ask in verse 34 and what did the angel answer in verse 35?
 - What additional information did the angel share with Mary in verse 36?
 - What statement of fact and faith did the angel make in verse 37?
 - What was Mary's response to this revelation? (38)
7. Compare the responses of Zechariah (1-25) and Mary (26-38) to the revelations they received.
8. Using verses 39-56, answer the following questions:
 - Where did Mary go and for what purpose? (39-40)
 - What happened when Mary entered the house and saluted its occupants? (41)
 - Upon whom did Elisabeth pronounce blessings? (42,45)
 - What question did Elisabeth raise? (43)
 - What phrase did Elizabeth use to identify Mary in verse 43?
 - What happened to the baby in Elisabeth's womb when Mary's voice sounded? (44)
 - What prophetic promise does Elisabeth make in verse 45?
9. Using verses 46-55, answer the following questions regarding Mary's praise.
 - Who did Mary magnify? (46)
 - In what was Mary rejoicing? (47-48)
 - What did Mary say about future generations in verse 48?
 - For what did Mary praise God in verses 49-50?
 - How did Mary say God had shown His strength in regards to the proud? (51)
 - Who had God put down and who had He exalted? (52)
 - Who had God filled and who had He sent away empty? (53)
 - Who had God helped and in remembrance of what? (54)
 - To whom did Mary say God had spoken? (55)
10. Using outline point IV D 3 and verses 46-55, summarize what you learn about God in this passage.
11. How long did Mary remain with Elisabeth and where did she go afterwards? (56)
12. Using verses 57-66, answer the following questions regarding the birth of John the Baptist.
 - Describe the birth and the responses of neighbors and relatives. (57-58)
 - What were the parents preparing to do on the eighth day? (59)
 - What did the family want to call this child? (59)
 - How did Elisabeth respond to the question about the child's name? (60)

- What did the people say regarding the name Elisabeth proposed? (61)
 - Who did the people ask to verify the name? (62)
 - What did Zacharias say the child's name was to be? (63)
 - What happened after Zacharias confirmed the name of the child? (64)
 - What was the response of the people who heard of the events surrounding John's birth? (65-66)
13. Using verses 67-79, answer the following questions regarding the prophecy given by Zacharias:
- Who prompted Zacharias to give this prophecy? (67)
 - Make a list of the things for which Zacharias praised God. (68-75)
 - What were the purposes of God's mercy on Israel? (71-75)
 - According to verse 76, what would John the Baptist be called?
 - Using verses 76-79, list of the purposes that John would fulfill in his ministry.
 - Review verses 67-79 again and summarize what you learn about God in the prophecy given by Zacharias.
14. What do you learn about John the Baptist in verse 80?
- What did he do physically?
 - What did he do spiritually?
 - Where did he dwell in his early years?
 - When did John leave the desert?
15. List the various names used for Jesus in this chapter.
16. Using the final outline note in this chapter, answer the following questions:
- How many years of silence occurred between the Old and New Testaments?
 - What were the first words to mankind after this extended period of silence?
 - To whom were these words given?
17. What did you learn in this chapter to apply to your life and ministry?

Luke 2

1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2(And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23(As it is written in the law of the Lord, Every male that openeth the womb shall be called

holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

Outline 2:

I. The birth of Jesus. (1-7) TSG 8

A. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

1. And this taxing was first made when Cyrenius was governor of Syria.
2. And all went to be taxed, every one into his own city (*where he was born*).
3. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem--because he was of the house and lineage of David--to be taxed with Mary his espoused wife, being great with child. (*She was about to give birth. "Bethlehem" means "house of bread", a fitting place for the Bread of Life to be born.*)

B. And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.
(*It had been prophesied in Micah 5:2 that the Messiah would be born in Bethlehem. Because Mary and Joseph lived in Nazareth, God prompted Caesar to call for a census which would result in them going to Bethlehem. God can use anyone--even evil rulers--to accomplish His prophetic purposes.*)

II. The revelation to the shepherds. (8-14) TSG 9

A. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. (*Hard-working, common men were the first to receive the revelation.*)

B. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: And they were very afraid. And the angel said unto them:

1. Fear not: For, behold, I bring you good tidings of great joy, which shall be to all people.
2. For unto you is born this day in the city of David a Savior, which is Christ the Lord. (*Christ means "the anointed one".*)
3. And this shall be a sign unto you: You shall find the babe wrapped in swaddling clothes, lying in a manger.

C. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

- III. The visit of the shepherds. (15-20) TSG 9
 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us."
- A. And they came with haste, and found Mary, Joseph, and the babe lying in a manger.
 - B. And when they had seen it, they made known abroad the saying which was told them concerning this child.
 - C. And all they that heard it wondered at those things which were told them by the shepherds.
 - D. But Mary kept all these things and pondered them in her heart.
 - E. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
- IV. The circumcision and naming of Jesus. (21) TSG 10
 And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel before He was conceived in the womb.
- V. The presentation of Jesus. (22-40) TSG 11
- A. And when the days of Mary's purification according to the law of Moses were accomplished, they brought Him to Jerusalem.
 - 1. They came to present Him to the Lord. As it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord."
 - 2. They came to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves or two young pigeons. (*This was the offering given by the poor: Leviticus 12:8. The wealthy usually brought a lamb to sacrifice.*)
 - B. And, behold, there was a man in Jerusalem, whose name was Simeon:
 - 1. This man was just and devout, waiting for the consolation (*the Messianic hope*) of Israel: And the Holy Ghost was upon him.
 - 2. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ.
 - 3. And he came by the Spirit into the temple. And when the parents brought in the child Jesus, to do for Him after the custom of the law, then Simeon took Him up in his arms, and blessed God, and said:
 - a. Lord, now let your servant depart in peace, according to your word.
 - b. For my eyes have seen your salvation, which you have prepared before the face of all people (*all nations*).
 - c. He is a light to lighten the Gentiles, and the glory of your people Israel.
 - 4. Joseph and his mother marveled at those things which were spoken of Him. (*Note that it says "Joseph and his mother". This is because God was actually His Father.*)

5. And Simeon blessed them and said to Mary his mother:
 - a. Behold, this child is set for the fall and rising again of many in Israel and for a sign which shall be spoken against.
 - b. Yes, and a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed.
 - C. And there was also in the temple a woman named Anna.
 1. She was a prophetess, the daughter of Phanuel, of the tribe of Aser. *(As a prophetess, she had a special gift of declaring and interpreting God's Word.)*
 2. She was of a great age, and had lived with a husband seven years from her virginity. *(She did not grow bitter about her losses and continued to worship and serve God despite her sorrow.)*
 3. She was a widow of about 84 years, which did not depart from the temple, but served God with fasting and prayers night and day.
 4. She, coming in at that instant, gave thanks likewise unto the Lord.
 5. She, from that time on, spoke of Him to all them that looked for redemption in Jerusalem.
 - D. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city of Nazareth. TSG 16
 - E. And the child grew, waxed strong in spirit, was filled with wisdom, and the grace of God was upon Him.
- VI. Jesus in the Temple. (41-52). TSG 17
- A. Now His parents went to Jerusalem every year at the feast of the Passover.
 - B. And when Jesus was twelve years old, they went up to Jerusalem after the custom of the feast.
 - C. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem: But Joseph and his mother did not know it.
 1. But they, supposing Him to have been in the company, went a day's journey and then sought Him among their kinsfolk and acquaintances.
 2. When they could not find Him, they turned back again to Jerusalem, seeking Him.
 3. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
 4. And all that heard Him were astonished at His understanding and answers. *(Jesus was hearing, asking, and answering.)*
 - D. And when Mary and Joseph saw him, they were amazed.
 1. And His mother said unto Him, "Son, why have you dealt this way with us? Your father and I have sought you sorrowing."
 2. And He said unto them, "How is it that you sought me? Did you not know that I must be about my Father's business?" *(Jesus often used the word "must" in relation to His mission, reflecting the divine compulsion to accomplish it. Mary had referred to Joseph as "your father". Jesus*

reminded them who His real Father was.)

3. And they did not understand the saying which He spoke unto them.
- E. And Jesus went down with them, and came to Nazareth, and was subject unto them: But his mother kept all these sayings in her heart. *(His submission was voluntary, not forced. Submission is not a sign of being inferior to someone.)*
- F. And Jesus increased *(continuously advanced)* in wisdom and stature, and in favor with God and man.

(This is a great outline for development. Believers are to increase:

-In wisdom: Mentally.

-In stature: Physically.

-In favor with God: Spiritually.

-In favor with man: Socially.)

Study questions on chapter 2:

1. Using verses 1-5, answer the following questions.
 - Who made the legal decree and what did it require? (1)
 - When was this decree mandated? (2)
 - Where did people go to be taxed? (3)
 - Who went to Bethlehem to be taxed and why? (4-5)
 - What do you learn about Mary in verse 5?
2. What happened while Mary and Joseph were in Bethlehem? (6)
3. Where did Mary give birth to Jesus, why were they there, and why was this location significant? (7 and outline note I B)
4. Using verses 8-20, answer the following questions regarding the announcement of Christ's birth to the shepherds.
 - Where were the shepherds, what were they doing, and what time of day was it? (8)
 - Who appeared to the shepherds and what was their response? (9)
 - Using verses 10-12, summarize the message given to the shepherds by the angel.
 - Who appeared with the angel and what were they doing and saying? (13-14)
 - What did the shepherds decide to do after the angels departed? (15)
 - What did the shepherds find when they arrived in Bethlehem? (16)
 - What did the shepherds do after seeing the child and what was the response of all those who heard their story? (17-18)
 - According to verse 19, what did Mary do regarding these events?
 - Where did the shepherds go after leaving Bethlehem? (20)
 - Why were the shepherds so joyful? (20)
5. How many days passed before the baby was officially named? (21)
6. What was the baby named and why was he given this name? (21)

7. Using verses 22-39, answer the following questions regarding the presentation of Jesus in the temple:
 - What had to pass before Mary and Joseph went to the temple? (22a)
 - What was the purpose for which Mary and Joseph brought Jesus to the temple? (22b)
 - To which city did the couple take Jesus? (22)
 - What commandment was being observed by Mary and Joseph? (23-24)
 - What offering was brought by the couple? (24)
 - What do you learn about Simeon in verse 25?
 - What had the Holy Ghost revealed to Simeon? (26)
 - How did Simeon happen to come into the temple at the exact time Mary and Joseph arrived? (27a)
 - Who did Simeon take in his arms and bless? (28)
 - Why did Simeon say that he could now depart in peace? (29-30)
 - For whom had salvation been prepared? (30-31)
 - What did Simeon say regarding the child's mission to the Gentiles and Israel? (32)
 - What was the response of Mary and Joseph to what Simeon said? (33)
 - What additional prophetic words did Simeon share? (34-35)
 - Who was Anna and what do you learn about her in verses 36-37?
 - What happened when Anna came into the temple at that exact time? (38a)
 - What did Anna do from that time forth? (38b)
 - Where did Mary and Joseph go after the ceremony in the temple was completed? (39)
8. What do you learn about Jesus in verse 40?
9. Using verses 41-50, answer the following questions regarding the trip to Jerusalem.
 - Why did Mary and Joseph go to Jerusalem each year? (41)
 - What age was Jesus when He accompanied His parents to Jerusalem? (42)
 - What did Jesus do when it was time to return home? Were His parents aware of this? (43)
 - What did Mary and Joseph think regarding the whereabouts of Jesus? (44)
 - Why did Mary and Joseph return to Jerusalem? (44-45)
 - How many days later did Mary and Joseph find Jesus, where was He, and what was He doing when they located Him? (46)
 - What was the response of those hearing Christ's answers to their questions? (47)
 - What question did Mary ask in verse 48 and what was the response given by Jesus in verse 49? Did Mary and Joseph understand His answer? (50)
10. What do you learn about Jesus in verses 51-52?
11. Using the final outline note and verses 51-52, summarize the components of positive spiritual development drawn from what is recorded about the early life of Christ.
12. What did you learn in this chapter to apply to your life and ministry?

Luke 3

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came

from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Outline 3:

Early Ministry 3:1-4:13

- I. The ministry of John the Baptist. (1-20) TSG 18
 - A. His ministry began in:
 - 1. The fifteenth year of the reign of Tiberius Caesar:
 - 2. Pontius Pilate was governor of Judaea.
 - 3. Herod was tetrarch of Galilee.
 - 4. Herod's brother, Philip, was tetrarch of Ituraea and the region of Trachonitis.
 - 5. Lysanias was the tetrarch of Abilene
 - 6. Annas and Caiaphas were the high priests.
 - B. The Word of God came unto John, the son of Zacharias, in the wilderness.
(Despite the tragic religious and political conditions of the time and despite his isolation in the wilderness, the Word of God came to John. God knows exactly where you are, how to prepare you, and when to release you into your ministry.)
 - C. And John came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. *(Baptism did not save them, but it was symbolic of their repentance from the dead works of sin and receiving new life.)*
 - D. As it is written in the book of the words of Esaias the prophet *(Isaiah 40:3-5 and 57:14-15)*, John was the voice of one crying in the wilderness, "Prepare the way of the Lord, make His paths straight."
("Preparing a way" refers to a custom of the time where people would clear the road of debris in preparation for a respected leader who was arriving. We, too, are to be a voice in the wilderness of this world crying out for people to prepare a way spiritually for the Lord to enter into their lives.)
 - 1. Every valley shall be filled.
 - 2. Every mountain and hill shall be brought low.
 - 3. The crooked shall be made straight.
 - 4. The rough ways shall be made smooth.
 - 5. And all flesh shall see the salvation of God.
 - E. Then John said to the multitude that came to be baptized of him:
 - 1. Oh generation of vipers, who has warned you to flee from the wrath to come? *(What an introduction to a message: He called them a generation of snakes!)*
 - 2. Bring forth, therefore, fruits worthy of repentance.
 - 3. Do not say within yourselves, "We have Abraham to our father": For I say unto you, that God is able of these stones to raise up children unto Abraham.
 - 4. And now also the axe is laid unto the root of the trees: Every tree therefore which does not bring forth good fruit is cut down, and cast into the fire.

(The Gospel goes to the root of the issue: Sin. The tree, representing the visible part of a person's life, may appear beautiful, but does it bear the fruit of righteousness? What "roots" of sin lie beneath the good external appearance?)

- F. And the people asked him, saying:
 - 1. "What shall we do then?"
 - 2. He answered and said unto them: "He that has two coats, let him impart to him that has none; and he that has meat, let him do likewise."
- G. Then the publicans also came to be baptized:
 - 1. And they said unto him, "Master, what shall we do?"
 - 2. And he said unto them, "Exact no more than that which is appointed you."
- H. And the soldiers likewise demanded of him, saying:
 - 1. "What shall we do."
 - 2. And he said unto them:
 - a. Do violence to no man.
 - b. Do not accuse anyone falsely.
 - c. Be content with your wages.

(To summarize John's teaching in this passage: He called men to live righteously without selfishness, dishonesty, violence, false accusations, and discontent.)

- I. And as the people were in expectation and all men mused in their hearts concerning John whether he were the Christ or not, John answered, saying unto them all regarding the one who was to come:
 - 1. The person of Christ. I indeed baptize you with water: But one mightier than I comes, the latchet of whose shoes I am not worthy to unloose.
 - 2. The purpose of Christ. He shall baptize you with the Holy Ghost and with fire.
 - 3. The judgment of Christ.
 - a. His fan is in His hand. *(A fan is a winnowing fork used to separate wheat and chaff.)*
 - b. He will thoroughly purge His floor. *(This speaks of the threshing floor where good grain is separated from chaff).*
 - c. He will gather the wheat into His garner. *(Wheat represents those who truly repent and bring forth fruit in their lives and ministries. They will be gathered into His Kingdom.)*
 - d. But the chaff He will burn with unquenchable fire. *(The chaff represents those who are not wheat--they have not truly repented and brought forth fruit manifesting a changed life.)*

- J. And John preached many other things to the people in his exhortation.
(According to this passage, John was a voice who prepared the way for the ministry of Jesus. He is compared to a farmer who chops down useless trees. He was also a teacher and counselor to those who came seeking God's wisdom. John knew his purpose, recognized his place in ministry, and fulfilled his destiny.)

- K. But Herod the tetrarch, being reprov'd by John for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. *(Touching God's anointed servant was a bigger mistake than the other sins Herod had committed. Herod imprisoned John at the insistence of Herodias, his brother Philip's wife, who was angry because John had rebuked their sinful relationship.)* TSG 29
- II. The baptism of Jesus. (21-22) TSG 19
Now when all the people were baptized, it came to pass, that Jesus also being was baptized.
- A. He was praying *(as He came up from the water)*.
B. The heaven was opened,
C. The Holy Ghost descended in a bodily shape like a dove upon Him.
D. A voice came from heaven, which said, "You are my beloved Son; in you I am well pleased."
(The Trinity is revealed here: Jesus is baptized; the Father speaks; and the Holy Spirit descends.)
- III. The genealogy of Jesus. (23-38) TSG 2
(Matthew gives the legal genealogy of Jesus through the line of Joseph. Luke traces Mary's line.)
- A. And Jesus Himself began to be about thirty years of age, being--as was supposed--the son of Joseph, which was the son of Heli,
B. Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,
C. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,
D. Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,
E. Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,
F. Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
G. Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,
H. Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,
I. Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,
J. Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
K. Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,
L. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

- M. Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
- N. Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,
- O. Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,
- P. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

(Luke traces Christ's genealogy back to Adam, emphasizing his human ancestry. Matthew provides the legal line of Christ's genealogy. John gives the divine genealogy of Jesus when he begins his book with "In the beginning was the Word, and the Word was with God, and the Word was God.")

Study questions on chapter 3:

1. When did the events of this chapter occur? (1)
2. Who was the governor and the tetrarchs in office at that time? (1)
3. Who were the high priests at this time? (2)
4. To whom did the Word of God come at this time? (2)
5. Whose son was John and where was he when the Word came to him? (2)
6. Where did John preach and what was his basic message? (3)
7. Using verses 4-6, answer the following questions regarding the prophecy concerning John's ministry.
 - Who gave the prophecy regarding John? (4)
 - What was the basic message that John would teach? (4)
 - For whom would John prepare the way? (4)
 - What would be the results of this preparation spiritually? (5)
 - What would all flesh see? (6)
 - Using outline note I D, explain what "prepare the way" means as used in this passage.
8. Using verses 7-9, summarize the message John gave to those who came to be baptized by him.
9. What question did the people ask John in verse 10 and how did he respond in verse 11?
10. What questions did the publicans ask in verse 12 and what was John's response in verse 13?
11. What question did the soldiers ask in verse 14 and what was John response?
12. What was the attitude of the people towards John's ministry? What were they wondering? (15)
13. Summarize John's ministry as described in verses 16-18.
 - How was John baptizing? (16)
 - How did John describe the one coming after him? (16)
 - How would Jesus baptize? (16)
 - Explain the symbolism of the fan, threshing floor, wheat, and chaff mentioned by

John in verse 17.

-What else did John preach? (18)

14. According to verse 19, why did Herod put John in prison? (19-20)
15. According to verse 21, what special person came to be baptized by John? (21)
16. What supernatural manifestations occurred when Jesus was baptized? (21-22)
17. How old was Jesus at the time of His baptism and the commencement of His ministry? (23)
18. Whose genealogy is recorded in verses 23-38? How far back in history does the genealogy go?
19. What did you learn in this chapter to apply to your life and ministry?

Luke 4

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

Outline 4:

- I. The temptation of Jesus. (1-13) TSG 20
 - A. And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, to be tempted for forty days by the devil.
 - B. Physical temptation: And in those days He ate nothing: And when they were ended, He was hungry.
 - 1. And the devil said unto Him, "If you be the Son of God, command this stone that it be made bread."
 - 2. And Jesus answered Him, saying, "It is written that man shall not live by bread alone, but by every word of God" (*Deuteronomy 8:3*).
 - C. Material temptation: And the devil, taking Him up into an high mountain, showed to Him all the kingdoms of the world in a moment of time.
 - 1. And the devil said unto Him, "All this power will I give you and the glory of them: For that is delivered unto me and to whomsoever I will I give it. If you therefore will worship me, all shall be yours." (*This confirms that at that time Satan had power over the kingdoms of the world, or else the temptation would not have been valid. Satan was tempting Jesus to compromise and secure the kingdoms of the world in an easier way than the way of the cross.*)
 - 2. And Jesus answered and said unto him, "Get behind me, Satan: For it is written, you shall worship the Lord your God, and Him only you shall serve" (*Deuteronomy 6:13*).
 - D. Spiritual temptation: And the devil brought Him to Jerusalem, set Him on a pinnacle of the temple, and said unto Him:
 - 1. If you are the Son of God, cast yourself down from here, for it is written: He shall give his angels charge over you, to keep you and in their hands; they shall bear you up, lest at any time you dash your foot against a stone. (*This was a misquote of Psalm 91:11-12 where it says angels will keep you when you are walking in God's way.*)
 - 2. And Jesus answering said unto him, "It is said, you shall not tempt the Lord your God."
 - E. And when the devil had ended the temptation, he departed from him for a season. (*This suggests that there are specific times of temptation. The good news is that Satan withdraws for a season. The bad news is that he will return.*)

(In each of these temptations, Satan was testing Christ's identity as the Son of God. Satan tests you also, challenging your identity as a child of God. Satan contradicted the Word of God in the first temptation in the Garden of Eden and he continues to do so. This is why it is important for you to know the Word of God. Jesus responded to each temptation with the Word of God. Adam failed in a beautiful, sinless environment of the Garden. Jesus passed the test in the wilderness surrounded by beasts. In each of the temptations, Satan used the word "if": If you are the Son of God, prove it! How often we tempt God the same way: "If you do this, then I will do that.")

(From the combined accounts of this passage and Matthew 4:1-11 and Mark 1:12-13, we learn the following about temptation:

- Temptation comes even to the righteous.*
- Temptation is used by the Holy Spirit to accomplish divine purposes.*
- Temptation is analogous to a wilderness experience.*
- Temptation often follows a decision to serve or minister for God.*
- Temptation can be successfully met by using God's Word.*

For further on temptation in general see 1 Corinthians 10:13; Hebrews 2:18; 2 Peter 2:9; and James 1:2-5.)

Ministry In Galilee 4:14-9:62

II. The rejection of Jesus in Nazareth. (14-30)

- A. And Jesus returned in the power of the Spirit into Galilee. TSG 34
 - 1. And the fame of Him went out through all the region round about.
 - 2. And He taught in their synagogues, being glorified of all.
- B. And He came to Nazareth, where He had been brought up: And, as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.
 - 1. And there was delivered unto Him the book of the prophet Esaias (*Isaiah*).
 - 2. And when He had opened the book, He found the place where it was written: The Spirit of the Lord is upon me, because He has anointed me and sent me:
 - a. To preach the gospel to the poor.
 - b. To heal the brokenhearted.
 - c. To preach deliverance to the captives.
 - d. To preach recovering of sight to the blind.
 - e. To set at liberty them that are bruised.
 - f. To preach the acceptable year of the Lord.
 - 3. And He closed the book, gave it again to the minister, and sat down.
 - 4. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, "This day is this scripture fulfilled in your ears."
(Jesus did not read the entire passage from Isaiah 61:1-2. He read only part of verse 2 that speaks of proclaiming the acceptable year of the Lord. The other portion, regarding the day of vengeance, will not be fulfilled until Christ's second coming. See Supplemental Study Three: A Strategic Plan For Ministry.)
- C. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, "Is not this Joseph's son?" TSG 35
- D. And He said unto them:
 - 1. You will surely say unto me this proverb, "Physician, heal yourself: Whatsoever we have heard done in Capernaum, do also here in your

- country."
2. Verily (*assuredly*) I say unto you, no prophet is accepted in His own country.
 3. Two Old Testament examples:
 - a. The widow of Sidon: But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But Elias was sent unto none of them save unto Sarepta, a city of Sidon, unto a woman that was a widow (*1 Kings 17:1-16*).
 - b. The leper of Syria: And many lepers were in Israel in the time of Elias the prophet; and none of them was cleansed, save Naaman the Syrian (*2 Kings 5:1-14*).

(Jesus used these examples to illustrate that no miracles could be done in Nazareth because of their unbelief. This was how it was in the time of the prophets when miracles were performed for the Gentiles rather than the Jews because they did not believe.)
 - E. And when they heard these things, all those in the synagogue were filled with wrath, rose up, thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.
 - F. But He, passing through the midst of them, went His way. *(Jesus was supernaturally preserved by God until His mission was completed. The same is true for you.)*
- III. The demon-possessed man in the synagogue at Capernaum. (31-37)
- A. And Jesus came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at His doctrine: For His word was with power. TSG 38
 - B. And there was a man in the synagogue who had a spirit of an unclean devil, and cried out with a loud voice, saying: TSG 40
 1. Let us alone.
 2. What do we have we to do with you, Jesus of Nazareth?
 3. Are you come to destroy us?
 4. I know who you are--the Holy One of God.

(Demons recognized Jesus, despite the fact His own people did not. They recognized Him, but did not know Him. Note also that the demonized man was part of the synagogue. Apparently this assembly had a form of godliness without power, as no one had helped this suffering soul.)
 - C. And Jesus rebuked him, saying, "Hold your peace, and come out of him." And when the devil had thrown him in the midst, he came out of him, and did not hurt him. *(Jesus spoke the word of deliverance. God's Word will do the work that is needed. Isaiah 55:11 promises that God's Word will not return void.)*
 - D. And they were all amazed, and spoke among themselves, saying, "What a word is this! For with authority and power He commands the unclean spirits, and they come out." *(Jesus allowed this demonstration of the demon's power to confirm*

- the reality of Satan and the power of God to deliver.)*
- E. And His fame went out into every place of the country round about.
- IV. The healing of Peter's mother-in-law. (38-39) TSG 41
- A. And Jesus arose out of the synagogue, and entered into Simon's house.
 - B. And Simon's wife's mother was taken with a great fever, and they sought Him for her.
 - C. And He stood over her, rebuked the fever, and it left her: And immediately she arose and ministered unto them.
- V. Further miracles and ministry. (40-44) TSG 42
- A. Now when the sun was setting, all they that had anyone who was sick with divers diseases brought them unto Him, and He laid his hands on every one of them, and healed them. *(It was the Sabbath, and the law dictated that they could not travel long distances or bear burdens until the Sabbath was over at sunset. There were three categories in this impromptu service: Those with a need, those who brought the needy, and those who through the power of God met the need. The same three groups should be present in every gathering of believers.)*
 - B. And devils also came out of many, crying out and saying, "You are Christ the Son of God." And He, rebuking them, did not permit them to speak: For they knew that He was Christ.
(Luke distinguishes between conditions caused by demons and those caused by disease. Note that there is no atheism in Satan's Kingdom: The demons know there is a God and who Jesus is.)
 - C. And when it was day, He departed and went into a desert place: And the people sought Him, and came unto Him, and implored Him, that He should not depart from them. TSG 43
 - D. And He said unto them, "I must preach the Kingdom of God to other cities also: For therefore am I sent." *(Note that preaching the Kingdom of God was the priority.)*
 - E. And He preached in the synagogues of Galilee. TSG 44

Study questions on chapter 4:

1. From where was Jesus returning as this chapter opens? (1)
2. To where was Jesus led and who led Him there? (1)
3. Summarize the first temptation and how Jesus responded to it. (2-4)
4. Summarize the second temptation and how Jesus responded to it. (5-8)
5. Summarize the third temptation and how Jesus responded to it. (9-12)
6. What happened after the devil ended these temptations? (13)
7. Where did Jesus go next and what did He do there? (14-15)
8. What did Jesus do when He came to Nazareth? (16)
9. From what book did Jesus read? (17)
10. Summarize the passage Jesus read. (18-19)
11. Using outline point II B 4, explain why Jesus did not read the entire passage.
12. What happened after Jesus finished reading? (20-21)

13. What was the response of those who heard Jesus? What question did they ask? (22)
14. How did Jesus respond to the question raised by the people? (23)
15. What do you learn about prophetic ministry in verse 24?
16. What examples did Jesus use in verses 25-27 to illustrate the statement He made in verse 24?
17. What was the response of the people in the synagogue to the words Jesus spoke? (28-29)
18. What did Jesus do when He was in Nazareth? (30)
19. Where did Jesus go next and what did He do there? (31)
20. What was the response of the people to the teaching and ministry of Jesus? (32)
21. Who was present in the synagogue and what was his problem? (33)
22. What did the evil spirits say? (34)
23. What did Jesus do and say to the demonized man and what were the results? (35)
24. What was the response of the people who witnessed this miracle? (36)
25. What spread all over the country? (37)
26. Where did Jesus go next? (38)
27. Who was ill, how did Jesus minister to her, and what were the results? (38-39)
28. What happened that evening? (40)
29. What was the response of demons to the ministry of Jesus? (41)
30. According to verses 34 and 41, what was the testimony of demons regarding Jesus and why did Jesus suppress their comments?
31. Where did Jesus go next and who followed Him there? (42)
32. What did the people ask Jesus to do? (latter part of verse 42)
33. What was Christ's response to their request? (43)
34. Where did Jesus preach in Galilee? (44)
35. What did you learn in this chapter to apply to your life and ministry?

Luke 5

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

Outline 5:

- I. A miraculous catch and call. (1-11)
 - A. And it came to pass that, as the people pressed upon Him to hear the Word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: But the fishermen were gone out of them and were washing their nets.
 - B. And He entered into one of the ships, which was Simon's, and requested that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. TSG 45
 - C. Now when He had finished speaking, He said unto Simon, "Launch out into the deep, and let down your nets for a draught." TSG 46
 - D. And Simon, answering, said unto Him, "Master, we have toiled all the night, and have taken nothing: Nevertheless at your word I will let down the net." *(What does a carpenter know about fishing? Yet Peter obeyed Him. Obedience in small matters has eternal consequences. What if Peter had not obeyed Christ's command? He would have missed his destiny of fishing for men.)*
 - E. And when they had done this:
 - 1. They enclosed a great multitude of fishes: And their net broke.
 - 2. And they beckoned unto their partners, which were in the other ship, that they should come and help them.
 - 3. And they came and filled both the ships, so that they began to sink.
 - F. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, oh Lord." *(When we see Jesus for who He really is, we see ourselves for who we really are apart from God.)*
 - 1. For Peter was astonished, and all that were with him, at the draught of the fishes which they had taken.
 - 2. And so were James and John, the sons of Zebedee, which were partners with Simon.
 - G. And Jesus said unto Simon, "Fear not: From this time on you shall catch men." *(The word for "catch" as used here means "catch alive".)*
 - H. And when they had brought their ships to land, they forsook all, and followed Him. *(The greatest catch of their lives--and they walked away from it to follow Jesus. Jesus selected fishermen, perhaps because they had the qualities of patience, determination, faith, and the cooperative spirit necessary to do spiritual fishing.)*
- II. The cleansing of a leper. (12-16) TSG 47
 - A. And it came to pass, when He was in a certain city, behold a man full of leprosy who, seeing Jesus, fell on his face and besought Him, saying, "Lord, if you will, you can make me clean."
 - B. And He put forth His hand, and touched Him, saying, "I will: Be clean." And immediately the leprosy departed from him. *(We learn God's will regarding healing here: "I will." It is God's will that you reach out and touch the untouchables and see them healed spiritually, mentally, and physically.)*

- C. And He charged him to tell no man, but to "go, and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony unto them."
 - D. But so much the more there went a fame abroad of Him: And great multitudes came together to hear and to be healed by Him of their infirmities.
(Leprosy was used by Isaiah as a symbol of sin: Isaiah 1:4-6. Like sin, leprosy is deeper than the skin and cannot be cured by external remedies. It defiles and, like sin, it is contagious and spreads to affect others. Leprosy isolates a person, just as we are separated from God by our sin. In the end, leprosy results in death. All of these are natural parallels of the devastating effects of sin.)
 - E. And Jesus withdrew Himself into the wilderness and prayed.
(No matter what the demands of ministry were, Jesus always spent time in prayer. Why, if He was the Son of God, did He need to pray? Because He was also at that time fully man as well as deity. If He needed to pray, how much more do we need to do so.)
- III. Deliverance of a paralyzed man. (17-26) TSG 48
- A. And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by which were come out of every town of Galilee, Judaea, and Jerusalem: And the power of the Lord was present to heal them.
 - B. And, behold, men brought in a bed a man which was taken with a palsy.
 - 1. And they sought a way to bring him in and to lay him before Jesus.
 - 2. And when they could not find a way they might bring him in because of the multitude, they went upon the housetop and let him down through the tiling with his couch into the midst before Jesus.
(The leper Jesus healed previously had come to Him on his own. This man had to be escorted into His presence. Some people will come to Jesus themselves, while others you must guide into His saving, healing presence.)
 - C. And when He saw their faith, He said unto him, "Man, your sins are forgiven."
 - D. And the scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?"
(There are always those who are "sitting by" ready to criticize your work for God. These men were in the presence of the healing power of God, but chose to reject it and criticize because it did not conform to their traditions.)
 - E. But when Jesus perceived their thoughts, He said unto them:
 - 1. Why are you reasoning in your hearts?
 - 2. Whether is easier, to say, "Your sins are forgiven" or to say, "Rise up and walk?"
 - 3. But that you may know that the Son of Man has power upon earth to forgive sins.
 - F. He said unto the sick of the palsy: "I say unto you, arise, take up your couch, and go into your house."

- G. And immediately the man rose up before them, took up that whereon he lay, and departed to his own house, glorifying God.
- H. And they were all amazed, and they glorified God, and were filled with fear, saying, "We have seen strange things today."
(*See Supplemental Study Two in the book of Mark: Overcoming Barriers To Receive Your Miracle.*)
- IV. The call of Matthew. (27-28) TSG 49
 - A. And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom.
 - B. And He said unto him, "Follow me."
 - C. And Levi left all, rose up, and followed Him.
(*Tax collectors were despised because they represented Rome and were usually dishonest.*)
- V. A feast with publicans. (29-32) TSG 50
 - A. And Levi (*Matthew*) made Him a great feast in his own house: And there was a great company of publicans and of others that sat down with them.
 - B. But their scribes and Pharisees murmured against His disciples, saying, "Why do you eat and drink with publicans and sinners?"
 - C. And Jesus, answering, said unto them, "They who are whole do not need a physician; but they that are sick. I did not come to call the righteous, but sinners to repentance."
- VI. A response to religious tradition. (33-39)
 - A. Regarding fasting:
 - 1. And they said unto Him, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but your disciples eat and drink?"
 - 2. And He said unto them:
 - a. Can you make the children of the bride chamber fast while the bridegroom is with them?
 - b. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
 - B. Regarding the old vs. the new. He spoke a parable unto them:
 - 1. The garment: No man puts a piece of a new garment upon an old because the new makes a tear, and the piece that was taken out of the new does not agree with the old.
 - 2. The wine bottle: And no man puts new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
 - a. But new wine must be put into new bottles and both are preserved.
 - b. No man also having drunk old wine straightway desires new: For, he says, "The old is better."

(Jesus used three examples--the bridegroom, the garment, and the wine bottle--to explain why He did not adhere to tradition and that He came to bring the new, not patch up the old.)

Study questions on chapter 5:

1. Where is Jesus when this chapter opens? (1)
2. According to verses 2-3, what did Jesus see and do? From where did He teach?
3. What did Jesus tell Simon to do after He finished teaching? (4)
4. What was Simon's response to the Lord's command? (5)
5. What happened when the fishermen followed Christ's instructions? (6-7)
6. What was the response of Peter and the other the fishermen when they experienced this miracle? (8-10)
7. What did Jesus reveal to these fishermen regarding their destinies? (end of verse 10)
8. What happened when the fishermen arrived back at land? (11)
9. Summarize the healing of the man with leprosy. (12-15)
 - What was the man's request? (12)
 - How did Jesus respond to the man's request and what was the result? (13)
 - What did Jesus tell the man to do and not to do? (14)
 - What did the former leper actually do and what were the results? (15)
10. Where did Jesus go after this miracle? (16)
11. Why did Jesus need to pray if He was the Son of God? (outline point II E)
12. According to verse 17, who came to hear Christ's teaching? What power was present and what were the results?
13. Using verses 18-26, answer the following questions regarding the healing of the man with palsy.
 - Who brought the man to Jesus? (18)
 - What problem did they encounter and how did they resolve it? (19)
 - What did Jesus do and say when He saw the faith of these men? (20)
 - What need did the palsied man have in addition to his need for physical healing? (20)
 - What objection did the Pharisees raise to what Jesus did? (21)
 - How did Jesus respond to the objection of the Pharisees? (22-24)
 - According to verse 24, what did Jesus tell the palsied man to do?
 - What was the man's response to Christ's instructions? (25)
 - According to verse 26, what was the response of those who witnessed this miracle?
 - What do you learn about the authority of Jesus in this passage? (18-26)
14. According to verses 27-28, what did Jesus do next? Who did Jesus meet, what challenge did Jesus give him, and what was his response?
15. Who made a feast for Jesus and who was present for the meal? (29)
16. What objection was raised by the scribes and Pharisees regarding Christ's presence at this event? (30)
17. How did Jesus respond to the objection raised by the scribes and Pharisees? What do

- you learn about His divine purposes from His response? (31-32)
18. What question did the scribes and Pharisees ask in verse 33 and how did Jesus respond in verses 34-35?
 19. Using the final outline note, summarize and interpret the parable Jesus told in verses 36-37. How does this relate to the question asked by the Pharisees in verse 3?
 20. What did you learn in this chapter to apply to your life and ministry?

Luke 6

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's

sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Outline 6:

- I. Plucking and eating grain on the Sabbath. (1-5) TSG 54
 - A. And it came to pass on the second Sabbath after the first, that He went through the corn fields and His disciples plucked the ears of corn and ate it, rubbing them in their hands. *(This was not illegal nor was it considered stealing. See Deuteronomy 23:24-25.)*
 - B. And certain of the Pharisees said unto them, "Why are you doing that which is not lawful to do on the Sabbath days?" *(This was their Sabbath day rule, not God's law.)*
 - C. And Jesus, answering them, said:
 - 1. Have you not read that this is what David did, when he was hungry, and they which were with him?
 - 2. He went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? *(1 Samuel 21:3-6)*
(The showbread was considered holy as it was symbolic of the presence of God and of Jesus, the Bread of Life.)
 - D. And He said unto them: The Son of Man is Lord also of the Sabbath.
- II. Healing a withered hand. (6-11) TSG 55
 - A. And it came to pass also on another Sabbath, that He entered into the synagogue and taught: And there was a man whose right hand was withered.
 - B. And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day, that they might find an accusation against Him.
 - C. But He knew their thoughts, and said to the man which had the withered hand, "Rise up, and stand forth in the midst." And he arose and stood forth.
 - D. Then Jesus said unto them, "I will ask you one thing: Is it lawful to do good or to do evil on the Sabbath days? To save life, or to destroy it?"
 - E. And looking round about upon them all, He said unto the man, "Stretch forth your hand." And the man did so, and his hand was restored whole as the other.
 - F. And they were filled with madness and communed one with another what they

might do to Jesus.

III. Choosing twelve disciples. (12-16)

A. And it came to pass in those days, that He went out into a mountain to pray and continued all night in prayer to God. TSG 58

B. And when it was day, He called unto Him His disciples: And of them He chose twelve, whom He also named as apostles: TSG 59

1. Simon, whom he also named Peter.
2. Andrew, who was Peter's brother.
3. James.
4. John.
5. Philip.
6. Bartholomew.
7. Matthew.
8. Thomas.
9. James the son of Alphaeus.
10. Simon Zelotes.
11. Judas the brother of James.
12. Judas Iscariot, which also was the traitor.

(See also Matthew 10:2-4 and Mark 3:13-19. Judas, the brother of James, in Luke's list is the same as Thaddaeus in the other lists. Do not confuse him with Judas Iscariot. Disciples are students. Apostles are commissioned representatives. Why did Jesus pick 12? Because it was symbolic of the 12 tribes of Israel and illustrated the fact that He was forming a new spiritual kingdom.)

IV. Kingdom miracles. (17-19) TSG 60

A. And He came down with them, and stood in the plain in the company of His disciples and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon.

B. They came to hear Him, and to be healed of their diseases and vexations (*harassment*) with unclean spirits: And they were healed.

C. And the whole multitude sought to touch Him: For virtue went out of Him and healed them all.

V. Kingdom principles. (20-49) TSG 61

(Character results from daily decisions which are made on the basis of your values. The beatitudes are values and principles of the Kingdom of God. See Matthew 5 for further discussion of these qualities which are also known as the Beatitudes. Luke's report of Christ's sermon is more condensed than that recorded in Matthew 5-7. Matthew includes additional beatitudes, a discussion of the application of the law, and some teaching on prayer.)

A. The blessings: And He lifted up His eyes on His disciples, and said:

1. Blessed be you poor: For yours is the Kingdom of God.
2. Blessed are you that hunger now: For you shall be filled.
3. Blessed are you that weep now: For you shall laugh.
4. Blessed are you, when men shall hate you, and when they shall separate

you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and leap for joy:

- a. For behold, your reward is great in heaven.
- b. For in the like manner did their fathers treat the prophets.

B. The woes:

1. Woe unto you that are rich! For you have received your consolation.
2. Woe unto you that are full! For you shall hunger.
3. Woe unto you that laugh now! For you shall mourn and weep.
4. Woe unto you, when all men shall speak well of you! For so did their fathers of the false prophets.

(This teaching was contrary to their beliefs that wealth and blessings were signs of God's favor. Jesus wanted them to see that the poor can be spiritually rich.)

C. Treatment of your enemies.

1. Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.
2. Unto him that smites you on one cheek, offer also the other; and him that takes away your cloak, forbid him not to take your coat also.
3. Give to every man that asks of you; and of him that takes away your goods do not ask for them again.
4. As you would that men should do to you, do also to them likewise.
5. If you love them which love you, what thanks have you? For sinners also love those that love them.
6. If you do good to them which do good to you, what thanks have you? For sinners also do even the same.
7. If you lend to them of whom you hope to receive (*charging interest*), what thanks have you? For sinners also lend to sinners, hoping to receive as much again.
8. But love your enemies, and do good, and lend, hoping for nothing again.
9. The reasons?
 - a. Because your reward shall be great.
 - b. Because you shall be the children of the Highest.
 - c. Because He is kind unto the unthankful and to the evil.

(You will be like Him when you do these things).

D. Standards of mercy and compassion.

1. Be therefore merciful, as your Father also is merciful.
2. Judge not, and you shall not be judged.
3. Condemn not, and you shall not be condemned.
4. Forgive, and you shall be forgiven.
5. Give, and it shall be given unto you: Good measure, pressed down, shaken together, and running over shall men give into your bosom. For with the same measure that you measure out, it shall be measured to you again.

E. An illustration regarding leadership.

1. Can the blind lead the blind? Shall they not both fall into the ditch?
 2. The disciple is not above his master: But every one that is perfect shall be as his master. *(A student becomes like his teacher.)*
- F. An illustration regarding judging.
1. Why do you behold the mote that is in your brother's eye, but do not perceive the beam that is in your own eye?
 2. Either how can you say to your brother, "Brother, let me pull out the mote that is in your eye," when you yourself do not behold the beam that is in your own eye?
 3. You hypocrite, first cast the beam out of your own eye, and then you shall see clearly to pull out the mote that is in your brother's eye.
(Judging surmises wrong motives in others. Discernment, however, protects you from harm and error as you judge what is said and done on the basis of God's Word. This is why the Word says to judge prophecies and that by the fruit of the prophet's lives you will know whether or not they are true believers.)
- G. Illustrations summarizing the message.
1. Two trees.
 - a. For a good tree does not bring forth corrupt fruit, neither does a corrupt tree bring forth good fruit.
 - b. For every tree is known by his own fruit. For men do not gather figs of a thorn tree, nor do they gather grapes of a bramble bush.
 2. Two treasures.
 - a. A good man out of the good treasure of his heart brings forth that which is good.
 - b. An evil man out of the evil treasure of his heart brings forth that which is evil.
 - c. For out of the abundance of the heart his mouth speaks.
 3. Two houses.
And why do you call me, "Lord, Lord" and do not do the things which I say?
 - a. The wise man: Whosoever comes to me, and hears my sayings, and does them, I will show you to whom he is like. He is like a man which built an house, and dug deep, and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house and could not shake it: For it was founded upon a rock.
 - b. The foolish man: But he that hears and does not do my sayings, is like a man without a foundation who built an house upon the earth against which the stream did beat vehemently. And immediately it fell, and the ruin of that house was great.
(Your destiny is determined by how you build your life. Build it on Jesus and the principles of God's Kingdom.)

Study questions on chapter 6:

1. Using verses 1-5, answer the following.
 - On what day did this event occur? (1)
 - What did the disciples do? (1)
 - What objection was raised by the Pharisees? (2)
 - What was the Lord's answer to the Pharisee's objection? (3-4)
 - What clarification did Jesus make regarding the Sabbath in verse 5?
2. Using verses 6-11, answer the following questions:
 - Where did this event occur? (6)
 - What was the problem with the man who came for healing? (6)
 - Who was watching to see what Jesus did and why were they watching? (7)
 - What did Jesus tell the man to do and what was his response? (8)
 - What did Jesus ask in verse 9 and what did He tell the man to do? (9)
 - What happened when the man obeyed Christ's command in verse 10?
 - What was the response of Pharisees to this miracle? (11)
3. Where did Jesus go next and what did He do? (12)
4. What did Jesus do at the conclusion of this time? (13-16)
5. What other name did Jesus give His disciples? (13)
6. List the names of the disciples and what you learn about them in verses 14-16.
7. What do you learn about Judas Iscariot in verse 16?
8. Where did Jesus go next and who accompanied Him? (17)
9. From where did the multitudes come? (17)
10. Who came to be with Jesus and from where did they come? (17)
11. What happened to those who were afflicted by demons and diseases? (17-18)
12. Why did the multitude want to touch Jesus? (19)
13. How many were healed? (19)
14. The passage from verses 21-38 is similar to what is called the sermon on the mount and referred to as the Beatitudes (Matthew 5). Using these verses, answer the following questions:
 - Why are you blessed if you are poor? (20)
 - Why are you blessed if you are hungry? (21)
 - Why are you blessed if you weep now? (21)
 - Why are you blessed if you are hated? (22)
 - What is to be your attitude when you are rejected by the world and why? (23)
 - Upon whom did Jesus pronounce woes in verses 24-26 and for what reasons?
 - How are true believers to respond to their enemies? (27)
 - Who are we to bless and for whom are we to pray? (28)
 - How should we respond to those in need? (29-30)
 - What is the basic rule of conduct presented in verse 31?
 - What do you learn about the contrast between sinners and believers in verses 32-34?
 - What important qualities of the Father are believers to exhibit in their lives? (35)

- What is taught regarding judging others? (36-37)
 - What does Jesus teach regarding forgiving? (37)
 - What does Jesus teach regarding giving? (38)
15. Summarize the teaching of Jesus in verses 39-42. What was His point?
 16. Explain the symbolism of the good and corrupt trees in verses 43-44. What is the point? (explained in verse 45)
 17. What question did Jesus ask in verse 46?
 18. What examples did Jesus use in verses 48-49 and what was His point according to verse 47?
 19. Review this chapter again and summarize:
 - The beatitudes: 20-23.
 - The woes: 24-26.
 - The commands: 27-38.
 - The illustrations: 39-49.
 20. What did you learn in this chapter to apply to your life and ministry? Study further on the beatitudes in Matthew chapter 5.

Luke 7

- 1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.**
- 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.**
- 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.**
- 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:**
- 5 For he loveth our nation, and he hath built us a synagogue.**
- 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:**
- 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.**
- 8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.**
- 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.**
- 10 And they that were sent, returning to the house, found the servant whole that had been sick.**
- 11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.**
- 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.**
- 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.**
- 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.**
- 15 And he that was dead sat up, and began to speak. And he delivered him to his mother.**
- 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.**
- 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.**
- 18 And the disciples of John shewed him of all these things.**
- 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?**
- 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?**

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Outline 7:

- I. Healing of a centurion's servant. (1-10) TSG 62
 - A. Now when Jesus had ended all His sayings in the audience of the people, He entered into Capernaum.
 - B. And a certain centurion's servant, who was dear unto him, was sick and ready to die.
 - C. And when the centurion heard of Jesus, he sent the elders of the Jews to Him, imploring Him that He would come and heal his servant.
(The centurion was a man under authority with authority. He recognized that Jesus was under authority and had authority. This man faced a physical barrier, in that his servant was miles away and critically ill. He faced a spiritual barrier because he was a Gentile and considered an alien to the covenant with God's people. He faced a social barrier, in that Gentiles and Roman authorities were despised by the Jews.)
 - D. And when they came to Jesus, they besought Him instantly, saying:
 1. He is worthy that you should do this for Him.
 2. He loves our nation.
 3. He has build us a synagogue.
 - E. Then Jesus went with them. And when He was not far from the house, the centurion sent friends to Him, saying unto Him:
 1. Lord, do not trouble yourself: For I am not worthy that you should enter under my roof.
 2. Wherefore neither did I think myself worthy to come unto you: But say in

- a word, and my servant shall be healed.
 - 3. For I also am a man set under authority, having under me soldiers:
 - a. I say unto one, "Go," and he goes.
 - b. I say to another, "Come," and he comes.
 - c. I say to my servant, "Do this," and he does it.
 - F. When Jesus heard these things, He marveled at him, and turned around and said unto the people that followed Him, "I say unto you, I have not found so great faith, no, not in Israel." *(This Gentile centurion understood spiritual authority better than the Jews and their religious leaders. By observing his example we see that great faith results from being concerned for others, acknowledging the true God, understanding God's authority, and being focused on Christ.)*
 - G. And they that were sent, upon returning to the house, found the servant whole that had been sick.
- II. Raising a widow's son from the dead. (11-17) TSG 63
- A. And it came to pass the day after, that He went into a city called Nain; and many of His disciples and many people went with Him.
 - B. Now when He came near to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: And many people of the city were with her.
 - C. And when the Lord saw her, He had compassion on her, and said unto her, "Do not weep."
 - D. And He came and touched the bier and they that bore him stood still.
 - 1. And He said, "Young man, I say unto you, arise."
 - 2. And he that was dead sat up, and began to speak.
 - 3. And He delivered him to his mother.
 - E. The results of the miracle.
 - 1. And there came a fear on all *(a reverential awe)*.
 - 2. And they glorified God, saying that "a great prophet is risen up among us" and that "God has visited His people."
 - 3. And this rumor of Him went throughout all Judaea, and throughout all the region round about.
- III. The questions from John the Baptist. (18-23) TSG 64
- A. And the disciples of John showed him all these things Jesus had done.
 - B. And John, calling unto him two of his disciples, sent them to Jesus saying, "Are you He that should come? Or should we look for another?"
(Questioning is not a sign of weak faith or unbelief. It is not unusual for great spiritual leaders to have uncertainties at times. Examples: Moses: Numbers 11:10-15; Elijah: 1 King s19; Jeremiah: Jeremiah 20:7-9, 14-18; and Paul: 2 Corinthians 1:8-9. In times of trial, even great men of God need reassurance of their faith.)
 - C. When the men were come unto Jesus, they said, "John Baptist has sent us unto you, saying, 'Are you He that should come? Or should we look for another?'"
 - D. And in that same hour Jesus cured many of their infirmities, plagues, and evil

spirits and He gave sight unto many that were blind.

E. Then Jesus, answering, said unto them: Go your way, and tell John what things you have seen and heard:

1. The blind see.
2. The lame walk.
3. The lepers are cleansed.
4. The deaf hear.
5. The dead are raised.
6. The Gospel is preached to the poor.

...And blessed is he, whosoever shall not be offended in me.

(Jesus answered John's questions not with information, but with a demonstration of God's power.)

IV. Jesus speaks about John. (24-35) TSG 65

A. And when the messengers of John were departed, He began to speak unto the people concerning John:

1. What did you go out into the wilderness to see? A reed shaken with the wind? *(John didn't vacillate to please the crowd or because of negative circumstances.)*
2. What did you go out to see? A man clothed in soft raiment? Behold, they which are gorgeously robed, and live delicately, are in kings' courts. *(He denied himself, rather than live in lavish luxury.)*
3. What did you go out to see? A prophet? Yes, I say unto you, and much more than a prophet. *(John was more than a prophet because previous prophets had preached "The Kingdom is coming." John preached, "The Kingdom is here!")*
4. This is he, of whom it is written, "Behold, I send my messenger before your face, which shall prepare your way before you" *(Malachi 3:1).*
5. For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist. *(Previous prophets announced the future coming of Jesus and the Kingdom. John said, "Jesus and the Kingdom is here!")*
6. But he that is least in the Kingdom of God is greater than he. *(John announced the arrival of the Kingdom, but because we participate in it in a greater dimension we have greater privileges and responsibilities.)*

B. Response of the people.

1. And all the people and the publicans that heard Him justified God, being baptized with the baptism of John. *(They were thankful that God had sent John to prepare them.)*
2. But the Pharisees and lawyers rejected the counsel of God against themselves, and were not baptized by him. *(John caused people to see themselves as sinners in need of a Savior. The religious leaders did not agree with this and refused to repent and be baptized.)*

C. And the Lord said:

1. Whereunto then shall I liken the men of this generation? And to what are they like?
 2. They are like unto children sitting in the marketplace calling one to another and saying, "We have piped unto you, and you have not danced; we have mourned to you, and you have not wept."
 3. For John the Baptist came neither eating bread nor drinking wine, and you say, "He has a devil."
 4. The Son of Man is come eating and drinking and you say, "Behold a gluttonous man, a winebibber, and a friend of publicans and sinners!"
 5. But wisdom is justified *(will be shown to be true)* of all her children.
- V. Anointing by a sinful woman. (36-50) TSG 67
- A. And one of the Pharisees desired that He would eat with him. And He went into the Pharisee's house, and sat down to meat.
 - B. And, behold, a woman in the city who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment and stood at His feet behind Him weeping, and began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment.
 - C. Now when the Pharisee which had bidden him saw it, he spoke within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that touches Him: For she is a sinner."
 - D. And Jesus answering said unto him, "Simon, I have somewhat to say unto you." And he said, "Master, say on."
 1. "There was a certain creditor which had two debtors: The one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"
 2. Simon answered and said, "I suppose that he to whom he forgave most."
 3. And Jesus said unto him, "You have rightly judged."
 - E. And he turned to the woman, and said unto Simon:
 1. See this woman? I entered into your house, you gave me no water for my feet: But she has washed my feet with tears and wiped them with the hairs of her head.
 2. You gave me no kiss, but this woman has not ceased to kiss my feet since the time I came in.
 3. You did not anoint my head with oil, but this woman has anointed my feet with ointment.
 4. Wherefore I say unto you, her sins, which are many, are forgiven; for she loved much: But to whom little is forgiven, the same loves little.
 - F. And He said unto her, "Your sins are forgiven." *(How did this woman know that her sins were forgiven? Because Jesus told her so. Through His Word, He has assured that your sins are forgiven also.)*
 - G. And they that sat at meat with Him began to say within themselves, "Who is this

that forgives sins also?"

H. And he said to the woman, "Your faith has saved you. Go in peace."

(Note that it was not the woman's love, tears, emotions, or ministry that saved her. It was her faith in Jesus Christ.)

Study questions on chapter 7:

1. This chapter opens with "when He had ended all His saying." To what sayings does this refer? (see chapter 6)
2. Where did Jesus go next? (1)
3. What is the problem described in verse 2?
4. Who sent elders to Jesus and for what purpose? (3)
5. On what basis did the Jews appeal to Jesus for help? (4-5)
6. Who met Jesus as He was on the way to the centurion's house? (6)
7. What do you learn about the centurion in verses 6-8?
8. What message did Jesus receive as He was on the way to the Centurion's house? (6-8)
9. How did Jesus respond when He received this message from the centurion? (9)
10. What happened when the messengers returned home? (10)
11. Where did Jesus go next and who accompanied Him? (11)
12. What happened near the gate of the city? (12-15)
13. What was the response of the people to this miracle? (16a)
14. What did the people say about Jesus after this event? (16)
15. To where did rumors about Jesus spread? (17)
16. Using verses 18-23, answer the following questions.
 - Who reported the things that were happening to John the Baptist? (18)
 - Who did John send to question Jesus? (19)
 - Why couldn't John come himself to question Jesus? (See Luke 3:20)
 - What questions were raised by John? (19-20)
 - What was happening when John's disciples came to Jesus? (21)
 - What was Christ's response to the questions asked by John disciples? (22-23)
 - According to verse 22, what characterized Christ's ministry?
17. Using verses 24-28, answer the following questions regarding what Jesus said about John the Baptist.
 - What questions did Jesus ask about John?
 - What statements did Jesus make about John?
 - What did Jesus say regarding John's purpose?
 - What did Jesus say regarding John's prophetic calling?
18. What was the response of the people to what Jesus said about John? (29)
19. What was the response of the Pharisees and lawyers to what Jesus said about John? (30)
20. Using verses 31-35, summarize what Jesus said about the people of that generation.
21. What comparisons did He draw between Himself and John the Baptist? (33-34)
22. Where do the next events occur? (36)
23. Describe the events recorded in verses 37-38.
24. What objection was raised by the Pharisee in verse 39?

25. Using verses 40-43, answer the following questions:
 - To whom did Jesus address this story? (40)
 - Summarize the story, (41-42)
 - What questions did Jesus ask in verse 42b?
 - What answer is given by Simon in verse 43a and how did Jesus respond to his answer in 43b?
26. Using verses 44-48, summarize what Jesus said to the sinful woman who anointed Him.
27. What did Jesus do in verse 48?
28. What question was raised by those who were eating with Jesus and who witnessed this event? (49)
29. What final words did Jesus say to the woman? (50)
30. What did you learn in this chapter to apply to your life and ministry?

Luke 8

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,
2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.
4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:
5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
7 And some fell among thorns; and the thorns sprang up with it, and choked it.
8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
9 And his disciples asked him, saying, What might this parable be?
10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
11 Now the parable is this: The seed is the word of God.
12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.
15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.
16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.
17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.
18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.
19 Then came to him his mother and his brethren, and could not come at him for the press.
20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.
21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.
22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and

they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he

went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

Outline 8:

I. The ministry and the co-workers. (1-3) TSG 68

A. And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God. (*Preaching and demonstrating the glad tiding of the Kingdom of God should be your focus in ministry also.*)

B. And the twelve disciples were with Him.

C. And certain women went with Him also, who ministered unto Him of their substance.

1. Mary called Magdalene, out of whom went seven devils.

2. Joanna the wife of Chuza Herod's steward.

3. Susanna.

4. And many others, who ministered unto Him of their substance.

(This is a good example of the church: A high society person like Joanna and a formerly demon-possessed woman like Mary ministering together, with unknown and unnamed others ministering in the background. The

type of ministry they supported was one that did evangelism, preached God's Word, called people to repentance, and had miraculous signs following.)

II. The parable of the seed and the soils. (4-15) TSG 73

And when much people were gathered together and were come to Him out of every city, He spoke a parable.

(The English word "parable" comes from two Greek words that mean to cast alongside of. A parable is a story or example that is easily understood and told to enable you to understand a more complex subject. In essence, it is an earthly story with a heavenly meaning.)

A. A sower went out to sow his seed and as he sowed:

1. Some fell by the way side and it was trodden down, and the fowls of the air devoured it. *(Hard soil.)*
2. Some fell upon a rock and as soon as it sprung up, it withered away because it lacked moisture. *(Shallow soil.)*
3. Some fell among thorns, and the thorns sprang up with it and choked it. *(Crowded soil.)*
4. Some fell on good ground, sprang up, and bore fruit an hundredfold. *(Good soil.)*

B. An admonition to hear: And when He had said these things, He cried, "He that has ears to hear, let him hear." *(Meaning don't just hear the words, hear and act upon the message.)*

C. The reason for parables.

(See also Matthew 13:10-17 and Isaiah 6:9-11.)

1. And His disciples asked Him, saying, "What might this parable be?"
2. And He said, "Unto you it is given to know the mysteries of the Kingdom of God: But to others in parables--that seeing they might not see, and hearing they might not understand."

(The things pertaining to the Kingdom are a mystery to the ungodly. Unbelievers do not have the spiritual mind to receive them because they do not want to be converted and change)

D. An explanation of the parable. Now the meaning of the parable is this:

1. The seed is the Word of God. *(The seed is sown in the soil, which represents those who hear the Word.)*
2. Those by the way side are they that hear; then the devil comes, and takes away the word out of their hearts, lest they should believe and be saved.
3. They on the rock are they which, when they hear, receive the Word with joy, but have no root. They believe for awhile, but in time of temptation they fall away.
4. And that which fell among thorns are they which, when they have heard, go forth and are choked with cares, riches, and pleasures of this life and bring no fruit to perfection.
5. But the seed on the good ground are they which, in an honest and good

heart, having heard the Word, keep it, and bring forth fruit with patience. *(The seed of the Word does not prosper in spiritual soil that is hard and indifferent; has no spiritual depth; or is preoccupied with the cares and riches of the world. The Word prospers only where it is received and given priority. Fruit-bearing results from hearing the Word, receiving the Word, nurturing the Word, and reproducing the Word in your life.)*

III. The parable of the candle. (16-17)

- A. No man, when he has lit a candle, covers it with a vessel or puts it under a bed, but he sets it on a candlestick so that they which enter in may see the light.
- B. For nothing is secret, that shall not be made manifest; neither is anything hid, that shall not be known and come abroad. *(Light results in revelation which requires a response.)*

IV. Use it or lose it. (18)

Take heed how you hear. *(You will be responsible for the Word you have heard.)*

- A. For whosoever has, to him shall be given
- B. And whosoever has not, from him shall be taken even that which he seems to have.
(Use it or lose it! You must apply what you learn, or you will not receive more and eventually you will lose what you have. This principle is true in all of life. Examples: If you do not practice a musical instrument, you lose your ability to play it. If you do not continue to speak a foreign language, you will forget it eventually.)

V. The meaning of true spiritual relationships. (19-21) TSG 72

- A. Then His mother and His brothers came unto Him, and could not come near Him because of the press of the crowd.
- B. And it was told Him by certain people who said, "Your mother and your brothers stand without, desiring to see you."
- C. And He answered and said unto them, "My mother and my brothers are these which hear the Word of God and do it."
(True kinship is not based on blood ties, but on spiritual relationships. Spiritual relationships are closer than biological ties. Spiritual relationships result from the new birth: 1 Peter 1:23; being adopted into the family of God: Romans 8:15-17; and doing God's will: Matthew 12:50.)

VI. Calming a storm. (22-25) TSG 75-76

- A. Now it came to pass on a certain day, that He went into a ship with His disciples and He said unto them, "Let us go over unto the other side of the lake." And they launched forth.
- B. But as they sailed, He fell asleep: And there came down a storm of wind on the lake, the boat was filled with water, and they were in jeopardy.
- C. And they came to Him and awoke Him, saying, "Master, master, we perish."
- D. Then He arose and rebuked the wind and the raging of the water: And the waves ceased and there was a calm.
- E. And He said unto them, "Where is your faith?" And they, being afraid, wondered,

saying one to another, "What manner of man is this! For He commands even the winds and water, and they obey Him."

VII. The Gadarene demoniac. (26-39) TSG 77

- A. And they arrived at the country of the Gadarenes, which is over against Galilee.
- B. And when He went forth to land, there met Him out of the city a certain man, which had devils for a long time, who wore no clothes, neither stayed in any house, but lived in the tombs. *(Note that this man was naked. Immediately after the sin of Adam and Eve, God clothed man's physical nakedness. Immodesty and provocative dress can open you up to the work of Satan in your life.)*
- C. When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, "What have I to do with you, Jesus, you Son of God Most High? I beseech you, do not torment me." *(Note that demons know who Jesus is. James 2:19 says they believe, but not in the way necessary to repent and receive eternal life. Knowing about Jesus is not sufficient for salvation.)*
 - 1. For Jesus had commanded the unclean spirit to come out of the man.
 - 2. For often it had caught him: And he was kept bound with chains and in fetters; and he broke the bands, and was driven into the wilderness by the devil.
- D. And Jesus asked him, saying, "What is your name?" And he said, "Legion," because many devils were entered into him. *(A legion at this time represented four to six thousand soldiers.)*
- E. And they appealed to Him that He would not command them to go out into the deep *(Revelation 20:1-3)*.
 - 1. And there was there an herd of many swine feeding on the mountain: And they ask Him that He would allow them to enter into them, and He permitted it.
 - 2. Then the devils went out of the man, and entered into the swine: And the herd ran violently down a steep place into the lake and were choked in the water.
(Jesus was not being abusive to animals. This was actually an illegal industry for Jews, so He accomplished two goals at once: The man's deliverance from demons and the abolishing of an illegal industry.)

(Demons were mentioned infrequently in the Old Testament. Examples are in Deuteronomy 32:17 and Psalm 106:36-37. Demons are mentioned frequently in the New Testament, most likely because Satan intensified his operations when Jesus came to earth. From this passage, we learn that demons can affect people, causing them to lose their sense of shame and conscience. They cause alienation from society, cannot be restrained by natural methods, are numerous, and desire a body to inhabit. Demons are enraged against the Lord, but subject to His power and the power which He delegated to His followers.)

- F. When they that fed them saw what was done, they fled, and went and told it in the city and in the country.
1. Then the people went out to see what was done, and they came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind: And they were afraid.
 2. They also who had seen what happened told them by what means he that was possessed of the devils had been healed.
 3. Then the whole multitude of the country of the Gadarenes round about besought Jesus to depart from them: For they were taken with great fear. *(Note that fear can hinder you from receiving the work of God in your life.)*
 4. And He went up into the ship, and returned back again. *(The Savior or the swine of this world: Which is your choice? How do you handle rejection of your ministry? Jesus did not argue, grumble, retaliate, become discouraged or depressed, or quit. He simply went elsewhere to minister to more receptive people.)*
- G. Now the man out of whom the devils were departed besought Him that he might be with Him. *(No wonder! Would you want to go back to a city that cared more for the pigs than your deliverance?)*
1. But Jesus sent him away, saying, "Return to your own house, and show how great things God has done unto you."
 2. And he went his way, and published throughout the whole city the great things Jesus had done unto him. *(They asked Jesus to leave and He did, but He left behind this missionary as a witness. The work God does in your salvation, healing, deliverance, etc., is not just for your benefit, but for the benefit of others also as you become a testimony of God's life-changing power. This man was sent to minister in Decapolis, which was composed of ten Gentile cities that had been taken from Jewish control by Rome. Jesus was not called to the Gentile nations at that time, so He sent this man to minister to them.)*
- VIII. Healing a woman with the issue of blood and raising Jairus' daughter. (40-56)
- A. And it came to pass, that, when Jesus was returned *(back on the other side of the sea)*, the people gladly received Him: For they were all waiting for Him. TSG 78
- B. Jairus: And, behold, there came a man named Jairus, who was a ruler of the synagogue: And he fell down at Jesus' feet and besought him that He would come into his house, for he had one only daughter, about twelve years of age, and she lay a dying. TSG 79
(In Matthew 8:8 the centurion did not require Jesus to come to his house. This ruler needed Him to come. Jesus meets each individual at the level of their need.)
- C. The infirm woman: But as Jesus went, the people thronged Him. TSG 80
1. And a woman having an issue of blood for twelve years, who had spent all her living upon physicians neither could be healed of any, came behind

Him and touched the border of His garment: And immediately her issue of blood ceased.

2. And Jesus said, "Who touched me? "
 3. When all denied, Peter and they that were with Him said, "Master, the multitude throngs you and presses you. Why are you saying, 'Who touched me?'"
 4. And Jesus said, "Somebody has touched me: For I perceive that virtue is gone out of me." (*The disciples were discerning only the natural. Jesus was discerning what was happening in the supernatural spiritual world.*)
 5. And when the woman saw that she was not hid, she came trembling, and falling down before Him then she declared unto Him, before all the people, the reason that she had touched Him and how she was healed immediately.
 6. And he said unto her, "Daughter, be of good comfort: Your faith has made you whole. Go in peace." (*An unknown woman became a daughter by touching Jesus!*)
- D. Jairus: While He yet spoke, there came one from the ruler of the synagogue's house saying to him, "Your daughter is dead. Do not trouble the Master."
TSG 81-82
1. But when Jesus heard it, He answered him, saying, "Fear not: Only believe and she shall be made whole."
 2. And when He came into the house, He allowed no man to go in, save Peter, James, and John, and the father and the mother of the maiden.
 3. And all the people wept and mourned her: But He said, "Do not weep. She is not dead, but is sleeping." And they laughed Him to scorn, knowing that she was dead.
 4. And He put them all out, and took her by the hand, and called, saying, "Maid, arise."
 5. And her spirit came again and she arose straightway, and He commanded them to give her meat. (*This confirms that the spirit separates from the body at the time of death and will be reunited on that day when we hear the Lord's command to arise.*)
 6. And her parents were astonished: But He charged them that they should tell no man what was done.

Study questions on chapter 8:

1. What was the geographic coverage of Christ's ministry at this time according to verse 1?
2. How is Christ's ministry described in verse 1?
3. Who accompanied Jesus and what did these women do? (2-3)
4. What happened when a multitude gathered together? (4)
5. Using verses 5-15, answer the following questions regarding the parable of the sower.
-Describe the four soils and the results of the seed sown in each kind of soil.
(5-8)

- What question did the disciples ask in verse 9?
 - According to verse 10, who would be able to understand parables and who would not understand?
 - What does the seed and soil represent? (11 and outline point II D)
 - What happened to the seed by the wayside? (12)
 - What happened to the seed on the rock? (13)
 - What happened to the seed that fell among the thorns? (14)
 - What happened to the seed on good ground? (15)
6. Using verses 16-17, answer the following questions:
 - What does one do with a candle that has been lit?
 - What does one not do with a burning candle?
 - What truth does the Lord share in the illustration of the candle?
 7. What do you learn about the economy of the Kingdom in verse 18? What should you do if you want to receive more from the Lord?
 8. Who came to see Jesus and could not enter because of the crowd? (19-20)
 9. What statement did Jesus make regarding relationships in the Kingdom of God? (21)
 10. Using verses 22-25, answer the following questions regarding the storm.
 - What did Jesus tell the disciples to do? (22)
 - What problem arose at sea? (23)
 - Where was Jesus when the problem occurred? (23)
 - What did the disciples do when the storm intensified? (24a)
 - What did Jesus do regarding the storm and what were the results? (24b)
 - What question did Jesus ask in verse 25?
 - How did the disciples react to the miracle? (25b)
 11. Using verses 26-29, answer the following questions regarding the Gadarene demoniac:
 - Where did the disciples and Jesus go after the storm? (26)
 - Who met Jesus and the disciples? (26)
 - Describe this man's condition? (26-27)
 - What did the demons do and say when they saw Jesus? (28)
 - What further information does verse 29 give regarding the man's condition?
 - What did Jesus ask in verse 30 and what did the demons answer?
 - What did the demons request? (31)
 - What did Jesus give the demons permission to do? (32)
 - What happened when the demons entered the swine? (33)
 - What did those who kept the swine do? (34)
 - What was the response of the people of the city to this miracle? (35-37)
 - What did the formerly demonized man request of Jesus in verse 38 and what was the Lord's answer in verse 39?
 12. What happened when Jesus returned to the other side of the Sea of Galilee? (40)
 13. Using verses 41-42 and 49-46, answer the following questions regarding the healing of Jairus' daughter.
 - Who was Jairus? (41)
 - What request did Jairus make of Jesus? (42)

- What do you learn about Jairus' daughter in verse 42?
 - Who met Jesus and Jairus as they approached the house and what was the message they brought? (49)
 - What was Christ's response to this message? (50)
 - Who did Jesus allow to go into the house with Him when He arrived. (50)
 - What were the other people doing, what did Jesus tell them, and what was their response? (52-53)
 - How did Jesus respond to these people? (54a)
 - What command did Jesus give the dead girl and what were the results? (54-55)
 - What did Jesus command be given to the young girl? (55)
 - What was the response of the young girl's parents? (56)
 - What did Jesus ask the parents to refrain from doing? (56)
14. Using verses 43-48, answer the following questions regarding the healing of the woman with the issue of blood.
- What was this woman's physical condition? (43)
 - What had this woman tried to do regarding her condition? Had it helped? (43)
 - What did this woman do to Jesus? (44)
 - What did Jesus ask? (45)
 - What was the response of the disciples to the Lord's question? (45)
 - How did Jesus know someone had touched Him with special intent? (46)
 - What did the woman do in verse 47?
 - What good news did Jesus give the woman in verse 48?
15. Review verses 22-56 again. Over what negative forces did Jesus exercise power in the four miracles recorded in this chapter?
16. What did you learn in this chapter to apply to your life and ministry?

Luke 9

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into

the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Outline 9:

I. The mission of the twelve disciples. (1-6) TSG 86

A. Then He called His twelve disciples together:

1. He gave them power and authority over all devils and to cure diseases. (*Power is the ability to do something. Authority is the right to exercise the power.*)
2. He sent them to preach the Kingdom of God and to heal the sick. (*This is our mission as well: Power and authority over demons, disease,*

and sickness as we preach the Kingdom of God.)

- B. And He said unto them:
 - 1. Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. *(These instructions were given so that they would learn to live simply instead of extravagantly, trust in God for their needs, and focus on ministry instead of materialism. How does your ministry line up?)*
 - 2. And whatsoever house you enter into, abide there and from there depart.
 - 3. And whosoever will not receive you, when you go out of that city shake off the very dust from your feet for a testimony against them. *(You are to minister to those who are receptive. Jesus did no works in some cities and passed through their midst in other locations where He was rejected.)*
 - C. And they departed, and went through the towns, preaching the gospel, and healing everywhere.
- II. Herod's desire and John's death. (7-9) TSG 88
- A. Now Herod, the tetrarch, heard of all that was done by Jesus. And he was perplexed, because:
 - 1. It was said of some, that John was risen from the dead.
 - 2. And others said that Elias (*Elijah*) had appeared.
 - 3. And others said that one of the old prophets was risen again.
 - B. And Herod said, "I have beheaded John Baptist, but who is this of whom I hear such things?"
 - C. And Herod desired to see Jesus.
- III. The disciples return, they retreat, and the crowds follow. (10-11)
- A. And the apostles, when they were returned, told Jesus all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida. TSG 89
 - B. And the people, when they knew it, followed Him: And He received them, and spoke unto them of the Kingdom of God, and healed them that had need of healing. TSG 90
- IV. Feeding of the 5,000. (12-17) TSG 91
- A. And when the day began to wear away, then the twelve came and said unto Him, "Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: For we are here in a desert place." *(Believers sometimes refer people with needs to secular sources for help. Jesus wants His followers to take personal responsibility to meet their needs through His power and provision.)*
 - B. But He said unto them, "You give them to eat." And they said, "We have no more than five loaves and two fishes; unless we should go and buy meat for all this people." For there were about five thousand men *(plus women and children)*. *(Do not look to your own resources. Look to Jesus for provision.)*
 - C. And He said to His disciples, "Make them sit down by fifties in a company."

- And they did so, and made them all sit down.
- D. Then He took the five loaves and the two fishes and, looking up to heaven, He blessed them, and broke them, and gave them to the disciples to set before the multitude. *(God's methods are men. Just as He used the disciples, Jesus gives you a ministry through which you can accomplish His work and demonstrate His power.)*
 - E. And they all ate and were filled: And there was taken up of fragments that remained twelve baskets left over. *(Nothing was wasted. Be careful how you use the resources with which God entrusts you.)*

(When you combine the accounts of the other Gospels, four possible responses to human need are illustrated. Three are incorrect, one is correct:

- Get rid of the problem: "Send them away", as it says in Mark 6:35-36.*
- Look to your own meager resources: John 6:7.*
- Try to buy your way out of the problem: Matthew 14:21; John 6:5.*
...or you can...
- Give what you have instead of complaining about what you don't have, take it, get into the presence of the Lord, and wait for a miracle.)*

- V. Peter's confession. (18-21) TSG 106
 - A. And it came to pass, as He was alone praying, His disciples were with Him: And He asked them, saying, "Whom do the people say that I am?"
 - B. They answering said, "They say you are John the Baptist, Elias, or one of the old prophets that has risen again."
 - C. He said unto them, "But whom do you say that I am? " *(Every person must answer this question. The world may have opinions, but as a believer you must have a conviction by faith. It is not what others believe, but what you believe that determines your eternal destiny. It is not enough to see Jesus as a great teacher or prophet.)*
 - D. Peter, answering, said, "The Christ of God." *(Meaning "the anointed of God".)*
 - E. And Jesus straightly charged them, and commanded them to tell no man that thing.
- VI. Prediction of Christ's death. (22) TSG 112
Jesus said that:
 - A. The Son of Man must suffer many things.
 - B. He must be rejected of the elders, chief priests, and scribes.
 - C. He must be slain,
 - D. He will be raised the third day.
- VII. A call to discipleship. (23-27)
And Jesus said unto them all:
 - A. If any man will come after me, let Him deny Himself, and take up His cross daily, and follow me. *(Taking up your cross is making a total commitment to Christ, despite the hardships this may bring. It is something that you must do daily.)*

- B. For whosoever will save his life shall lose it: But whosoever will lose his life for my sake, the same shall save it.
 - C. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
 - D. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels.
 - E. But I tell you a truth: There be some standing here which shall not taste of death, until they see the Kingdom of God. *(This refers to the transfiguration which some of the disciples would witness, an account recorded in verses 28-36.)*
- VIII. The transfiguration. (28-36) TSG 108
- A. And it came to pass, about eight days after these sayings, Jesus took Peter, John, and James and went up into a mountain to pray. *(Most likely this was Mt. Hermon. Peter refers to this experience in 2 Peter 1:16-18. Jesus likely selected these three men because of their destinies. Peter was to become the leader of the first church; James was to head the church in Jerusalem; and John was to author the revelation of the end-times.)*
 - B. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering.
 - C. And, behold, there talked with Him two men, which were Moses *(representing the law)* and Elias *(Elijah, representing the prophets)*. They appeared in glory and spoke of His decease which He should accomplish at Jerusalem.
 - D. But Peter and they that were with him were heavy with sleep: And when they were awake, they saw His glory, and the two men that stood with Him.
 - E. And it came to pass, as they departed from Him, Peter said unto Jesus, "Master, it is good for us to be here. Let us make three tabernacles: One for you, and one for Moses, and one for Elias"--not knowing what he said. *(People want to package and preserve the great moves of God. They want to build a monument to the past. Do not dwell in past revelations, blessings, or victories. Move on to experience the new things of God. By suggesting three monuments, Peter was equating Moses and Elijah with Jesus! Moses, represented the law and Elijah the prophets. Neither was equal to the revelation of Jesus who represented the New Covenants. Peter was equating Jesus with Moses and Elijah. Then God spoke to distinguish the difference and confirm the identity of Jesus.)*
 - F. While Peter spoke, there came a cloud and overshadowed them: And they feared as they entered into the cloud. And there came a voice out of the cloud, saying, "This is my beloved Son: Hear Him." *(As awesome as the transfiguration was, the Son of God and His Word must have preeminence.)*
 - G. And when the voice was past, Jesus was found alone. And they kept it confidential, and told no man in those days any of those things which they had seen.
- IX. The deliverance of a demon-possessed boy. (37-45) TSG 110
- A. And it came to pass, that on the next day when they were come down from the

- hill, many people met Him.
- B. And, behold, a man of the company cried out, saying:
1. Master, I appeal to you, look upon my son: For he is my only child.
 2. And, lo, a spirit takes him, and he suddenly cries out, and it tears him that he foams again and, bruising him, it hardly departs from him.
 3. And I besought your disciples to cast him out, and they could not.
- C. And Jesus, answering, said, "Oh faithless and perverse generation, how long shall be with you, and suffer you? Bring your son here." And as the young man was coming, the devil threw him down and tore him.
- D. And Jesus rebuked the unclean spirit, healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God.
- (This incident is recorded also in Mathew 17 and Mark 9. Here is the combined description of this young man's desperate condition:*
- Matthew: Demonized, a lunatic, sore vexed, falling into the fire and water.*
- Mark: A dumb spirit, takes him, tears him, he foams at the mouth, gnashes his teeth, and wastes away.*
- Luke: A spirit takes him, cries out through him, tears him, bruises him, and causes him to foam at the mouth.)*
- E. But while everyone wondered at all things which Jesus did, He said to His disciples: TSG 112
1. Let these sayings sink down into your ears: For the Son of Man shall be delivered into the hands of men *(who oppose God)*.
 2. But they did not understand this saying, and it was hid from them so that they did not perceive it.
 3. And they feared to ask Him concerning that saying.
- X. A lesson on greatness. (46-48) TSG 114
- A. Then there arose a reasoning among them concerning which of them should be greatest.
- B. And Jesus, perceiving the thoughts of their hearts, took a child and set him by Him, and said unto them:
1. Whosoever shall receive this child in my name receives me.
 2. Whosoever shall receive me receives Him that sent me.
 3. For he that is least among you all, the same shall be great.
(Jesus was admonishing us to be childlike, not childish.)
- XI. A lesson on acceptance. (49-50) TSG 115
- A. And John answered and said, "Master, we saw one casting out devils in your name, and we forbid him to do so because he does not follow with us."
- B. And Jesus said unto him, "Forbid him not: For he that is not against us is for us."
(There is no spiritual neutrality. You are either for Christ, or--by omission of a decision regarding Him--against Him.)

- XII. A lesson on purpose. (51-56)
- A. And it came to pass, when the time was come that He should be received up *(though his death, resurrection, and ascension back up to Heaven)*, He steadfastly set His face to go to Jerusalem. **TSG 123**
 - B. And He sent messengers before His face: And they went and entered into a village of the Samaritans to make ready for Him. TSG 124
 - C. And they did not receive Him, because His face was as though He would go to Jerusalem. *(The Samaritans believed Mt. Gerazim was the place to worship, but Jesus was traveling to Jerusalem.)*
 - D. And when His disciples, James and John, saw this, they said, "Lord, shall we command fire to come down from heaven, and consume them, even as Elias *(Elijah)* did?" *(How do you respond to hostility?)*
 - E. But He turned, and rebuked them, and said:
 - 1. You do not know what manner of spirit you are of.
 - 2. For the Son of Man is not come to destroy men's lives, but to save them. TSG 125
 - F. And they went to another village.
- XII. A lesson on commitment. (57-62) TSG 126
- A. And it came to pass, that, as they went in the way, a certain man said unto Him:
 - 1. "Lord, I will follow you wherever you go."
 - 2. And Jesus said unto him, "Foxes have holes and birds of the air have nests; but the Son of Man has nowhere to lay His head."
 - B. And Jesus said unto another, "Follow me."
 - 1. But the man said, "Lord, allow me first to go and bury my father."
 - 2. Jesus said unto him, "Let the dead bury their dead: But you go and preach the Kingdom of God." *(This man wanted to wait for his father to die so he could claim his inheritance. You cannot be a true disciple unless Jesus has absolute authority over your life. You must follow and let those who are spiritually dead deal with the dead.)*
 - C. And another also said:
 - 1. "Lord, I will follow you, but let me first go bid them farewell which are at home at my house."
 - 2. And Jesus said unto him, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."

(Note that these potential disciples had things they wanted to do "first". Your commitment to Jesus must be greater than any desire, hardship, kinship, or relationship. It must be your priority. You are called to unconditional surrender.)

Study questions on chapter 9:

1. Using verses 1-4, answer the following questions.
 - Who did Jesus commission? (1)

- What did He give the disciples authority to do? (1)
 - What did Jesus send His disciples to do? (2)
 - What instructions did He give regarding provisions for their trip? (3)
 - What instructions did He give regarding where they were to lodge? (4)
 - What instructions did He give regarding how they were to handle rejection? (5)
 - Where did the disciples go, what did they preach, and what did they do? (5-6)
2. What political leader heard about Jesus, what did he hear, and what was his desire? (7-9)
 3. What had this leader done to John the Baptist? (9)
 4. Who returned in verse 10 and what report did they give to Jesus?
 5. Where did Jesus and His followers go next? (10)
 6. Who followed Jesus and the disciples? How did Jesus receive them, what did He teach, and what did He do? (11)
 7. What request did the disciples make of Jesus towards the end of the day and why did they make it? (12)
 8. How did Jesus respond to the request made by the disciples? (13a)
 9. How did the disciples respond to what Jesus told them to do? (13b)
 10. How many men were in the crowd? (14a)
 11. How did Jesus tell the disciples to organize the multitude and how did the disciples respond? (14-15)
 12. Using verses 17-18, explain the miracle that occurred.
 13. What spiritual principle is taught by the way the surplus food was handled? (17)
 14. At the beginning of verse 18, where was Jesus and His disciples?
 15. What question did Jesus ask His disciples in verse 18 and what were their responses in verse 19?
 16. What question did Jesus ask in verse 20 and what was Peter's answer?
 17. What command did Jesus give His disciples in verse 21? What were they to refrain from telling others?
 18. What did Jesus reveal in verse 22 regarding His destiny?
 19. Using verses 23-24, summarize the meaning of true discipleship.
 20. What does it mean to "take up your cross"? (outline point VII A)
 21. What question is asked in verse 25 and what is the assumed answer?
 22. What will happen to those who are ashamed of Jesus and His Word? (26)
 23. Using point VII E on the outline, explain verse 27.
 24. How long did Jesus remain where He was after these things occurred? (28)
 25. The experience recorded in verses 28-36 is known as the transfiguration of Christ. Using this passage, answer the following questions:
 - Who did Jesus take with Him? (28)
 - Where did they go and for what purpose? (28)
 - What happened to Jesus as He prayed? (29)
 - Who appeared with Jesus? (30)
 - What did these men discuss with Jesus? (31)
 - What were Peter and the other two disciples doing during this time? (32)

- What did the disciples see? (32)
 - What did Peter suggest to Jesus and what was wrong with this suggestion? (33 and outline point VIII E)
 - What happened in verse 34?
 - Who spoke in verse 35 and what was the message?
 - What happened when the voice ceased speaking? (36a)
 - What did the disciples keep confidential? (36b)
26. Who met Jesus when He returned from the mountain and what was the request made by one man? (37-39)
 27. Describe the condition of this man's son. (38-39)
 28. From whom had this father sought help and what were the results? (40)
 29. What was Christ's response? What did He say, what did He do, and what were the results? (41-42)
 30. What was the reaction of those who witnessed this miracle? (43)
 31. What statement did Jesus make in verse 44? Did the disciples understand it (45)? What did they ask Jesus to explain?
 32. According to verse 46, what discussion ensued among the disciples?
 33. According to verse 47a, what did Jesus perceive and what example did He use to address what the disciples had discussed? (47-48)
 34. What was John concerned about in verse 49, and what was Christ's response in verse 50?
 35. Where did Jesus plan to go next? (51)
 36. Who did Jesus send ahead of Him and what was their purpose? (52)
 37. Who refused to receive Jesus and why? (52-53 and outline point XII C)
 38. What did the disciples want to do to those who rejected Jesus? (54)
 39. How did Jesus respond to the disciples' request made in verse 54? (55-56)
 40. Summarize the personal encounters Jesus had on the way to Jerusalem. (57-62)
 - What did the three men have in common?
 - What were the various excuses given by the men for refusing to follow Jesus?
 - What do you learn about discipleship from this passage?
 41. What did you learn in this chapter to apply to your life and ministry? How do you answer the question in verse 20?

Luke 10

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Outline 10:

Ministry On The Way To Jerusalem 10:1-19:28

- I. Delegation of the seventy. (1-16) TSG 148
After these things the Lord appointed seventy others also, and sent them out two by two before His face into every city and place where He Himself would come.
 - A. A message to the disciples. Therefore He said unto them:
 - 1. The harvest truly is great, but the laborers are few.
 - 2. Pray therefore to the Lord of the harvest, that He would send forth laborers into His harvest. (*Without laborers, there will be no harvest. We do not need spectators or critics. We need laborers!*)
 - 3. Go your ways: Behold, I send you forth as lambs among wolves.
 - 4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.
 - 5. And into whatsoever house you enter, first say, "Peace be to this house."
 - a. And if the Son of Peace be there, your peace shall rest upon it: If not, it shall turn to you again.
 - b. And in the same house remain, eating and drinking such things as they give: For the laborer is worthy of his hire. Do not go from house to house. (*Christian workers are worthy of proper compensation--adequate support, not luxury.*)
 - 6. And into whatsoever city you enter, and they receive you:
 - a. Eat such things as are set before you.
 - b. Heal the sick that are therein.
 - c. Say unto them, "The Kingdom of God is come near unto you."
 - 7. But into whatsoever city you enter and they do not receive you:
 - a. Go your ways out into the streets of the same, and say:
 - (1) Even the very dust of your city which cleaves on us, we do wipe off against you.
 - (2) Notwithstanding be sure of this, that the Kingdom of God is come near unto you.
 - b. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city (*Genesis 19:24-28*).
 - B. A message to the cities.
 - 1. Woe unto you, Chorazin! Woe unto you, Bethsaida!
 - a. For if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented a great while ago, sitting in sackcloth and ashes.
 - b. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
 - 2. And you, Capernaum, which are exalted to heaven, shalt be thrust down to

hell.

(The cities of Chorazin, Bethsaida, and Capernaum had greater knowledge of the Kingdom of God which requires greater accountability.)

3. He that hears you hears me, he that despises you despises me, and he that despises me despises Him that sent me. *(It is a serious thing to disregard or despise God's messengers.)*

II. Return from the mission. (17-24) TSG 148-149

A. And the seventy returned again with joy, saying, "Lord, even the devils are subject to us through your name."

B. And He said unto them:

1. I beheld Satan as lightning fall from heaven.
2. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: And nothing shall by any means hurt you.
3. Notwithstanding, do not rejoice that the spirits are subject unto you; but rather rejoice because your names are written in heaven.
(This should be your greatest joy.)

C. A prayer to the Father. In that hour Jesus rejoiced in spirit, and said:

1. I thank you oh Father, Lord of heaven and earth, that you have hid these things from the wise and prudent, and have revealed them unto babes: Even so, Father; for so it seemed good in your sight
2. All things are delivered to me of my Father: And no man knows who the Son is, but the Father; and who the Father is, but the Son and he to whom the Son will reveal Him.

(Some denominations require that a person be ordained or have a college degree in order to minister. All you really need is a call from God, the power of the Spirit, and the truth of the Word. There is nothing wrong with a degree or an ordination, but most important is the call, anointing, and revelation of God.)

D. And He turned unto His disciples and said privately: TSG 150

1. Blessed are the eyes which see the things that you see.
2. I tell you, that many prophets and kings have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them. *(The Old Testament prophets and kings received prophecies concerning these things, but did not witness them. As ambassadors, fulfilling the call of God, you will understand things that others do not.)*

III. The good Samaritan. (25-37)

A. The question. TSG 151

1. And, behold, a certain lawyer stood up and tempted Him, saying, "Master, what shall I do to inherit eternal life?" *(The lawyer thought it was to be attained by works, something he should do, rather than to be received as a gift of God through grace.)*
2. He said unto him, "What is written in the law? What do you read there?"

3. And he, answering, said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself" (*Deuteronomy 6:5; Leviticus 19:18*).
 4. And He said unto him, "You have answered right: This do, and you shall live."
 5. But he, willing to justify himself, said unto Jesus, "And who is my neighbor?" (*He was wanting to justify himself rather than repent of his sin.*)
- B. The parable. And Jesus answering said: TSG 152
1. The victim: A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. (*This is symbolic of what Satan wants to do to you: Strip you, wound you, and leave you dead in sin and shame.*)
 2. The priest: And by chance there came down a certain priest that way: And when he saw him, he passed by on the other side.
 3. The Levite: And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
 4. The Samaritan: But a certain Samaritan, as he journeyed, came where he was, and when he saw him:
 - a. He had compassion on him,
 - b. He went to him and bound up his wounds, pouring in oil and wine.
 - c. He set him on his own beast, brought him to an inn, and took care of him.
 - d. The next day, when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him; and whatsoever you spend, when I come again, I will repay you."*(The priest was a minister. The Levite was a layman serving in the Temple. The Samaritan didn't have a title or serve officially as these men did, yet he was more compassionate and ministered to the wounded man.)*
- C. A question asked and answered.
1. Which, now, of these three, do you think was neighbor unto him that fell among the thieves?
 2. And he said, "He that showed mercy on him."
 3. Then said Jesus unto him, "You go and do likewise."

(Regardless of race, culture, or socioeconomic class, your neighbor is anyone who cannot meet their own need, whose need you perceive, and whose need you have the resources to meet. We are not commanded to help lazy people who have the ability to work and help themselves, but refuse to do so. This man could not help himself. The parable also reveals that the help you need may not come from the people you think should help you. It may even come from someone perceived as an enemy. The parable also reveals that ministry involves compassion, time, energy, and money.)

- IV. Dinner with Mary and Martha. (38-42) TSG 153
- A. Now it came to pass as they went, that He entered into a certain village: And a certain woman named Martha received Him into her house.
 - B. And she had a sister called Mary, which also sat at Jesus' feet and heard His word.
 - C. But Martha was cumbered about much serving, and came to Him and said, "Lord, do you not care that my sister has left me to serve alone? Bid her therefore that she help me."
 - D. And Jesus answered and said unto her:
 - 1. Martha, Martha, you are careful and troubled about many things.
 - 2. But one thing is needful, and Mary has chosen that good part which shall not be taken away from her.

(You can either be careful and troubled about many things, or be focused on the Savior. It is your choice. It was not the fact that Martha was wrong and Mary was right, but that Mary made the better choice. See Supplemental Study Four: Sitting At The Feet Of Jesus.)

Study questions on chapter 10:

1. Who did Jesus dispatch on a mission, to where, and for what purpose? (1)
2. What do you learn about spiritual harvest in verse 2?
3. Using verses 3-16, answer the following questions regarding the instructions Jesus gave His disciples about their mission:
 - What analogy does Jesus use regarding their mission? (3)
 - What were the disciples not to do? (4)
 - Where were they to reside while ministering in a city? (5-7)
 - What were they to eat and drink? (8)
 - What was to be part of their ministry? (9a)
 - What was to be their main message? (9b)
 - What were they to do if they were rejected? (10-11)
 - What would happen to the cities that rejected them? (12)
 - What three specific cities are warned in verses 13 and 15 and why?
 - What Old Testament city is mentioned as an example in verse 14?
 - See also Genesis 19:24-28; Mathew 4:13; and Ezekiel 28.
 - If a person heard the disciples, who were they really hearing? If they despised them, who were they really despising? (16)
4. What happened when the disciples returned from their mission? (17)
5. Summarize what you learn about Satan in verses 18-20. What should be the attitude of believers toward him and what is the extent of their authority over him?
6. In what are believers to rejoice? (20b)
7. Summarize the prayer of Jesus in verses 21-22.
8. What blessing did Jesus speak over His disciples? (23)
9. Who had desired to hear and see the things the disciples were experiencing? (24)
10. According to verse 25, who asked Jesus a question, what was the question, and what was

- his motive in asking? (26)
11. How did Jesus respond to the question asked in verse 25? (26)
 12. What answer did the lawyer give in verse 27 and what comment did Jesus make concerning the lawyer's answer in verse 28?
 13. What question did the lawyer ask in verse 29, and what was his motive in asking?
 14. Summarize the story Jesus told in verses 30-35.
 - List the characters in the story.
 - Summarize the responses of the various characters to the injured man.
 - Who finally helped the injured man?
 - Summarize what the compassionate man did for the injured man.
 - What is the main lesson taught by this story? (outline point II C)
 15. What question did Jesus ask in verse 36?
 16. What was the lawyer's answer in verse 37 and what was Christ's response to his answer?
 17. According to verse 38, where did Jesus go next?
 18. Who was sitting at the feet of Jesus listening to His teaching? (39)
 19. Who was busy serving and what objection did she raise? (40)
 20. How did Jesus respond to the objection that was raised? (41-42)
 21. What did you learn in this chapter to apply to your life and ministry?

Luke 11

- 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.**
- 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.**
- 3 Give us day by day our daily bread.**
- 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.**
- 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;**
- 6 For a friend of mine in his journey is come to me, and I have nothing to set before him?**
- 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.**
- 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.**
- 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.**
- 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**
- 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?**
- 12 Or if he shall ask an egg, will he offer him a scorpion?**
- 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?**
- 14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.**
- 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.**
- 16 And others, tempting him, sought of him a sign from heaven.**
- 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.**
- 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.**
- 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.**
- 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.**
- 21 When a strong man armed keepeth his palace, his goods are in peace:**
- 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.**
- 23 He that is not with me is against me: and he that gathereth not with me scattereth.**
- 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking**

rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be

borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Outline 11: TSG 154

I. Teaching on prayer. (1-13)

And it came to pass, that, as He was praying in a certain place, when He ceased one of His disciples said unto Him, "Lord, teach us to pray, as John also taught his disciples. *(They did not ask how to do signs and wonders. They asked how to pray. If you learn to pray, the signs and wonders will follow.)*

A. A pattern for prayer.

And He said unto them: When you pray, say: *(Note that it is not "if" you pray, but "when" you pray.*

1. Our Father which are in heaven.
2. Hallowed be your name.
3. Your Kingdom come.
4. Your will be done, as in heaven, so in earth.
5. Give us day by day our daily bread.
6. And forgive us our sins, for we also forgive every one that is indebted to us.
7. And lead us not into temptation; but deliver us from evil.

(The prayer involves worship, requests concerning the priorities of God's Kingdom and will, petitions for daily needs, and extending and receiving forgiveness.)

(Study the Lord's prayer in terms of your relationships to God:

- Our Father: You are a child of the Father.
- Hallowed be your name: You are a worshipper of God.
- Your Kingdom come: You are a citizen of God's Kingdom.
- Your will be done: You are a servant of the King.
- Give us this day: The Father is your benefactor.
- Forgive us: You are a sinner and He is your salvation.
- Lead us not into temptation: The Father is your guide.
- Deliver us from evil: God is your deliverer.)

B. Persistence in prayer.

1. And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, "Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him."
2. And he, from within, shall answer and say, "Do not trouble me. The door is now shut, and my children are with me in bed. I cannot rise and give to you."
3. I say unto you, though he will not rise and give it to him because he is his friend, yet because of his importunity (*his shameless persistence*) he will rise and give him as many loaves as he needs.

C. The keys to answered prayer:

1. Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.
2. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

(The words "ask, seek, and knock" as used here mean "keep on asking, keep on seeking, keep on knocking".)

D. Prayer promises.

1. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?
2. If you then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

(If mankind, with his basic sin nature, knows how to give good gifts, how much more does the Father. One of His greatest gifts is the Holy Spirit.)

II. A charge of operating in Satanic power. (14-16) TSG 155

- A. And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spoke and the people wondered.
- B. But some of them said, "He casts out devils through Beelzebub the chief of the devils." (The name "Beelzebub" means "lord of flies, lord of the dung hill". This was a great insult, as it was the name of a Philistine god.)

- C. And others, tempting Him, sought of Him a sign from heaven. *(There is a difference between a sign from God and performing a perpetrated stunt upon request.)*
- III. A defense against the charge. (17-23)
But He, knowing their thoughts, said unto them:
 - A. Every kingdom divided against itself is brought to desolation. and a house divided against a house falls. If Satan also be divided against himself, how shall his kingdom stand?
 - B. You say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore they shall be your judges.
 - C. If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you.
 - D. When an armed strong man keeps his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he takes from him all his armor wherein he trusted and divides his spoils. *(The strong man represents Satan. The stronger man represents Jesus. Jesus strips the enemy of his armor and divides the spoil. Note that Satan is armed--a force to be reckoned with in the power of the Lord.)*
 - E. He that is not with me is against me: And he that gathers not with me scatters. *(There is no neutrality in spiritual warfare.)*
- IV. Understanding the strategy of unclean spirits. (24-26)
When the unclean spirit is gone out of a man:
 - A. He walks through dry places, seeking rest.
 - B. Finding none, he says, "I will return unto my house from where I came out."
 - C. And when he comes, he finds it swept and garnished.
 - D. Then he goes and takes to him seven other spirits more wicked than himself, and they enter in and dwell there.
 - E. And the last state of that man is worse than the first.
- V. The importance of keeping God's Word. (27-28) TSG 156
 - A. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed is the womb that bare you, and the breasts which nursed you."
 - B. But He said, "Yes rather, blessed are they that hear the Word of God, and keep it." *(Spiritual relationships are more blessed than natural ones.)*
- VI. Seeking for a sign. (29-32) TSG 157
And when the people were gathered together, He began to say:
 - A. This is an evil generation. *(Note that an entire generation can be deemed as evil.)*
 - 1. They seek a sign.
 - 2. And there shall no sign be given it but the sign of Jonas the prophet.
 - 3. For as Jonas (*Jonah*) was a sign unto the Ninevites, so shall also the Son of man be to this generation.*(Jesus would not do miracles for a show. He did miracles only in God's time and to accomplish His specific will and purposes. The sign of Jonas*

to which Jesus referred was that He would be in the tomb for three days, just as Jonas was in the bell of the fish for three days.)

- B. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them:
 - 1. For she came from the utmost parts of the earth to hear the wisdom of King Solomon.
 - 2. And, behold, a greater than Solomon is here.
- C. The men of Nineveh shall rise up in the judgment with this generation and shall condemn it:
 - 1. For they repented at the preaching of Jonas.
 - 2. And, behold, a greater than Jonas is here *(and they are not repenting)*.
- VII. Jesus is the sign. (33-36) TSG 158
 - A. No man, when he has lit a candle, puts it in a secret place, neither under a bushel. He puts it on a candlestick, that they which come in may see the light.
 - B. The light of the body is the eye.
 - 1. Therefore when your eye is single, your whole body also is full of light.
 - 2. But when your eye is evil, your body also is full of darkness.
 - 3. Take heed therefore that the light which is in you be not darkness.
 - 4. If your whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle gives you light. *(What a candle is to a dark room, the eye is to the body. What is your focus: Light or darkness? You cannot have part darkness when there is light present.)*
- VIII. Exposing the Pharisees and Scribes. (37-54) TSG 159-160

And as He spoke, a certain Pharisee asked Him to dine with him: And He went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

 - A. A word to the Pharisees. Jesus said: TSG 161
 - 1. You Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. You fools, did not he that made that which is without make that which is within also?
 - 2. But rather give alms of such things as you have; and, behold, all things are clean unto you. *(If your heart is clean, all things will be clean.)*
 - 3. But woe unto you, Pharisees! For you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: These you ought to have done, and not leave the other undone. *(They were meticulous about tithing, even to paying tithe from herbs and produce they received, but they omitted the really important teachings of the law.)*
 - 4. Woe unto you, Pharisees! For you love the uppermost seats in the synagogues and greetings in the markets.
 - 5. Woe unto you, scribes and Pharisees, hypocrites! For you are as graves which are not marked and the men that walk over them are not aware of them. *(It was a breach of their law to walk across a grave.)*

B. A word to the lawyers. TSG 162

Then one of the lawyers answered and said unto him, "Master, having said this, are you reproaching us also?" And Jesus said:

1. Woe unto you also, you lawyers! For you laden men with burdens grievous to be borne, and you do not touch the burdens with one of your fingers.
2. Woe unto you! For you rebuild the sepulchers of the prophets, and your fathers killed them.
 - a. Truly you bear witness that you allow the deeds of your fathers.
 - b. For they indeed killed them, and you build their sepulchers.
(Their ancestors killed the prophets and they honored them--but only if they were dead.)
3. Therefore also said the wisdom of God:
 - a. I will send them prophets and apostles, and some of them they shall slay and persecute.
 - b. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.
 - c. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: Verily *(assuredly)* I say unto you, it shall be required of this generation.
(God keeps record of every injustice. Wrongs will be eventually set right. There is no record of Abel, who was killed by his brother Cain, speaking prophetically, but he acted prophetically when he made the blood sacrifice which was a symbol of the blood of Jesus being sacrificed for sin. Hence, he is called a prophet because of his prophetic actions.)
4. Woe unto you, lawyers! For you have taken away the key of knowledge:
 - a. You have not entered in yourselves.
 - b. You have hindered them that were entering in.

(These religious leaders were ceremonially clean, but inwardly unclean. They obeyed God by paying their tithe, but ignored matters like love and justice. They craved prominence, misled others, and burdened others with rules and regulations. They only honored the prophets of God who were dead, and they took away the key to the truth about God so that others could not enter in.)

C. And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently and to provoke Him to speak of many things. They were laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him. TSG 163

Study questions on chapter 11:

1. What did the disciples request of Jesus? What motivated their request? (1)
2. Summarize the contents of the Lord's prayer. (2-4)
3. Using verses 5-13, answer the following questions regarding what Jesus taught regarding prayer:
 - Summarize the parable of the friend who came at midnight (5-8). What was the truth Jesus was illustrating?
 - Summarize the prayer promises in verse 9-10.
 - What natural examples are used in verses 11-12 and what is the spiritual application made in verse 13?
 - What is a valuable gift the Father wants to give His children? (13)
4. What miracle of Christ is recorded in verse 14?
5. What were the various responses of the people to the miracle? (14-15)
6. What did some people tempt Jesus to do? (16)
7. Using verses 17-26, summarize what Jesus taught regarding Satan and demons.
 - What does Jesus teach about Satan's kingdom in verses 17-18?
 - Who is Beelzebub? (19 and outline note II B)
 - What questions did Jesus ask in this passage and what are the answers?
 - What truth does Jesus share in verse 20?
 - Who are the strong and stronger man mentioned in verses 21-22.
 - What is stated in verse 23 regarding accepting and/or rejecting Jesus? (23)
 - What happens when an unclean spirit goes out of a man? (24-26)
 - What caution is given regarding the condition of one who has been delivered from demons? (26b)
8. What blessing did a certain woman pronounce over Jesus in verse 27 and how did Jesus respond to this in verse 28?
9. Using verses 29-32, answer the following questions:
 - How did Jesus describe that generation? (29)
 - According to verse 29, for what did that generation seek?
 - What did Jesus declare regarding the signs sought by that generation? (29)
 - Who was a sign to the people of Ninevah and who was a sign to this generation? (30)
 - Who will judge that generation and why? (31-32)
 - What is the sign of Jonah? (John 1:17)
10. Using verses 33-36, answer the following questions regarding the illustration of a lighted candle:
 - What is the purpose of a lit candle? (33)
 - What is the light of the body? (34)
 - What are the results of singleness of vision? (34)
 - What are the results if your eye is evil? (34)
 - Summarize what is taught about light and darkness in verses 35-36.
11. Who invited Jesus to dinner? (37)
12. About what was the Pharisee concerned? (38)

13. Using verses 39-44, answer the following questions regarding what Jesus told the Pharisees:

- What was the Pharisees' objection? (39)
- What question did Jesus ask in verse 40 and what is the answer?
- What did Jesus advise the Pharisees in verse 41?
- List the woes pronounced upon the scribes and Pharisees.

Woe	Why the woe is pronounced
11:42 _____	_____
11:43 _____	_____
11:44 _____	_____

- Numbers 19:16 explains the importance of unmarked graves. What is the significance of the statement in verse 44 in light of this?

14. Who addressed Jesus in verse 45?

15. Using verses 46-52, answer the following questions regarding Christ's dialogue with the lawyers.

- List the woes pronounced on the lawyers.

Woe	Why the woe is pronounced
11:46 _____	_____
11:47 _____	_____
11:52 _____	_____

- How did the lawyers treat the prophets and apostles? (48-49)
- Upon whom would the blood of the prophets rest? (50)
- What prophets are mentioned specifically in verse 51?

16. How did the scribes and Pharisees respond to what Jesus said to and about them? (53-54)

17. What did you learn in this chapter to apply to your life and ministry?

Luke 12

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life,

what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom

men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Outline 12: TSG 164

I. Warning against hypocrisy. (1-12)

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they were treading one upon another, He began to say unto His disciples first of all:

A. Beware of the leaven of the Pharisees, which is hypocrisy (*Their pretense--hypocrisy--spreads like yeast in a lump of dough*).

B. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

1. Whatsoever you have spoken in darkness shall be heard in the light.

2. That which you have spoken in the ear in closets shall be proclaimed upon the housetops.

C. And I say unto you my friends, be not afraid of them that kill the body and after that have no more that they can do. But I will forewarn you whom you shall fear:

1. Fear him which, after he has killed, has power to cast into hell.

2. Yes, I say unto you, fear him.

D. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: You are of more value than many sparrows.

E. Also I say unto you:

1. Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: But he that denies me before men shall

- be denied before the angels of God.
2. And whosoever shall speak a word against the Son of Man, it shall be forgiven him (*when forgiveness is sought*). But unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

(The phrase "unpardonable sin" is not actually used in the Bible, but the term is based on this passage where Jesus mentions a sin that cannot be forgiven, a transgression that is deemed "unpardonable." The unpardonable sin is attributing the work of God to Satan. This results in a reprobate mind that does not desire or seek repentance: Romans 1:28. Satan often uses this to torment those seeking forgiveness from sin. They think their case is hopeless because they have committed the unpardonable sin. When a person truly has committed this sin, he will not have any interest in spiritual things, nor will he have any desire to repent because he believes that the work of God is actually that of Satan. The final rejection of Christ is unpardonable, of course, in that there are no second chances after death.)

- F. And when they bring you unto the synagogues, and unto magistrates, and powers, take no thought how or what you shall answer or what you shall say: For the Holy Ghost shall teach you in the same hour what you ought to say.
- II. Warning against greed. (13-15) TSG 165
- A. And one of the company said unto him, "Master, speak to my brother, that he divide the inheritance with me."
 - B. And Jesus said unto him:
 1. Man, who made me a judge or a divider over you? (*This was a legal decision, but it was not Christ's place to make it and no matter what the decision, it would not resolve the young man's covetousness.*)
 2. Take heed, and beware of covetousness: For a man's life does not consist in the abundance of the things which he possesses. (*True life is not in your possessions.*)
- III. And He spoke a parable unto them, saying: TSG 166
- A. The ground of a certain rich man brought forth plentifully.
 - B. And he thought within himself, saying:
 1. What shall I do, because I have no room where to bestow my fruits?
 2. And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
 3. And I will say to my soul, "Soul, you have much goods laid up for many years; take your ease, eat, drink, and be merry."
 - C. But God said unto him:
 1. You fool (*willfully ignorant person*)--this night your soul shall be required of you.
 2. Then whose shall those things be which you have provided?

- D. So is he that lays up treasure for himself, and is not rich toward God.
(This man was consumed by materialism and made several false assumptions: That he would be happy with material things; that these things would last forever; and that he would live to enjoy these things. He ignored the most important thing: Preparing his soul to meet God. This parable does not mean you cannot save or prepare for the future, but that your focus should not be on these things. God must be the consuming passion of your life.)
- IV. Warning against anxiety. (22-34)
 And He said unto His disciples:
- A. Therefore I say unto you, take no thought for your life, what you shall eat; neither for the body, what you shall put on.
- B. The life is more than meat, and the body is more than raiment.
- C. Consider the ravens:
1. They neither sow nor reap.
 2. They do not have either storehouse nor barn.
 3. Yet God feeds them.
 4. How much more are you better than the fowls?
- D. And which of you, by taking thought, can add to his stature one cubit? If you then are not able to do that thing which is least, why do you take thought for the rest?
- E. Consider the lilies, how they grow:
1. They toil not, they spin not. *(They do not work or spin yarn for garments.)*
 2. Yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
 3. If then God so clothe the grass, which is today in the field and tomorrow is cast into the oven; how much more will He clothe you, oh you of little faith?
- F. And do not seek what you shall eat, or what you shall drink, neither be of a doubtful mind.
1. For all these things do the nations of the world seek after.
 2. And your Father knows that you have need of these things.
 3. But rather seek the Kingdom of God, and all these things shall be added unto you.
 4. Fear not little flock, for it is your Father's good pleasure to give you the Kingdom.
- G. Sell that you have, and give alms; provide yourselves bags which do not grow old, a treasure in the heavens that fails not, where no thief approaches, neither moth corrupts. For where your treasure is, there will your heart be also. *(Your heart will be where your treasure is. Invest your resources wisely.)*
- V. Warnings regarding preparedness. (35-48)
- A. Be ready for the master's return.
1. Let your loins be girded about, and your lights burning.
 2. Be like men that wait for their lord, when he will return from the wedding, that when he comes and knocks, they may open unto him immediately.

3. Blessed are those servants whom the lord, when he comes, shall find watching.
 - a. Verily (*assuredly*) I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
 - b. And if he shall come in the second or third watches and find them so, blessed are those servants.
 - c. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through. (*Watching for the master's return also involves securing your spiritual house from enemy invasion.*)
 - d. Be therefore ready also: For the Son of Man comes at an hour when you think not. (*Do not get involved in date-setting for Christ's return. Jesus will return at a time known only to the Father.*)
- B. Then Peter said unto him, "Lord, are you speaking this parable unto us or to everyone?" TSG 167
- C. And the Lord said: TSG 168
 1. Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?
 - a. Blessed is that servant, whom his lord shall find so doing when he comes.
 - b. Of a truth I say unto you, that he will make him ruler over all that he has.
 2. But and if that servant say in his heart, "My lord delays his coming" and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken:
 - a. The lord of that servant will come in a day when he is not looking for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers. (*He will be cut off from life with God.*)
 - b. And that servant, which knew his lord's will, and did not prepare himself, neither did according to his will, shall be beaten with many stripes.
 - c. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.
 - d. For unto whomsoever much is given, of him much shall be required: And to whom men have committed much, of him they will ask the more.
(You are accountable for the level of truth you have received and the gifts and talents that have been bestowed on you.)
- VI. Understanding Christ's mission. (49-53) TSG 168

- A. Sending: I am come to send fire on the earth; and what will I if it be already kindled?
 - B. Suffering. But I have a baptism to be baptized with; and how am I straitened until it be accomplished!
 - C. Separation: Do you suppose that I am come to give peace on earth? I tell you, No, but rather division.
 - 1. For from now on there shall be five in one house divided, three against two, and two against three.
 - 2. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother in law.
(Divisions will occur between those who follow Christ and those who do not.)
- VII. Warnings about discerning the times. (54-56)
 And He said also to the people:
- A. When you see a cloud rise out of the west, right away you say, "There comes a shower"--and so it is.
 - B. And when you see the south wind blow, you say, "There will be heat," and it comes to pass.
 - C. You hypocrites: You can discern the face of the sky and of the earth, but how is it that you do not discern this time? *(People predict weather and climate change, yet they do not recognize what God is doing in the world.)*
- VIII. Warnings about judgment. (57-59)
- A. Yes, and why even of yourselves do you not judge what is right?
 - B. When you go with your adversary to the magistrate, as you are in the way, give diligence that you may be delivered from him lest he take you to the judge, and the judge deliver you to the officer, and the officer cast you into prison. *(Israel was on their way to experiencing divine judgment, but would not repent. This is the condition of all lost men and women.)*
 - C. I tell you, you shall not depart from there, until you have paid the very last mite *(fraction of a cent)*.

Study questions on chapter 12:

1. Who was gathered together in verse 1?
2. Against what did Jesus warn in verse 1?
3. What warnings are given in verses 2-3?
4. According to verses 4-5, what should you not fear and what should you fear?
5. What do you learn about God's care for you in verses 6-7?
6. Summarize what Jesus teaches regarding confessing and/or denying Him in verses 9-11, .
7. What are believers to do when they are brought before leaders for the sake of the gospel? Who will teach you what to say at such times? (11-12)
8. What request was made in verse 13 and how did Jesus answer it in verses 14-15?

9. Using verses 16-21, answer the following questions regarding the parable of the rich man:
 - What was the condition of the rich man's land? (16)
 - What question did the rich man ask? (17)
 - What plan did the rich man make and what did he say to himself? (18-19)
 - What did God say to the rich man? What question did God ask? (20)
 - What truth is summarized in verse 21?
10. Using verses 22-31, answer the following questions regarding common concerns of life:
 - About what are you not to be concerned? (22)
 - What do you learn about life in verse 23?
 - What natural example is given in verse 24 and what is the spiritual application?
 - What question is asked in verse 25 and what is the assumed answer?
 - What question is asked in verse 26 and what is the assumed answer?
 - What natural example is given in verse 27 and what spiritual application is made in verse 28?
 - For what are we admonished not to seek? (29)
 - For what do the nations seek? (30a)
 - Of what is God aware? (30b)
 - What are you to seek first and what will be added if you do so? (31)
11. What admonition and promise is given in verse 32?
12. What does Jesus advise in verse 33 and, according to verse 34, why does He advise this?
13. Using verses 35-40, answer the following questions regarding the believer's state of readiness.
 - What command is given in verse 35?
 - What are believers to be like? (36)
 - What is said concerning the servants who are prepared for their master's return? (37-38)
 - If the goodman of the house knew when the thief would come, what would he have done and what would he have prevented? (39)
 - What admonition is given in verse 40 regarding the believer's state of readiness?
14. What question did Peter ask in verse 41?
15. Using verses 42-48, answer the following questions regarding the faithful servant.
 - What question is asked by Jesus in verse 42 and what is the answer?
 - What blessing is pronounced in verse 43 and for what reason?
 - What promotion is bestowed upon the faithful servant in verse 44?
 - How is the unfaithful servant described in verse 45?
 - What will happen to the unfaithful servant who knew the Lord's will but did not do it? (46-47)
 - What will happen to the unfaithful servant who did not know the Lord's will? (48)
 - What Kingdom principle is declared in the last portion of verse 48?
16. Using outline point V A 3 d. explain why we should not set tentative dates for the Lord's return.
17. What statement of purpose does Jesus make in verses 49-50 and what does it mean?

18. What is the fire on earth and the baptism of which He speaks?
19. What question does Jesus ask in verse 51 and how does He answer it in verses 51-53?
20. Using verses 54-56, summarize the parable of the rising cloud and explain its spiritual application. (outline point VII C)
21. What question is asked in verse 57 and how does Jesus address it in verses 58-59? What principle is He teaching?
22. Compare what is said regarding the day and hour of Christ's coming in verses 40 and 46 with what is said regarding the time of His coming in verses 54-57.
23. What did you learn in this chapter to apply to your life and ministry?

Luke 13

- 1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.**
- 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?**
- 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.**
- 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?**
- 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.**
- 6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.**
- 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?**
- 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:**
- 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.**
- 10 And he was teaching in one of the synagogues on the sabbath.**
- 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.**
- 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.**
- 13 And he laid his hands on her: and immediately she was made straight, and glorified God.**
- 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.**
- 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?**
- 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?**
- 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.**
- 18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?**
- 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.**
- 20 And again he said, Whereunto shall I liken the kingdom of God?**
- 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.**
- 22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.**
- 23 Then said one unto him, Lord, are there few that be saved? And he said unto them,**
- 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.**

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Outline 13:

I. A call to repentance. (1-9) TSG 169

A. A call to repent: Two true-life examples:

1. The Galileans: There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. (*Pilate had attacked them while they were making sacrifices and their blood mingled with those of their sacrifices. Roman officials often conducted violent raids on worshippers for various reasons.*) And Jesus, answering, said unto them:
 - a. Do you think that these Galileans were sinners above all the Galileans, because they suffered such things?
 - b. I tell you, no: But except you repent, you shall all likewise perish.
2. Siloam builders: Those eighteen, upon whom the tower in Siloam fell (*part of the wall around Jerusalem*), and slew them:
 - a. Do you think they were sinners above all men that dwelt in Jerusalem?
 - b. I tell you, no: But except you repent, you shall all likewise perish. (*Tragedies are not necessarily due to sin, but your personal sin will eventually lead to judgment if you do not repent.*)

- B. A call to repent: Drawn from a parable.
He spoke also this parable (*illustrating God's patience in waiting for the fruit of repentance*). TSG 170
1. A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none.
 2. Then he said unto the dresser of his vineyard, "Behold, these three years I come seeking fruit on this fig tree, and find none: Cut it down. Why should it cumber the ground (*taking up room and depleting the soil*)?"
 3. And he, answering, said unto him, "Lord, let it alone this year also, until I shall dig about it, and fertilize it: And if it bear fruit, well, and if not then after that you shall cut it down."
- (*The fig tree was symbolic of Israel. This parable illustrated God's patience with the nation in seeking their repentance. Tragically, in A.D. 70, Israel was invaded by the Romans and cut down.*)

II. The healing of a woman with a spirit of infirmity. (10-17) TSG 171

- A. And He was teaching in one of the synagogues on the Sabbath.
- B. And, behold, there was a woman which had a spirit of infirmity:
1. She had been afflicted eighteen years.
 2. She was bowed together.
 3. She could in no wise lift herself up.
- (*This is symbolic of the condition of those lost in sin: They are bowed down with sin, shame, and regrets and cannot help themselves.*)
- C. And when Jesus saw her, He called her to Him:
1. He said unto her, "Woman, you are loosed from your infirmity."
 2. And He laid His hands on her: And immediately she was made straight and glorified God.
- D. And the ruler of the synagogue answered with indignation (*anger*), because Jesus had healed on the Sabbath day. And he said unto the people: TSG 172
1. There are six days in which men ought to work.
 2. In them therefore come and be healed, and not on the Sabbath day.
- E. The Lord then answered him and said:
1. You hypocrite! Does not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering?
 2. And ought not this woman, being a daughter of Abraham, whom Satan has bound these eighteen years, be loosed from this bond on the Sabbath day?
- F. And when Jesus had said these things:
1. All His adversaries were ashamed. (*But they did not repent. It is not enough to be sorry or ashamed for your sin.*)
 2. All the people rejoiced for all the glorious things that were done by Him.

III. Parables. (18-30) TSG 173

A. The mustard seed.

Then Jesus said:

1. Unto what is the Kingdom of God like? And to what shall I compare it?
2. It is like a grain of mustard seed which a man took and cast into his garden and it grew, and became a great tree, and the fowls of the air lodged in the branches of it.

(Mustard does not grow into a tree. It is a bush. So the growth here was unnatural. Birds sometimes represent evil in the Bible, So Jesus was predicting that there would be great growth in the Kingdom of God, but not all of it would be good.)

B. The leaven.

And again Jesus said:

1. Whereunto shall I liken the Kingdom of God?
2. It is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

(The Kingdom of God will spread like leaven in bread. Leaven works silently and consistently until it permeates the whole.)

C. The narrow door.

And He went through the cities and villages, teaching, and journeying toward Jerusalem. TSG 177

Then one said unto Him, "Lord, are there few that be saved?"

And He said unto them, TSG 178

1. Strive *(make a diligent, dedicated effort)* to enter in at the strait gate. *(Note that it is not "a" gate. There is only one gate, Jesus Christ.)*
2. For many, I say unto you, will seek to enter in, and shall not be able.
3. When once the master of the house is risen up, and has shut the door, and you begin to stand without, and to knock at the door, saying, "Lord, Lord, open unto us," he shall answer and say unto you, "I know not where you are from or who you are."
4. Then you shall begin to say, "We have eaten and drunk in your presence, and you have taught in our streets." *(These people were religious, but still spiritually lost because they had not entered in through the gate--the Lord Jesus Christ.)*
5. But he shall say, I tell you, "I know you not where you are; depart from me, all you workers of iniquity."
 - a. There shall be weeping and gnashing *(grinding)* of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God, and you yourselves thrust out.
 - b. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God.

- c. And, behold, there are last which shall be first, and there are first which shall be last.
- IV. A message from and to Herod. (31-33) TSG 179
 - A. The same day there came certain of the Pharisees, saying unto him, "Get out, and depart from here: For Herod will kill you."
 - B. And He said unto them: "You go and tell that fox, behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected."
 - C. "Nevertheless I must walk today, and tomorrow, and the day following: For it cannot be that a prophet perish out (*outside*) of Jerusalem."
- V. A lament over Israel. (34-35)
 - A. Oh Jerusalem, Jerusalem, which kills the prophets and stones them that are sent unto you: How often would I have gathered your children together, as a hen gathers her brood under her wings, and you would not!
 - B. Behold, your house is left unto you desolate.
 - C. And verily (*assuredly*) I say unto you, you shall not see me until the time come when you shall say, "Blessed is He that comes in the name of the Lord."

Study questions on chapter 13:

1. According to verse 1, of what was Jesus informed?
2. What question did Jesus ask in verse 2 and what was the answer in verse 3?
3. What question did Jesus ask in verse 4 and what was the answer in verse 5?
4. What was the point of the comments in verses 3 and 5 b? (outline point I A 2)
5. Using the parable in verses 6-8 and outline point I B, answer the following questions:
 - Who does the owner of the vineyard represent?
 - What does the fig tree represent?
 - What is the problem with the tree?
 - What does the owner plan to do to the unfruitful tree?
 - Who does the dresser (servant) in the vineyard request?
 - What is the final decision regarding the tree?
6. According to verses 10-11, where was Jesus teaching when the next event occurs?
7. According to verse 11, what was this woman's condition and for how long had she suffered?
8. What did Jesus do and say regarding the woman and what were the results? (12-13)
9. What objection did the ruler of the synagogue make? (14)
10. How did Jesus respond to the objection raised by the ruler of the synagogue? What questions did He ask and what are the assumed answers? (15-16)
11. How did Christ's adversaries respond and how did the people react? (17)
12. Explain the analogy used in verses 18-19.
13. Explain the analogy used in verses 20-21.
14. Where did Jesus go next? (22)
15. What question is asked in verse 23?
16. Using verses 24-30, answer the following questions:
 - For what will many seek but not be able to achieve? (24)

- What will happen when the master returns? (25)
 - What will those who are shut out request and what will be the master's response? (25)
 - What will those who are shut out claim and what will be the Lord's response? (26-27)
 - How are the ones on the outside described? (27)
 - How does Jesus describe the place reserved for those who are shut out? (28a)
 - Who will come from where to enter the Kingdom of God? (28-29)
 - What Kingdom principle do you learn in verse 30?
17. Who came to Jesus with what warning? (31)
 18. What was Christ's response to the warning? (32)
 19. Summarize the prophetic response by Jesus spoke as recorded in verses 32-33.
 20. Using verses 34-35, answer the following questions regarding Christ's lament:
 - Over what city was He lamenting?
 - What had the people of this city done?
 - What did Christ long to do?
 - What were the end results?
 - What would happen when these people saw the Lord again?
 21. What did you learn in this chapter to apply to your life and ministry?

Luke 14

- 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.**
- 2 And, behold, there was a certain man before him which had the dropsy.**
- 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?**
- 4 And they held their peace. And he took him, and healed him, and let him go;**
- 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?**
- 6 And they could not answer him again to these things.**
- 7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,**
- 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;**
- 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.**
- 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.**
- 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.**
- 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.**
- 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:**
- 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.**
- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.**
- 16 Then said he unto him, A certain man made a great supper, and bade many:**
- 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.**
- 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.**
- 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.**
- 20 And another said, I have married a wife, and therefore I cannot come.**
- 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.**
- 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.**
- 23 And the lord said unto the servant, Go out into the highways and hedges, and compel**

them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Outline 14:

I. Comments during a Sabbath day dinner. (1-6) TSG 180

A. And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him (*observed Him with sinister purposes*). And, behold, there was a certain man before Him which had the dropsy (*caused by retention of excess bodily fluids*). TSG 181

B. And Jesus, answering, spoke unto the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath day?" (*Jesus knew what they were thinking and spoke before they could object.*)

C. And they held their peace. And He took the man with dropsy, and healed him, and let him go.

D. And Jesus answered them saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"

E. And they could not answer Him again about these things.

II. Parable of the banquet. (7-11) TSG 182

And He put forth a parable to those which were bidden (*to the dinner He was attending*). When He marked how the invited guests chose out the chief rooms, He said unto them:

A. When you are bidden of any man to a wedding, do not sit down in the highest room; lest a more honorable man than you be bidden of him and he that bade you and him come and say to you, "Give this man place; and you begin with shame to take the lowest room."

- B. But when you are bidden, go and sit down in the lowest room so that when he that invited you comes, he may say unto you, "Friend, go up higher". Then you shall have worship in the presence of them that sit at meat with you.
 - C. For whosoever exalts himself shall be abased; and he that humbles himself shall be exalted.
- III. Hosting a feast. (12-14) TSG 183
- Then Jesus said also to him that invited Him to the Sabbath day dinner:
- A. When you make a dinner or a supper, do not call your friends, nor your brethren, nor your kinsmen, nor your rich neighbors lest they also bid you again, and a recompense be made to you.
 - B. But when you make a feast, call the poor, the maimed, the lame, the blind:
 - 1. You shall be blessed, for they cannot recompense you.
 - 2. You shall be recompensed at the resurrection of the just.
- IV. Comments regarding the great supper. (15-24) TSG 184
- And when one of them that sat at meat with Him heard these things, he said unto Him, "Blessed is he that shall eat bread in the Kingdom of God." Then Jesus said unto him:
- A. A certain man made a great supper, and invited many to come.
 - B. And he sent his servant at supper time to say to them that were bidden, "Come, for all things are now ready."
 - C. And they all, with one consent, began to make excuses.
 - 1. The excuse of possessions: The first said unto him, "I have bought a piece of ground, and I must go and see: I pray you, have me excused."
 - 2. The excuse of business: Another said, "I have bought five yoke of oxen, and I go to prove them: I pray you, have me excused."
 - 3. The excuse of relationships: Another said, "I have married a wife, and therefore I cannot come."

(None of these excuses were legitimate. You do not purchase land without seeing it; you do not buy oxen without proving them; and in that culture marriage was not an abrupt decision.)
 - D. So that servant came, and showed his lord these things.
 - E. Then the master of the house, being angry, said to his servant, "Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the halt, and the blind."
 - F. And the servant said, "Lord, it is done as you have commanded, and yet there is room."
 - G. And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper." *(There are no second chances after the marriage supper begins.)*

- V. Discipleship and relationships. (25-26) TSG 185
 And there went with Him great multitudes. And He turned, and said unto them:
 If any man come to me, and does not hate his father, and mother, and wife, and children,
 and brethren, and sisters, yes, and his own life also, he cannot be my disciple. *(The Bible teaches love for spouses and children, so what does this statement mean? In western culture we view love and hate as opposites, but in the eastern mind-set love and hate were comparative terms on a continuum. Jesus was saying that your love for Him should be stronger than your love for family on the love-hate continuum.)*
- VI. Discipleship and the cost. (27-33) TSG 186
- A. And whosoever does not bear his cross and come after me, cannot be my disciple. *(Salvation is open to all, but true discipleship is for those who are willing to pay the price.)*
 - B. For which of you, intending to build a tower, does not sit down first and count the cost, whether he have sufficient to finish it? Lest haply, after he has laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish." *(Discipleship is costly.)*
 - C. Or what king, going to make war against another king, does not sit down first and consult whether he be able with ten thousand to meet him that comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an ambassador and desires conditions of peace.
 - D. So likewise, whosoever he be of you that does not forsake all that he has cannot be my disciple. *(To forsake something is to surrender it totally.)*
- VII. Discipleship and purpose. (34-35a)
 Salt is good:
- A. But if the salt have lost his savor, wherewith shall it be seasoned?
 - B. It is neither fit for the land, nor yet for the dunghill; but men cast it out.
- VIII. A final admonition: He that has ears to hear, let him hear. (35)

Study questions on chapter 14:

1. Where do the opening events of this chapter occur? (1)
2. Who was watching Jesus to see what He would do? (1)
3. What was the condition of the man who came for healing? (2)
4. What question did Jesus ask the lawyers and Pharisees and how did they respond? What did their silence mean? (3-4)
5. What did Jesus do to the man who was seeking healing? (4)
6. What statement did Jesus make in verse 5 and what was the response of the lawyers and Pharisees in verse 6? How did this dialogue relate to the miracle that had just occurred?
7. Summarize the parable of the marriage feast and explain its meaning. (7-11)
8. What do verses 1-12 teach regarding the difference between values in the Kingdom of God and those of religious tradition?
9. Answer the following questions regarding the instructions in verses 12-14.
 -To whom did Jesus address these instructions? (12)

- Who did Jesus say not to call when you prepare a supper and why? (12)
 - Who did Jesus say to call when you prepare a supper? (13)
 - What will be the results of following these instructions? (14)
10. What did one person who heard these parables declare regarding Christ's teaching? (15)
 11. Using verses 16-24, answer the following questions regarding the great supper:
 - Who made the supper? (16)
 - Who was invited to attend the supper? (17)
 - What was the message delivered by the servant? (17)
 - What were the responses of those invited? (18)
 - List three specific excuses given by those invited. Were these valid? (18-20)
 - What happened when the servant returned and told his lord these things? (21)
 - What did the lord command next and what did the servant do? (21-22)
 - What command did the lord give in verse 23?
 - What conclusion is drawn in verse 24?
 - Explain the meaning of this parable.
 12. Summarize the following teaching on discipleship:
 - Explain discipleship in regards to relationships. (25-26)
 - Explain discipleship in terms of cross-bearing. (27)
 - Explain discipleship in terms of building. (28-30)
 - Explain discipleship in terms of warfare. (31-32)
 - Explain discipleship in terms of commitment. (33)
 - Explain discipleship in terms of the example of salt. (34-35a)
 13. What is the final admonition given in verse 35b?
 14. What did you learn in this chapter to apply to your life and ministry?

Luke 15

- 1 Then drew near unto him all the publicans and sinners for to hear him.**
- 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.**
- 3 And he spake this parable unto them, saying,**
- 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?**
- 5 And when he hath found it, he layeth it on his shoulders, rejoicing.**
- 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.**
- 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.**
- 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?**
- 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.**
- 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.**
- 11 And he said, A certain man had two sons:**
- 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.**
- 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.**
- 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.**
- 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.**
- 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.**
- 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!**
- 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,**
- 19 And am no more worthy to be called thy son: make me as one of thy hired servants.**
- 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.**
- 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.**
- 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:**
- 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:**
- 24 For this my son was dead, and is alive again; he was lost, and is found. And they began**

to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Outline 15:

I. The lost sheep. (1-7) TSG 187-188

Then all the publicans and sinners drew near to hear Him. And the Pharisees and scribes murmured, saying, "This man receives sinners, and eats with them." And He spoke this parable unto them, saying:

- A. What man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness and go after that which is lost, until he finds it?
- B. And when the man has found it, he lays it on his shoulders, rejoicing.
- C. And when he comes home, he calls together his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost."
- D. I say unto you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons which need no repentance.

II. The lost coin. (8-10)

- A. Either what woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently until she finds it? *(The coin was lost in the house through neglect. If you are in the "house" of God but have been neglecting the valuable things of God, it is time to relight the candle and clean house, and seek diligently for what you have lost!)*
- B. And when she has found it, she calls her friends and her neighbors together, saying, "Rejoice with me; for I have found the piece which I had lost."
- C. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repents.

(The sheep was lost through wandering in the wilderness, which is symbolic of sin. The coin was lost in the house through carelessness, symbolic of those who are in the church but not really

true believers. They are lost because of their careless neglect of God. The next parable of the lost son is symbolic of those who choose to walk away from the Father's house.)

III. The lost son. (11-32)

- A. And he said, a certain man had two sons: And the younger of them said to his father, "Father, give me the portion of goods that falls to me." And he divided unto them his living. *(This request was considered offensive. See Deuteronomy 21:18.)*
- B. And not many days after, the younger son gathered all together and took his journey into a far country, and there he wasted his substance with riotous *(wasteful)* living.
- C. And when he had spent all, there arose a mighty famine in that land and he began to be in want. *(Satan wants to strip you of "all" and leave you destitute spiritually.)*
 - 1. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.
 - 2. And the young man would have filled his belly with the husks that the swine ate.
 - 3. And no man gave unto him *(no one helped him out)*.
- D. And when he came to himself, he said:
 - 1. How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
 - 2. I will arise and go to my father and will say unto him:
 - a. Father, I have sinned against heaven, and before you.
 - b. I am no more worthy to be called your son.
 - c. Just make me as one of your hired servants.*(A decision to change your life is not enough. You must act upon your decision by repenting and changing directions. Note that the young man's repentance did not include any excuses. He didn't blame his parents or the environment. He repented!)*
- E. And he arose, and came to his father. But when he was yet a great way off, his father saw him and...
 - 1. He had compassion on him.
 - 2. He ran to him.
 - 3. He fell on his neck.
 - 4. He kissed him.
- F. And the son said unto him, "Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son."
- G. But the father said to his servants:
 - 1. Bring forth the best robe, and put it on him.
 - 2. Put a ring on his hand.
 - 3. Put shoes on his feet.
 - 4. Bring here the fatted calf, kill it, and let us eat and be merry.

5. For this my son was dead, and is alive again; he was lost, and is found.
6. And they began to be merry.
- H. And his elder son, who had been in the field, came near the house and heard music and dancing.
 1. And he called one of the servants, and asked what these things meant.
 2. And he said unto him, "Your brother is come and your father has killed the fatted calf, because he has received him safe and sound."
 3. And the elder son was angry, and would not go in. *(He was not shut out. He shut himself out.)* Therefore his father came out and entreated him.
 4. And he, answering, said to his father:
 - a. Lo, these many years I served you, neither have I transgressed your commandment at any time: And yet you never gave me a kid, that I might make merry with my friends.
 - b. But as soon as this, your son, was come, who has devoured your living with harlots, you have killed for him the fatted calf. *(Note how many times this son uses "I" in his conversation. He was self-righteous, proud, angry, and judgmental.)*
5. And the father said unto him:
 - a. Son, you are ever with me, and all that I have is yours.
 - b. It was right that we should make merry, and be glad: For this your brother was dead and is alive again, and was lost and is found. *(The son was dead, but Jesus gives life. He was lost, but Jesus is the way!)*

(In the parable of the sheep and the coin, the coin and lamb could not find their way back without help. In the case of the son, however, the father had to wait until he came to himself. You can help some people who are lost find their way to the Lord. Others, you must wait until they come to themselves, see the need for a change in their lives, and take the initiative to come to the Father.)

Study questions on chapter 15:

1. Who drew near to hear Christ's teaching? (1)
2. What was the objection raised by the Pharisees? (2)
3. Using verses 3-7, answer the following questions:
 - What method was Jesus using to teaching the people? (3)
 - How many sheep did the man have? (4)
 - How many were lost? (4)
 - What did the man do regarding the lost sheep? (4-5)
 - What did the man do when he returned home? (6)
 - What spiritual application is made in verse 7?
4. Use verses 8-10 to answer the following questions regarding the parable of the lost coin:
 - How many pieces of silver did the woman have? (8)
 - How many pieces were lost? (8)
 - What actions did the woman take to try to find the lost silver? (8)

- What did the woman do when she found the lost silver? (9)
- What spiritual application is made in verse 10?
- 5. Compare verses 7 and 10. What is the main point of both parables?
- 6. The longest parable Jesus told is that known as the prodigal son recorded in verses 11-32. Using this passage, answer the following question:
 - How many sons did the father have? (11)
 - What was the request of the younger son and what was the father's response? (12)
 - Where did the young son go and what did he do with his inheritance? (13)
 - What troubles eventually arose? (14)
 - What job did the young son take? (15)
 - What sad fact is revealed in verse 16?
 - What realization finally brought the young man to his senses? (17)
 - What happened when the young man "came to himself". What did he think and what action did he take? What did he plan to tell his father? (17-19)
 - What happened when the father saw the young man coming down the road? (20)
 - What did the son say to His father? (21)
 - Using verses 22-24, summarize how the father responded to his errant son.
 - Where had the older son been? (25)
 - What did he hear as he drew near the house? (25)
 - What question did the older son ask the servant? (26)
 - What was the servant's response? (27)
 - What was the older son's reaction to the servant's report? (28)
 - What did the father appeal to the older son to do? (28)
 - What were the objections raised by the older son? (29-30)
 - How did the father respond to the objections of the older son? (31-32)
- 7. There are three parables in this chapter. What do each of them have in common? How do they address the objection raised by the Pharisees in verse 2?
- 8. What did you learn in this chapter to apply to your life and ministry?

Luke 16

- 1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.**
- 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.**
- 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.**
- 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.**
- 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?**
- 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.**
- 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.**
- 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.**
- 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.**
- 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.**
- 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?**
- 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?**
- 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.**
- 14 And the Pharisees also, who were covetous, heard all these things: and they derided him.**
- 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.**
- 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.**
- 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.**
- 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.**
- 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:**
- 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,**
- 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.**
- 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's**

bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Outline 16:

I. The unjust steward. (1-13) TSG 189

And Jesus said unto His disciples:

A. There was a certain rich man, which had a steward who was accused of wasting his goods. *(As believers, we are stewards of the gospel, spiritual gifts, talents, finances, and time. Are you using these resources wisely or wasting them?)*

B. And he called him, and said unto him:

1. How is it that I hear this of you?
2. Give an account of your stewardship.
3. For you may no longer be steward.

C. Then the steward said within himself:

1. What shall I do? For my lord takes away from me the stewardship: I cannot dig and I am ashamed to beg.
2. I am resolved what to do, that, when I am put out of the stewardship, they *(the rich man's debtors)* may receive me into their houses *(they will owe me)*.

D. So he called every one of his lord's debtors unto him:

1. He said unto the first, "How much do you owe unto my lord?"
 - a. And he said, "An hundred measures of oil " *(900 gallons)*.
 - b. And he said unto him, "Take your bill, and sit down quickly, and write fifty."
2. Then said he to another, "And how much do you owe?"
 - a. And he said, "An hundred measures of wheat" *(900 bushels)*.

- b. And he said unto him, "Take your bill, and write eighty."
(He absolved them of half of their debt. This made them "owe him", so to speak.)
 - E. And the lord commended the unjust steward, because he had done wisely: For the children of this world are in their generation wiser than the children of light.
(Jesus was not commending the unfaithful steward for his dishonesty. These were the words spoken by the servant's master. The servant's master did not commend him because he was unjust, but because he was wise in how he resolved his dilemma. Jesus was saying that the children of the world are sometimes more wise than the children of light in seizing opportunities, planning wisely in managing their affairs, and correcting their errors.)
 - F. And I say unto you:
 - 1. Make to yourselves friends of the mammon of unrighteousness so that when you fail, they may receive you into everlasting habitations.
 - 2. He that is faithful in that which is least is faithful also in much: And he that is unjust in the least is unjust also in much.
 - a. If therefore you have not been faithful in the unrighteous mammon *(money)*, who will commit to your trust the true *(spiritual)* riches?
 - b. And if you have not been faithful in that which is another man's, who shall give you that which is your own?
 - 3. No servant can serve two masters: For either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon.
- II. Interacting with the Pharisees. (14-18) TSG 190
And the Pharisees also, who were covetous, heard all these things and they derided *(sneered at)* Him. And He said unto them:
 - A. You are they which justify yourselves before men, but God knows your hearts: For that which is highly esteemed among men is an abomination in the sight of God.
 - B. The law and the prophets were until John: Since that time the Kingdom of God is preached, and every man presses into it.
 - C. And it is easier for heaven and earth to pass away, than for one tittle of the law to fail. *(A tittle is a small hook on Hebrew letters that distinguished one from another.)*
 - D. An example from the law.
 - 1. Whoever puts away his wife and marries another commits adultery.
 - 2. Whosoever marries her that is put away from her husband commits adultery.*(Jesus was giving examples of non-scriptural reasons for divorce. See also Matthew 19 and 1 Corinthians 7 for further teaching regarding this subject.)*

- III. The rich man and Lazarus. (19-31) TSG 191
(See Supplemental Study Five: The Horrors Of Hell.)
- A. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.
 - B. And there was a certain beggar named Lazarus who laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: Moreover the dogs came and licked his sores.
 - C. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom.
 - D. The rich man also died, and was buried.
 - 1. And in hell he lift up his eyes, being in torments, and he saw Abraham afar off and Lazarus in his bosom.
 - 2. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."
(This parable refutes the belief of soul-sleep after death.)
 - E. But Abraham said:
 - 1. Son, remember that you received good things in your lifetime, and likewise Lazarus evil things: But now he is comforted, and you are tormented.
 - 2. And beside all this, between us and you there is a great gulf fixed: So that they which would pass from here to you cannot; neither can they pass to us, that would come from there.
(The separation was not because of the rich man's wealth, but because of the gulf between him and God that existed because of his sin. He needed a Savior.)
 - F. Then the rich man said:
I have five brothers. I pray therefore, Father Abraham, that you would send him to my father's house that he may testify unto them, lest they also come into this place of torment. *(This is the only record of the rich man praying, and it was too late!)*
 - G. Abraham said unto him: They have Moses and the prophets; let them hear them.
 - H. And he said, "No, father Abraham: But if one went unto them from the dead, they will repent."
 - I. And Abraham said unto him, "If they do not hear Moses and the prophets, neither will they be persuaded though one rose from the dead." *(When Jesus was resurrected from the dead, there were many that still did not believe Him. Miracles alone do not produce faith.)*

(This parable confirms that:

- There is life after death.*
- There is a separation of the righteous and unrighteous after death.*
- Your eternal destiny is determined by your decision regarding Jesus Christ.*
- There are no "do-overs" after death.*

- There is cognizant reasoning after death.
- There is either suffering or joy, depending on your eternal destination.

When Jesus was resurrected, Ephesians 4:8-10 indicated that He led captives out of captivity. Those who died before the cross were waiting until their sins could be dealt with once and for all by the death of Jesus before they could enter into God's presence. Believers who die now do not go to this intermediate state. They go immediately into the presence of the Lord: 2 Corinthians 5:8. See Supplemental Study Five: The Horrors Of Hell.)

Study questions on chapter 16:

1. In verses 1-13, Jesus tells a parable of a rich man and his steward. Using this passage, answer the following questions:
 - What accusations were raised by the rich man against the steward? (1)
 - What did the rich man ask in verse 2 and what decision did he make regarding the steward?
 - What was the steward's dilemma and what did he decide to do? (3-4)
 - Describe the actions taken by the steward. (5-7)
 - For what did the rich man commend the steward? (8)
 - According to outline point I E, was Jesus endorsing the conduct of the dishonest servant? Explain your answer.
 - What truth revealed in this parable did Jesus emphasize in verse 9?
 - What do you learn about faithfulness in verses 10-12?
 - What problem arises when you try to serve two masters? (13)
2. Who heard the parable Jesus told in verses 1-13 and what was their response? (14)
3. Jesus responded to the objections of the Pharisees in verses 15-18. Using these verses, answer the following questions.
 - How did Jesus describe the Pharisees? (15)
 - What do you learn about the law and the prophets in verse 16?
 - What do you learn about the reliability of God's Word in verse 17?
 - Summarize the commandment Jesus used as an example in verse 18.
4. Using verses 19-31, answer the following questions regarding the story Jesus shared about the rich man and the beggar.
 - Describe the life-style of the rich man on earth. (19)
 - What was the beggar's name, where was he normally found, and what was his physical condition? (20)
 - What did the beggar desire? (21)
 - What happened when the beggar died? (22)
 - Where did the rich man go when he died? (22-23)
 - What did the rich man see? (23)
 - What was the rich man's request? (24)
 - What was Abraham's response to the rich man's appeal? (25)

- What was the reason Abraham could not answer the rich man's request? (26)
 - What did the rich man ask for next? (27-28)
 - What was Abraham's response to this request? (29)
 - What was the rich man's objection in verse 30 and how did Abraham respond in verse 31?
 - What sad fact is revealed in verse 31?
 - Did the rich man go to Hell because he was rich? (outline point III E)
5. Review verses 19-31 and the final note in the outline for this chapter. What do you learn about life after death at the time of this parable?
 6. What did you learn in this chapter to apply to your life and ministry?

Luke 17

- 1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!**
- 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.**
- 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.**
- 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.**
- 5 And the apostles said unto the Lord, Increase our faith.**
- 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.**
- 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?**
- 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?**
- 9 Doth he thank that servant because he did the things that were commanded him? I trow not.**
- 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.**
- 11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.**
- 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:**
- 13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.**
- 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.**
- 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,**
- 16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.**
- 17 And Jesus answering said, Were there not ten cleansed? but where are the nine?**
- 18 There are not found that returned to give glory to God, save this stranger.**
- 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.**
- 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:**
- 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**
- 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.**
- 23 And they shall say to you, See here; or, see there: go not after them, nor follow them.**
- 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the**

other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Outline 17:

(In this chapter, Jesus begins preparing His disciples for when He will no longer be with them. He deals with offenses, faith, serving, thankfulness, and preparedness.) TSG 192

I. Offenses. (1-4)

Then Jesus said to the disciples:

A. It is impossible but that offences will come. *(Offenses are acts that offend others and may cause them to deviate from the faith.)*

B. But woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck and he was cast into the sea, than that he should offend one of these little ones. *(This is speaking of new believers in Christ. A millstone is a large flat stone that is pulled around by donkeys to grind grain.)*

C. Take heed to yourselves:

1. If your brother trespasses against you, rebuke him. *(This should always be done with the intent to restore relationship.)*

2. If he repents, forgive him.

3. If he trespasses against you seven times in a day and seven times in a day turn again to you saying, "I repent," you shall forgive him.

II. Faith. (5-6)

A. And the apostles said unto the Lord: "Increase our faith."

B. And the Lord said: "If you had faith as a grain of mustard seed, you might say

unto this sycamine tree, 'Be plucked up by the root, and be planted in the sea' and it should obey you." *(Just a little faith is very powerful. Use what you have and continue to increase it by the Word of God: Romans 10:17.)*

III. Serving. (7-10)

- A. But which of you, having a servant plowing or feeding cattle, will say unto him by and by when he is come from the field, "Go and sit down to meat?"
1. Will you not rather say unto him, "Make ready wherewith I may sup, and gird yourself, and serve me until I have eaten and drunk, and afterward you shall eat and drink?"
 2. Does he thank that servant because he did the things that were commanded him? I trow not *(I don't think so!)*.
- B. So likewise, when you shall have done all those things which are commanded you, say, "We are unprofitable servants: We have done only that which was our duty to do."
- (Jesus used this illustration to emphasize that while tree-moving faith is exciting, as mentioned in verse 6, obedient faith demonstrated by serving God in everyday life is just as important.)*

IV. Thankfulness. *(Illustrated by the healing of the lepers.)*. (11-19) TSG 197

- A. And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.
- B. And as He entered into a certain village, there met Him ten men who were lepers, which stood afar off: And they lifted up their voices, and said, "Jesus, Master, have mercy on us." *(They did not address Him as Rabbi, which means "teacher". They called him "Jesus"--the anointed one--and Master, which means commander, one who has the power to meet needs.)*
- C. And when He saw them, He said unto them, "Go show yourselves unto the priests." And it came to pass, that, as they went, they were cleansed.
- D. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: And he was a Samaritan.
- E. And Jesus, answering, said:
1. Were there not ten cleansed?
 2. Where are the nine?
 3. There are none found that returned to give glory to God, save this stranger. *(This man was not an Israelite, thus he was referred to as a stranger meaning he was a stranger to the Israeli covenant.)*
 4. And He said unto him, "Arise, go your way: Your faith has made you whole." *(The word used here indicates that this man was not only healed, he was also saved.)*

V. Preparedness. (20-37)

- A. And when Jesus was demanded of by the Pharisees when the Kingdom of God should come, He answered them and said: TSG 198
1. The Kingdom of God does not come with observation.

2. Neither shall they say, Lo here! Or, lo there!
 3. For, behold, the Kingdom of God is within you.
(The Kingdom is established internally now in the lives of true believers. It will be established externally in the future.)
- B. And He said unto the disciples: TSG 199
1. The days will come, when you shall desire to see one of the days of the Son of Man, and you shall not see it.
 2. And they shall say to you, "See here or see there", do not go after them, nor follow them.
 3. For as the lightning that lights out of the one part under heaven shines unto the other part under heaven, so shall also the Son of Man be in His day *(when He returns)*.
 4. But first He must suffer many things, and be rejected of this generation.
 5. And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They ate, drank, married wives, and were given in marriage until the day that Noah entered into the ark, and the flood came, and destroyed them all.
 6. Likewise also as it was in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all.
(The activities mentioned are not wrong in themselves. It was the peoples' preoccupation with these things while ignoring their spiritual condition that resulted in God's judgment.)
 7. This is how it will be when the Son of Man is revealed. In that day:
 - a. He which shall be upon the housetop and his stuff in the house, let him not come down to take it away. *(Don't go back for your "stuff"--material possessions!)*
 - b. He that is in the field, let him likewise not return back. *(Don't be hindered by pressing business.)*
 - c. Remember Lot's wife. *(Do not look back to the old life!)*
 - d. Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it.
 8. I tell you, in that night:
 - a. There shall be two men in one bed; the one shall be taken, and the other shall be left.
 - b. Two women shall be grinding together; the one shall be taken, and the other left.
 - c. Two men shall be in the field; the one shall be taken, and the other left.
- C. And they answered and said unto him, "Where, Lord? "

- D. And He said unto them, "Wherever the body is, there will the eagles be gathered together." (*Eagles flock to where there is prey. This is speaking of the final battle when all nations will be drawn to war against Israel: Ezekiel 39:17; Revelation 19:17.*)

Study questions on chapter 17:

1. Summarize what Jesus taught regarding offenses in verses 1-2.
2. Summarize what Jesus taught about forgiveness in verses 3-4.
3. What did the apostles ask in verse 5?
4. Summarize the answer given by Jesus in verse 6.
5. What do you learn about serving in the Kingdom of God? (7-8)
6. Where did Jesus go next? (11)
7. Using verses 12-19, answer the following questions:
 - How many men met Jesus? (12)
 - What did they ask Jesus to do? (13)
 - What did Jesus say to these men when He saw them? (14)
 - What happened as the lepers were on their way to see the priest? (14)
 - How many who were healed returned to thank Jesus and praise God? (16)
 - What race was the man who returned to thank Jesus? (16)
 - What question did Jesus ask and what comment did He make regarding the lepers who did not return to give thanks? (17-28)
 - What did Jesus tell the thankful leper? (19)
8. What were the Pharisees demanding to know? (20)
9. How did Jesus answer the demand of the Pharisees? (20-21)
10. Where is the true Kingdom of God? (21)
11. About what did Jesus warn the disciples in verses 22-23?
12. How did Jesus describe His return in verse 24?
13. What must Jesus suffer first? (25)
14. To what time in history did Jesus compare the end-times? (26)
15. According to verse 27, what were the days of Noah like?
16. To what other time in history did Jesus compare the end-times? (28)
17. What were the days of Lot like? (28b)
18. What was so bad about the life-style described in verses 28-29? (outline point V 6)
19. What happened the day that Lot left Sodom? (29)
20. To what event did Jesus compare the events in Sodom? (30)
21. What admonitions are given regarding "that day" to which Christ is referring? (31)
22. What are we admonished to remember? (32)
23. Explain the paradox in verse 33.
24. Summarize verses 34-36. What was Christ's point?
25. Explain the final question asked by the disciples and the answer given by Jesus in verse 37. Use also outline note V D.
26. What did you learn in this chapter to apply to your life and ministry?

Luke 18

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;
2 Saying, There was in a city a judge, which feared not God, neither regarded man:
3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6 And the Lord said, Hear what the unjust judge saith.
7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week, I give tithes of all that I possess.
13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.
16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.
20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
21 And he said, All these have I kept from my youth up.
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.
 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!
 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
 26 And they that heard it said, Who then can be saved?
 27 And he said, The things which are impossible with men are possible with God.
 28 Then Peter said, Lo, we have left all, and followed thee.
 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.
 31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:
 33 And they shall scourge him, and put him to death: and the third day he shall rise again.
 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.
 35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:
 36 And hearing the multitude pass by, he asked what it meant.
 37 And they told him, that Jesus of Nazareth passeth by.
 38 And he cried, saying, Jesus, thou Son of David, have mercy on me.
 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.
 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.
 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Outline 18:

- I. The widow and the unjust judge. (1-8) TSG 200
 And He spoke a parable unto them to this end, that men ought always to pray (*1 Thessalonians 5:17*), and not to faint (*lose heart and give up*). He said:
 - A. There was in a city a judge, which did not fear God, neither regarded man.
 - B. And there was a widow in that city and she came unto him saying, "Avenge me of my adversary." (*She was a woman in a society where women had little status. She was a widow, with no advocate. She was poor, with no funds to buy justice.*)

- C. And he would not for a while: But afterward he said within himself: "Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me."
 - D. And the Lord said: Hear what the unjust judge said.
 - 1. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? *(God is longsuffering towards those who afflict His people, but He will eventually avenge them.)*
 - 2. I tell you that He will avenge them speedily.
 - 3. Nevertheless when the Son of Man comes, shall He find faith on the earth? *(God is not like an unjust judge that has to be forced to respond. This story illustrates that, in contrast to the unjust judge, God hears and responds to those who cry out to Him. There is no need to argue or barter with Him.)*
- II. The Pharisee and the publican. (9-14) TSG 201
- And He spoke this parable unto certain of them who trusted in themselves, that they were righteous, and despised others:
- A. Two men went up into the temple to pray--the one a Pharisee, and the other a publican.
 - B. The Pharisee stood and prayed with himself. *(Note that he was praying with himself, not praying to God or being heard by Him.)* This is what he said:
 - 1. God, I thank you that I am not as other men are--extortioners, unjust, adulterers, or even as this publican.
 - 2. I fast twice in the week and I give tithes of all that I possess.
 - C. The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner."
 - D. I tell you that this man--the publican--went down to his house justified rather than the other:
 - 1. For every one that exalts himself shall be abased.
 - 2. And he that humbles himself shall be exalted.*(We must admit our sins and our need for God's mercy in order to be justified before God.)*
- III. Blessing the children. (15-17) **TSG 205**
- A. And they brought unto Him also infants, that He would touch them: But when His disciples saw it, they rebuked them.
 - B. But Jesus called them to Him and said:
 - 1. Suffer little children to come unto me, and forbid them not: For of such is the Kingdom of God.
 - 2. Verily *(assuredly)* I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein.*(We must become childlike in order to be born again. After the new birth, we are spiritual babies, then we are children in the faith, and finally we are to become mature believers. To be childlike is to be dependant, eager to learn, and ready to forgive. To be childlike is not the same as being childish, which is acting*

immaturely.)

IV. The rich young ruler. (18-30) **TSG 206**

- A. And a certain ruler asked him, saying, "Good Master, what shall I do to inherit eternal life?"
- B. And Jesus said unto him:
 - 1. Why do you call me good? None is good, save one, that is, God.
(Jesus was emphasizing that if the ruler called Him good, then He must admit He was God, as only God is good and without sin.)
 - 2. You know the commandments: Do not commit adultery, do not kill, do not steal, do not bear false witness, honor your father and your mother.
(Jesus was not saying salvation is by works. This passage must be taken in light of other scriptures such as the dialogue recorded in John 3.)
- C. And he said, "All these I have kept from my youth up."
- D. Now when Jesus heard these things, He said unto him:
 - 1. You lack only one thing.
 - 2. Sell what you have and distribute to the poor, and you shalt have treasure in heaven.
 - 3. Then come and follow me.
(This does not mean that everyone has to sell all they have to follow Jesus. This man was putting his possessions ahead of his commitment to Christ.)
- E. And when he heard this, he was very sorrowful: For he was very rich.
(When confronted with truth, you will either experience a positive change or be worse than you were before. Note that the ruler was very sorrowful. Could it be that sometimes sorrow and depression stem from a person's refusal to obey the Lord in a certain area?)
- F. And when Jesus saw that he was very sorrowful, He said:
 - 1. How hardly *(with difficulty)* shall they that have riches enter into the Kingdom of God!
 - 2. For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God. *(Jesus was using a hyperbole, which is a form of speech that uses exaggeration to make a point. He was not saying riches were wrong, but He was saying that trusting in anything more than God or putting anything before Him as an idol will prevent entrance into the Kingdom of God.)*
- G. And they that heard it said, "Who then can be saved?"
- H. And He said, "The things which are impossible with men are possible with God."
- I. Then Peter said, "Lo, we have left all, and followed you."
- J. And He said unto them: "Verily *(assuredly)* I say unto you, there is no man that has left houses, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." TSG 207

V. Prediction of the death and resurrection of Jesus. (31-34) **TSG 209**

- A. Then Jesus took unto Him the twelve, and said unto them:

1. Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.
 2. For He shall be delivered unto the Gentiles:
 - a. He shall be mocked (*ridiculed*).
 - b. He will be spitefully entreated (*treated with contempt*).
 - c. He will be spit on (*a sign of disrespect*).
 - d. He will be scourged (*beaten*).
 - e. He will be put to death.
 - f. On the third day, He shall rise again.
 - B. And they understood none of these things: And this saying was hid from them, neither did they comprehend the things which were spoken.
- VI. Healing of the blind man near Jericho. (35-43) TSG 212
- A. And it came to pass, that as He was coming near to Jericho, a certain blind man sat by the wayside begging.
 - B. And hearing the multitude pass by, he asked what it meant and they told him that Jesus of Nazareth was passing by.
 - C. And he cried, saying, "Jesus, you Son of David, have mercy on me."
(He was acknowledging Jesus as King by referring to His lineage to King David. The multitude tried to prevent the blind man from reaching Jesus. What is standing in the way of your miracle? Jesus is passing by today. There will never be a more convenient time to receive your miracle. See Supplemental Study Four entitled Breaking Bondages in the Mark Legacy Bible Outline.)
 - D. And they which went before rebuked him, that he should hold his peace: But he cried so much the more, "You Son of David, have mercy on me."
 - E. And Jesus stood, and commanded him to be brought unto Him: And when he was come near, He asked him saying, "What do you want me to do unto you?"
(Jesus knows your need, but He wants you to express it to Him.)
 - F. And he said, "Lord, that I may receive my sight."
 - G. And Jesus said unto him, "Receive your sight: Your faith has saved you."
 - H. And immediately he received his sight, and followed Him, glorifying God.
 - I. And when they saw it, all the people gave praise unto God.
(Mark identifies this man as Bartimaeus and says this encounter happened as Jesus was leaving Jericho. Here, Luke says it happened as he came near Jericho. In times past, some critics said that this difference confirmed that there are errors in the Bible. Archaeologists, however, have discovered that there were two Jerichos that were located about three miles apart. Jesus was most likely leaving one city and going to the other, making both accounts accurate. Whenever critics and the Bible disagree, accept God's Word as fact!)

Study questions on chapter 18:

1. Answer the following questions regarding the parable of the unjust judge and the widow in verses 1-8.
 - What is the basic thesis of the first parable told by Jesus in this chapter? (1)

- What do you learn about the judge in verse 2?
 - According to verse 3, what was the request made by the widow?
 - What was the judge's initial response to the woman's request? (4)
 - What did the judge finally do and why? (4-5)
 - What truth was Jesus emphasizing in this parable? (6-8)
 - Was Jesus likening God to an unjust judge? (outline point I D)
2. Using verses 9-14, answer the following questions regarding the story of the Pharisee and the publican.
 - To whom did Jesus address this story and why? (9)
 - What were the two men doing? (10)
 - How are these men described in verse 10?
 - Summarize the prayer of the Pharisee. (11-12)
 - Summarize the prayer of the publican. (13)
 - Whose prayer was effective and whose was not? 14)
 - What truth is emphasized in the conclusion in verse 14?
 3. Who was brought to Jesus and who objected to this? (15)
 4. How did Jesus respond to the objection raised in verse 15? (16-17)
 5. What question is asked by the rich young ruler in verse 18?
 6. What question does Jesus ask in verse 19 and why does He ask it?
 7. What did Jesus tell the young ruler in verse 20 and what was the young man's response in verse 21?
 8. What did Jesus tell the rich young ruler in verse 22, what was the young man's response in verse 23? How did Jesus feel about his response? (24a)
 9. Using verses 24-27, answer the following questions:
 - How difficult did Jesus say it was for the rich to be saved? (24)
 - What illustration did Jesus use to emphasize his point? (25)
 - What question did the disciples ask and how did Jesus answer it? (26-27)
 - Was Jesus saying that rich people cannot be saved? (outline point IV F)
 10. What statement did Peter make in verses 28, and how did Jesus respond in verses 29-30?
 11. Where did Jesus say that He would go next and for what purpose? Did the disciples understand what Jesus said? (31-33)
 12. Using verses 35-43, answer the following questions:
 - Who was sitting by the side of the road begging? (35)
 - What did this man do when he heard the crowd passing by? (36)
 - What did the crowd tell the man? (37)
 - What appeal did this man make? (38)
 - What did some people tell the man to refrain from doing and how did he respond to their request? (39)
 - Who did Jesus command be brought to Him? (40)
 - What question did Jesus ask the man (40-41) and how did the man respond (41)?

-What did Jesus command in verse 42 and what were the results according to verse 43?

13. What did you learn in this chapter to apply to your life and ministry?

Luke 19

1 And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,
48 And could not find what they might do: for all the people were very attentive to hear him.

Outline 19:

- I. The conversion of Zacchaeus. (1-10) TSG 213
(See Supplemental Study Six: Seizing Your Hour Of Opportunity.)
 - A. And Jesus entered and passed through Jericho.
 - B. And, behold, there was a man named Zacchaeus:
 - 1. He was the chief among the publicans.
 - 2. He was rich.
 - 3. He sought to see who Jesus was.
 - 4. He could not see Him for the press, because he was little of stature.
 - 5. He ran before the crowd, and climbed up into a sycamore tree to see Him: For Jesus was to pass that way.
 - C. And when Jesus came to the place, He looked up, and saw him, and said unto him, "Zacchaeus, make haste and come down; for today I must abide at your house." And he made haste, and came down, and received him joyfully.
 - D. And when they saw it, they all murmured saying that Jesus had gone to be a guest with a man that is a sinner.
 - E. And Zacchaeus stood and said unto the Lord:
 - 1. Behold, Lord, the half of my goods I will give to the poor.
 - 2. If I have taken anything from any man by false accusation, I will restore him fourfold. *(He did more than what was required.)*
 - F. And Jesus said unto him:
 - 1. This day is salvation come to this house, forasmuch as he also is a son of Abraham.
 - 2. For the Son of Man is come to seek and to save that which was lost.
- II. The parable of the pounds. (11-27)
 And as they heard these things, He added and spoke a parable, because He was near to Jerusalem and because they thought that the Kingdom of God should immediately appear. TSG 214-215
 He said:
 - A. A certain nobleman went into a far country to receive for himself a kingdom, and to return.
 - B. And he called his ten servants, and delivered them ten *pounds* (*wages for about 100 days of work*), and said unto them, "Occupy till I come." *(We are to "occupy"--to remain busy--in the absence of our Lord.)*
 - C. But his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us."
 - D. And it came to pass, that when he was returned, having received the kingdom, then he commanded the servants to whom he had given the money to be called to

him so that he might know how much every man had gained by trading.

1. Then the first came, saying, "Lord, your pound has gained ten pounds. And he said unto him, "Well done, you good servant: Because you have been faithful in a very little, you shall have authority over ten cities."
2. And the second came, saying, "Lord, your pound has gained five pounds." And he said likewise to him, "You be over five cities."
3. And another came, saying: Lord, behold, here is your pound, which I have kept laid up in a napkin. For I feared you, because you are an austere man: You take up that which you do not lay down and you reap that which you did not sow.
And he said unto him:
 - a. Out of your own mouth I will judge you, you wicked servant.
 - b. You knew that I was an austere man, taking up that I did not lay down and reaping that which I did not sow.
 - c. Why then did you not put my money into the bank, that at my coming I might have required mine own with usury (*interest*)?
(James 4:17 directs that we should not only refrain from doing wrong, but we are required to do what we know to be right. As servants of the Lord, we are to expectantly wait for Christ's return and invest our time, talents, and resources while we are waiting.)

E. And he said unto them that stood by:

1. Take from him the pound, and give it to him that has ten pounds. And they said unto him, Lord, he has ten pounds already.
2. For I say unto you, that unto every one which has shall be given; and from him that has not, even that he has shall be taken away from him.
3. But those my enemies, which did not want me to reign over them, bring them here and slay them before me.

Ministry In Jerusalem 19:28-24:53

III. The triumphal entry. (28-38) TSG 223-225

- A. And when Jesus had spoken, He went before them ascending up to Jerusalem.
- B. And it came to pass, when He came near to Bethphage and Bethany, at the mount called the Mount of Olives, He sent two of His disciples, saying:
 1. Go into the village over near you; in which at your entering you shall find a colt tied whereon yet never man sat. Loose him, and bring him here.
 2. And if any man ask you, "Why do you loose him? You shall say unto him, "Because the Lord has need of him."
- C. And they that were sent went their way and found even as He had said unto them.
 1. And as they were loosing the colt, the owners thereof said unto them, "Why are you loosing the colt?"

2. And they said, "The Lord has need of him."
- D. And they brought the colt to Jesus: And they cast their garments upon the colt, and they set Jesus thereon. and as He went, they spread their clothes in the way. *(Zechariah 9:9 prophesied that the king would come in meekness, not as a monarch. He would come riding on a colt, rather than on a stallion as kings did at that time. When Jesus returns again, however, He will come as a reigning king and will be riding a stallion!)*
- E. And when He came near to the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying: "Blessed be the King that comes in the name of the Lord: Peace in heaven, and glory in the highest."
(See Supplemental Study Three in the Legacy Outline for Matthew: "Consider the Colt".)
- IV. The objection of the Pharisees. (39-40) TSG 226
 - A. And some of the Pharisees from among the multitude said unto Him, "Master, rebuke your disciples."
 - B. And He answered and said unto them, "I tell you that if these should hold their peace, the stones would immediately cry out."
- V. Weeping over Jerusalem. (41-44) TSG 227
And when He was come near, He beheld the city, and wept over it saying:
 - A. If you had known, even you, at least in this your day, the things which belong unto your peace (*peace with God and peace of God*)! But now they are hidden from your eyes.
(The peace that Jerusalem did not recognize was:
 - Peace that results through justification with God: Romans 5:1
 - Peace that results from loving God's Word: Psalm 119:165
 - Peace that comes by prayer: Philippians 4:7
 - Peace through being spiritually minded: Romans 8:6
 - Peace that comes by keeping focused on God: Isaiah 26:3
 - Peace that results from keeping God's commandments: Isaiah 48:18)
 - B. For the days shall come upon you that your enemies:
 1. Shall cast a trench about you
 2. Shall compass you round, and keep you in on every side,
 3. Shall lay you even with the ground, and your children within you.
 4. Shall not leave in you one stone upon another because you did not know the time of your visitation.
(Looking back in history, Jesus saw how Israel had been ignorant of the time of their visitation. Looking within the nation at that time, He saw spiritual ignorance and blindness. Looking around, Jesus saw the temple that had become a den of thieves and religious leaders that were hypocrites. Looking ahead, he saw the terrible judgment that was coming to the nation in AD 70 through invasion by the Romans which would result in 600,000 deaths and destruction of the Temple. Thus, His sad lamentation.)

- VI. In the temple. (45-47) TSG 230
- A. Cleansing the temple. And He went into the temple, and began to cast out them that bought and sold therein.
 - B. Purpose of the temple. And He said unto them: "It is written, My house is the house of prayer: But you have made it a den of thieves."
(This was not a temper tantrum. It was righteous anger that seeks to right a wrong. See also Jeremiah 7:11 and Isaiah 56:7. The leaders were exploiting the people right in the temple where the focus should have been on prayer, the Word worship, and meeting the needs of the people. Jesus cast out those who desecrated God's house by using it as a thoroughfare--a way to get somewhere by passing through. He cast out those who commercialized religion. He cast out those who did not understand the purpose of His house: It was to be a house of prayer for all people. He cast out those who were not inclusive of others--it was to be a place for all people.)
 - C. Teaching in the temple: And He taught daily in the temple.
(Your body is the temple of the Holy Spirit. Thus, you should also be dedicated to prayer and worship rather than preoccupied by business, materialism, etc.)
- VII. Response. (47-48) TSG 232
- A. The chief priests, the scribes, and the chief of the people sought to destroy Him.
 - B. But they could not figure out what they might be able to do because all the people were very attentive to hear Him.
(The religious establishment was displeased--and many still are--when their old ways of doing things are challenged or when they perceive that their power and position are being threatened. Christ's entry to Jerusalem and actions in the temple stirred even more opposition. The Romans feared an uprising. The Jewish Herodians feared losing their political status and being blamed and replaced by the Romans. The Scribes and Pharisees were filled with envy and malice and feared losing their religious status.)

Study questions on chapter 19:

1. Where was Jesus when the events recorded in this chapter occurred? (1)
2. What do you learn about Zacchaeus in verse 2?
3. What did Zacchaeus desire, what was his problem, and how did he resolve the issue? (3-4)
4. When Jesus saw Zacchaeus, what did He tell him to do and how did Zacchaeus respond? (5-6)
5. What was the objection raised by some of the people? (7)
6. What statements did Zacchaeus make in verse 8 that reflected the true change that had occurred in his life?
7. What statement did Jesus make regarding Zacchaeus in verse 9?
8. What statement of purpose did Jesus make in verse 10?
9. Using verses 11-27, answer the following questions regarding the parable of the rich

nobleman.

- Where was Jesus when He told this parable? (11)
 - Why did Jesus tell this particular parable? (11b)
 - Where did the rich nobleman go and for what purpose? (12)
 - Who did he call together before departing? (12)
 - What did the nobleman give to his servants and what did he tell them to do? (13)
 - What message did the citizens send to the nobleman? (14)
 - What did the nobleman do when he returned? (15)
 - What was the report of the first servant and the response of the nobleman? (16-17)
 - What was the report of the second servant and the response of the nobleman? (18-19)
 - What was the report given by the third servant? (20)
 - What was the reason given by the third servant for the decision he had made? (21)
 - What was the response of the nobleman to the third servant? What questions did the nobleman ask? What judgment did he make regarding this servant? (22-25)
 - What Kingdom principles did Jesus teach in this parable? (26-27)
10. Where did Jesus go after telling this parable? (28-29)
 11. To where did Jesus dispatch two of His disciples? (29)
 12. What instructions did Jesus give these two disciples? (30-31)
 13. What did these two disciples do and what did they discover? (32)
 14. Using verses 33-34, summarize the conversation between the owners of the colt and the two disciples.
 15. Using verses 35-38, answer the following questions.
 - How was the colt used?
 - Who went before the colt?
 - Why did the multitude of disciples rejoice?
 - What phrase of praise did they lift?
 - How did they refer to Jesus?
 - According to Zechariah 9:9, what did the people expect Jesus to do at this time?
 16. What objection did the Pharisees make to this procession? (39)
 17. How did Jesus answer the objection of the Pharisees? (40)
 18. What happened when Jesus came near the city? (41)
 19. Summarize the prophetic lament of Jesus recorded in verses 42-44.
 20. What happened when Jesus entered the temple and why did this occur? (45-46)
 21. What instructions did Jesus give regarding His house? (46)
 22. Where did Jesus teach daily? (47)
 23. What were the priests, scribes, and leaders seeking to do? (47)
 24. What prevented the leaders from killing Jesus immediately? (48)
 25. What did you learn in this chapter to apply to your life and ministry?

Luke 20

- 1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,
- 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?
- 3 And he answered and said unto them, I will also ask you one thing; and answer me:
- 4 The baptism of John, was it from heaven, or of men?
- 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
- 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.
- 7 And they answered, that they could not tell whence it was.
- 8 And Jesus said unto them, Neither tell I you by what authority I do these things.
- 9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
- 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
- 11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.
- 12 And again he sent a third: and they wounded him also, and cast him out.
- 13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.
- 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
- 15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?
- 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.
- 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
- 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.
- 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.
- 20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
- 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:
- 22 Is it lawful for us to give tribute unto Caesar, or no?
- 23 But he perceived their craftiness, and said unto them, Why tempt ye me?
- 24 Shew me a penny. Whose image and superscription hath it? They answered and said,

Caesar's.

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Outline 20:

I. A question about authority. (1-8) TSG 235

A. And it came to pass, that on one of those days as He taught the people in the temple and preached the gospel, the chief priests and the scribes came upon Him with the elders,

- B. And they spoke unto Him saying, "Tell us, by what authority do you do these things? Who is he that gave you this authority?" *(These leaders were concerned about His authority because they were afraid of losing theirs. They asked these questions in order to discredit Him. They were not sincere seekers.)*
 - C. And He answered and said unto them:
 - 1. I will also ask you one thing and you can answer me.
 - 2. The baptism of John, was it from heaven, or of men?
(Jesus actually answered their question with a question that silenced them.)
 - D. And they reasoned with themselves, saying:
 - 1. If we shall say, "from heaven" then He will say, "why didn't you believe him"?
 - 2. But if we say "of men", then all the people will stone us: For they are persuaded that John was a prophet. *(Their concern was not to discover the truth, but rather to save face before the people.)*
 - E. And they answered that they could not tell where the baptism of John was from. *(These leaders made no decision. No decision is actually a decision in itself.)*
 - F. And Jesus said unto them, "Neither do I tell you by what authority I do these things."
- II. The parable of the evil tenants. (9-18) TSG 237
Then Jesus began to speak to the people this parable.
- A. A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
 - B. And at the proper season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: But the husbandmen beat him, and sent him away empty.
 - C. And again he sent another servant: And they beat him also, and entreated him shamefully, and sent him away empty.
 - D. And again he sent a third: And they wounded him also, and cast him out.
 - E. Then the lord of the vineyard said, "What shall I do? I will send my beloved son: It may be they will reverence him when they see him."
 - F. But when the husbandmen saw him, they reasoned among themselves, saying, "This is the heir. Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him."
 - G. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others.
 - H. And when they heard it, they said, God forbid.
 - I. And He beheld them, and said: What is this then that is written:
 - 1. The stone which the builders rejected, the same is become the head of the corner?
 - 2. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder *(Daniel 2:35).*

(This was a prophetic parable illustrating Israel's rejection of the ministers and prophets God had sent to them over the years, right up to and including the rejection of His Son, Jesus Christ. He is the stone the builders rejected who has become the cornerstone of our faith.)

- III. A question regarding government. (19-26) TSG 239
- A. And the chief priests and the scribes sought to lay hands on Him in the same hour, and they feared the people: For they perceived that He had spoken this parable against them.
 - B. And they watched Him, and sent forth spies, which should feign themselves as just men, that they might take hold of His words, so that they might deliver Him unto the power and authority of the governor.
 - C. And they asked Him, saying:
 - 1. Master, we know that you say and teach rightly, neither do you accept the person of any, but you teach the way of God truly.
 - 2. Is it lawful for us to give tribute unto Caesar, or no?
(They were trying to discredit Jesus. If Jesus said to pay tribute, the Jews would be angered, as they were opposed to paying taxes to Rome. If Jesus said not to pay tribute, then He most likely would be considered a rebel against Rome and would be arrested.)
 - D. But He perceived their craftiness, and said unto them:
 - 1. Why do you tempt me?
 - 2. Show me a penny. Whose image and superscription has it?
 - E. They answered and said, "Caesar's."
 - F. And He said unto them: "Render unto Caesar the things which be Caesar's, and unto God the things which be God's." *(As believers, we have dual citizenship. We live in a kingdom of this world as well as in the Kingdom of God. Yield to the world the things that belong to the world, and yield to God those things that are His.)*
 - G. And they could not take hold of His words before the people: And they marveled at His answer, and held their peace.
- IV. The question of the resurrection. (27-40) TSG 240
- A. Then certain of the Sadducees, which deny that there is any resurrection, came to Him and asked Him saying:
 - 1. Master, Moses wrote unto us that if any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother.
 - 2. There were therefore seven brethren: And the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: And they left no children, and died. Last of all the woman died also.
 - 3. Therefore in the resurrection, whose wife is she, for seven had her to wife? *(They were basing their question on the law in Deuteronomy 25:45-6. This was a setup to entrap Jesus. The Sadducees didn't even*

believe in the resurrection!)

- B. And Jesus, answering, said unto them:
1. The children of this world marry and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.
 2. Neither can they die any more: For they are equal unto the angels and are the children of God, being the children of the resurrection. *(The resurrection is not the restoration of the old life, but it is being raised to new life and experiencing perfect and eternal relationships that will exceed even the closest ties you have experienced on earth.)*
 3. Now that the dead are raised, so even Moses showed this at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob *(acknowledging that although dead, these men had not ceased to exist)*.
 4. For he is not a God of the dead, but of the living: For all live unto Him. *(Whether a believer is in or out of the body, we live unto Him)*.
- C. Then certain of the scribes answering said, "Master, you have well said."
- D. And after that they dared not ask Him any question at all.
- V. A question about David. (41-44) TSG 242
- A. And He said unto them: How do they say then that Christ is David's son?
 - B. And David himself said in the book of Psalms, "The Lord said unto my Lord, 'Sit on my right hand, till I make your enemies your footstool'."
 - C. David therefore calls him Lord, how is he then His son?
(Jesus is David's son in a sense that He is from David's genealogical line. Jesus is David's Lord because He is the Son of God. See Psalm 110.)
- VI. Conclusion: A warning. (45-47) TSG 243
- Then in the audience of all the people He said unto His disciples "Beware of the scribes":
- A. They desire to walk in long robes. *(These long robes attracted attention and indicated they were people of status.)*
 - B. They love greetings in the markets *(recognition)*.
 - C. They love the highest seats in the synagogues. *(They loved titles. Titles in themselves are not wrong, but the focus of these men was on such things.)*
 - D. They love the chief rooms at feasts *(special treatment)*.
 - E. They devour widows' houses *(they are dishonest and greedy)*.
 - F. They make long prayers for a show *(to be seen and heard)*.
 - G. They shall receive greater damnation *(more severe punishment)*.

Study questions on chapter 20:

1. Where was Jesus teaching as the events of this chapter unfold? (1)
2. What was Jesus preaching? (1)
3. Who came to Jesus and what questions did they ask? (1-2)
4. What question did Jesus ask in return? (3-4)

5. What was the response to Christ's question and why did these leaders respond in this way? (5-7)
6. What did Jesus say regarding their original question? (8)
7. Using verses 9-18, answer the following questions about the parable of the vineyard:
 - Who planted the vineyard? (9)
 - To whom did the owner give responsibility for the vineyard? (9)
 - What did the owner do after turning the vineyard to another for care? (9)
 - Using verses 10-12, explain who the owner sent and the response of those who kept the vineyard to these representatives.
 - Using verses 13-15a, summarize who the owner sent next and the response of those who kept the vineyard to him.
 - What question did Jesus ask at the end of verse 15 and what is the answer in 16a?
 - What was the response of the people when they heard this parable? (16b)
 - What question does Jesus ask in verse 17 and what supporting statement does He make in verse 18?
 - Using outline point II. I., explain who the cornerstone represents.
 - How does this parable of the vineyard relate to the discussion in verses 1-8?
8. Who was upset about this parable and why? (19)
9. Who was conspiring against Jesus and what did they want to do to Him? (19-20)
10. What prevented Christ's enemies from executing their plans at that time? (20)
11. What question did the chief priests and scribes ask in verses 21-22 and what was their motive in asking?
12. What did Jesus perceive about those who questioned Him? (23a)
13. What was Christ's question in answer to the question raised by the scribes and Pharisees? How did they respond? (23b-24)
14. What was Christ's answer in verse 25?
15. What was the response of the priests and scribes to Christ's answer? (26)
16. Who came to question Jesus next? (27a)
17. What do you learn about the Sadducees in the latter part of verse 27?
18. Summarize the hypothetical story shared by the Sadducees in verses 27-33. What was their question in verse 33? Were they sincere in wanting to know the answer?
19. Summarize the Lord's answer to the hypothetical story raised by the Sadducees (34-38). What do you learn about the resurrection and after-life from this passage? What do you learn about God?
20. What comment was made by certain scribes after Jesus concluded His answer? (39)
21. What happened from that time forth? (40)
22. What questions did Jesus ask in verses 41-44? Using outline point V, explain what this passage means and the Lord's purpose in this discussion.
23. Who did Jesus warn (verse 45) and what was the warning He gave them? (46-47)
24. Using verses 46-47, summarize what you learn about the conduct of the scribes. What judgment did Jesus say awaited them?
25. What did you learn in this chapter to apply to your life and ministry?

Luke 21

- 1 And he looked up, and saw the rich men casting their gifts into the treasury.**
- 2 And he saw also a certain poor widow casting in thither two mites.**
- 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:**
- 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.**
- 5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,**
- 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.**
- 7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?**
- 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.**
- 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.**
- 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:**
- 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.**
- 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.**
- 13 And it shall turn to you for a testimony.**
- 14 Settle it therefore in your hearts, not to meditate before what ye shall answer:**
- 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.**
- 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.**
- 17 And ye shall be hated of all men for my name's sake.**
- 18 But there shall not an hair of your head perish.**
- 19 In your patience possess ye your souls.**
- 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.**
- 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.**
- 22 For these be the days of vengeance, that all things which are written may be fulfilled.**
- 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.**
- 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.**

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
 27 And then shall they see the Son of man coming in a cloud with power and great glory.
 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
 29 And he spake to them a parable; Behold the fig tree, and all the trees;
 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
 33 Heaven and earth shall pass away: but my words shall not pass away.
 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
 35 For as a snare shall it come on all them that dwell on the face of the whole earth.
 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
 37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.
 38 And all the people came early in the morning to him in the temple, for to hear him.

Outline 21:

- I. Guidelines for giving. (1-4) TSG 244
 - A. And He looked up, and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow casting in two mites (*two copper coins which would have been about a half cent in the economy of the time*).
 - B. And He said:
 1. Of a truth I say unto you, that this poor widow has cast in more than they all.
 2. For all these have cast in offerings unto God out of their abundance.
 3. But she of her penury (*her deficiency and want*) has cast in all the living that she had.

(*It is not what you give, but how you give it and how much you retain for yourself that is deemed significant. True giving is sacrificial, whether it be giving finances, time, or talents.*)
- II. Questions about the future. (5-28)

And when some spoke of the temple, how it was adorned with goodly stones and gifts: TSG 245

 - A. Jesus said: "As for these things which you behold, the days will come, in which there shall not be left one stone upon another that shall not be thrown down."
(*The buildings were quite impressive. Some of the stones were around 60 feet*

long. The pillars for the porches were about 37 feet high and made all of one stone. This prophecy was fulfilled in A.D 70.)

- B. And they asked Him, saying: TSG 246
 - 1. Master, when shall these things be?
 - 2. What sign will there be when these things shall come to pass?
- III. Revelations concerning the future. (8-26) TSG 247-249
And He said:
 - A. Deception: Take heed that you are not deceived:
 - 1. For many shall come in my name, saying, "I am Christ and the time draws near."
 - 2. Do not go after them.
 - B. Violence: There will be wars and rumors of wars.
 - 1. But when you shall hear of wars and commotions, be not terrified: For these things must first come to pass; but the end is not by and by.
 - 2. Nation shall rise against nation, and kingdom against kingdom.
 - C. Natural disasters: Great earthquakes shall be in divers places.
 - D. Famines and disease: And there shall be famines, pestilences (*diseases*), and fearful sights.
 - E. Signs in the heavens: And there shall be great signs shall there be from heaven.
 - F. Religious persecution: But before all these signs:
 - 1. They shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, and before kings and rulers for my name's sake.
(There will be persecution from both civil and religious authorities because of your commitment to Christ.)
 - 2. And it shall turn to you for a testimony.
 - 3. Settle it therefore in your hearts, not to meditate before what you shall answer. For I will give you a mouth and wisdom which all of your adversaries shall not be able to gainsay (*contradict*) nor resist.
(This does not mean you cannot pray or prepare, but that ultimately you are to trust God and the wisdom of the Holy Spirit in the face of such circumstances.)
 - G. Disintegration of relationships.
 - 1. You shall be betrayed both by parents, brothers and sisters, kinsfolk, and friends and they shall cause some of you to be put to death.
 - 2. You shall be hated of all men for my name's sake.
 - H. Supernatural preservation.
 - 1. You will be preserved: But there shall not an hair of your head perish.
(This does not mean that a person won't be martyred for Christ, but that they will not truly perish because they already have eternal life.)
 - 2. Your patience will preserve your soul. (*Keep your soul, patiently waiting for Christ's return despite the troubles.*)

- I.. Desecration of the temple.
When you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
1. Then let them which are in Judaea flee to the mountains.
 2. Let them which are in the midst of it depart.
 3. Let not them that are in the countries enter therein.
 4. For these be the days of vengeance, that all things which are written may be fulfilled.
 5. But woe unto them that are with child, and to them that give suck, in those days. *(Those pregnant or nursing will find it very difficult to flee.)*
 6. For there shall be great distress in the land, and wrath upon this people.
 7. And they shall fall by the edge of the sword, and shall be led away captive into all nations.
 8. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
(There are varying opinions over what this phrase means. Some believe the times of the Gentiles refers to a time during which the nations carry out God's judgments. Others feel it is a time during which the Gospel is to be preached to nations other than Israel. Whatever the phrase means, the most important point is that God is at work bringing His purposes to fulfillment during this time.)
- J. There shall be signs in the sun, and in the moon, and in the stars.
- K. There will be signs upon the earth:
1. Distress of nations, with perplexity.
 2. The sea and the waves roaring.
 3. Men's hearts failing them for fear and for looking after those things which are coming on the earth. *(People will have failing "hearts" both physically and spiritually because of the terrible things coming on the earth.)*
 4. For the powers of heaven shall be shaken.
(What is God saying in the heavens? The heavens declare His glory. Look up into the heavens and you will see the Gospel in the stars as well as end-time signs. Study further in Acts 2:19-20; Matthew 2:2; 24:29-30; Revelation 8:8-11; Joshua 10:11-13; Ezekiel 38:22-23; Psalm 19:1-4; 2 Kings 20:8-11.)
- IV. Christ's return. (27-28)
- A. And then *(when these signs have been fulfilled)* shall they see the Son of Man coming in a cloud with power and great glory.
 - B. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draws near *(the consummation of the plan of salvation in your life)*.
- V. Warnings to watch. (29-36) TSG 250-251
- And He spoke to them a parable:
- A. Behold the fig tree, and all the trees: When they now shoot forth, you see and

- know of your own selves that summer is now near at hand.
- B. So likewise, when you see these things come to pass, know that the Kingdom of God is near at hand. (*The fig tree blossomed in 1948 when Israel became a nation.*)
 - C. Verily (*assuredly*) I say unto you, this generation (*the generation that witnesses these end-time signs*) shall not pass away, until all be fulfilled.
 - D. Heaven and earth shall pass away: But my words shall not pass away.
 - E. And take heed to yourselves:
 1. Lest at any time your hearts be overcharged with surfeiting (*frivolity and partying*), and drunkenness, and cares of this life, and so that day come upon you unawares.
 2. For as a snare shall it come on all them that dwell on the face of the whole earth.
 3. Watch therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
- VI. The daily ministry of Jesus. (37-38) TSG 256
- A. In the daytime He was teaching in the temple.
 - B. At night He went out and stayed in the mount that is called the Mount of Olives.
 - C. And all the people came early in the morning to the temple to hear Him.

(Guidelines For The End Times:

- Do not be deceived: 8.*
- Do not fear: 9-11.*
- Do not worry about persecution--God will use it as a testimony and preserve you eternally: 12-16.*
- Do not grow impatient and give up: 19.*
- Do not fail to understand the signs of the time on earth: Such as when Jerusalem is compassed with armies, the people flee, many are captured or fall by the sword and when nations are in distress: 20 and 24.*
- Do not fail to understand the physical signs of the times in the heavens and earth: 24-25.*
- Do not fail to watch for Christ's return: 27.*
- Do not become discouraged when these things happen--instead rejoice! 28.*
- Do not fail to understand the sign of the fig tree (representing Israel): 30-32.*
- Do not doubt the accuracy of God's Word: 33.*
- Do not be overcome and ensnared by carousing, drunkenness, and the cares of life: 34-35.*
- Do not neglect to take heed, watch, and pray: 34, 36.)*

Study questions on chapter 21:

1. Describe what Jesus witnessed (1-2) and how He responded to it (3-4).
2. What were some of the people talking about in verse 5 and what did Jesus say regarding this in verse 6? What did Jesus mean?

3. What questions did the people ask in verse 7?
4. Using verses 8-28, answer the following questions regarding the end-times.
 - Of what does Jesus warn in verse 8?
 - What conditions are described in verses 9-11?
 - What will happen before the events previously described? (12)
 - What positive outcome will result from persecution? (13)
 - What assurance does Jesus give in verses 14-15 regarding persecution?
 - How will believers be treated in the end-times and why? (16-17)
 - What assurance of protection is given in verse 18?
 - What quality will be vital during these hard times? (19)
 - Describe the event listed in verse 20 and the response to it in verses 21-24.
 - What other signs will occur in the end-times? (25)
 - How will people respond to the things coming upon the earth? (26)
 - What will people witness at the end? (27)
 - What should be the response of believers when they see these signs coming to pass? (28)
5. Summarize the parable Jesus told in verses 29-31 and explain the meaning.
6. What did Christ say regarding the timing of these events? Of which generation was He speaking? (32 and outline point IV C)
7. What pledge did Christ make regarding His Word in verse 33?
8. What warnings are given in verses 34-36 regarding the end-times?
9. Where had Christ been teaching in the daytime and where did He go at night? (37)
10. Who came to the temple to hear Christ's teaching? (38)
11. Using the final notes at the end of the outline for this chapter, summarize guidelines for living in the end-times.
12. What did you learn in this chapter to apply to your life and ministry?

Luke 22

- 1 Now the feast of unleavened bread drew nigh, which is called the Passover.**
- 2 And the chief priests and scribes sought how they might kill him; for they feared the people.**
- 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.**
- 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.**
- 5 And they were glad, and covenanted to give him money.**
- 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.**
- 7 Then came the day of unleavened bread, when the passover must be killed.**
- 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.**
- 9 And they said unto him, Where wilt thou that we prepare?**
- 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.**
- 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?**
- 12 And he shall shew you a large upper room furnished: there make ready.**
- 13 And they went, and found as he had said unto them: and they made ready the passover.**
- 14 And when the hour was come, he sat down, and the twelve apostles with him.**
- 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:**
- 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.**
- 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:**
- 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.**
- 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.**
- 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.**
- 21 But, behold, the hand of him that betrayeth me is with me on the table.**
- 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!**
- 23 And they began to inquire among themselves, which of them it was that should do this thing.**
- 24 And there was also a strife among them, which of them should be accounted the greatest.**
- 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.**
- 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and**

he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Outline 22:

- I. The plot against Jesus. (1-6) TSG 259-260
 - A. Now the feast of unleavened bread drew near, which is called the Passover.
 - B. And the chief priests and scribes sought how they might kill Him, for they feared the people. *(They feared they would lose support and status and they feared the reaction of the people if they killed Jesus. They apparently had no fear of God. Matthew adds that the religious elders and leaders were also involved. The Jewish nation had only been held together by their religious beliefs, and these leaders felt that Jesus threatened these. These men had status, esteem, and a livelihood that they did not want to lose. They also erred in their interpretation of God's Word. Although some believed and turned to Jesus, the majority were*

exposed by the Lord as hypocrites.)

- C. Then Satan entered into Judas, surnamed Iscariot, being of the number of the twelve.
 - 1. And he went his way and communed with the chief priests and captains how he might betray Him unto them.
 - 2. And they were glad, and covenanted to give him money.
 - 3. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude (*to avoid a riot most likely*).
- II. The preparation for the Passover. (7-13) TSG 261
 - A. Then came the day of unleavened bread, when the Passover must be killed.
 - B. And Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."
 - C. And they said unto Him, "Where do you want us to prepare?"
 - D. And He said unto them:
 - 1. Behold, when you enter into the city, a man shall meet you there, bearing a pitcher of water. Follow him into the house where he enters in.
(*This was unusual, as women normally carried the water.*)
 - 2. And you shall say unto the goodman of the house, "The Master says unto you, where is your guest chamber where I shall eat the Passover with my disciples?"
 - 3. And he shall show you a large, furnished upper room: Make ready there for the Passover.
 - E. And they went, and found as He had said unto them: And they prepared the Passover.
- III. The Last Supper. (14-23) TSG 262,264-265
 - A. And when the hour was come, He sat down, and the twelve apostles with Him.
 - B. And He said unto them:
 - 1. With desire I have desired to eat this Passover with you before I suffer.
 - 2. For I say unto you, I will not eat thereof any more, until it be fulfilled in the Kingdom of God.
 - C. And He took the cup, and gave thanks, and said:
 - 1. Take this and divide it among yourselves.
 - 2. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come.
 - D. And He took bread, and gave thanks, and broke it, and gave it unto them, saying, "This is my body which is given for you: This do in remembrance of me."
 - E. Likewise also the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you."
 - F. But, behold, the hand of him that betrays me is with me on the table.
 - 1. And truly the Son of Man goes, as it was determined: But woe unto that man by whom He is betrayed!
 - 2. And they began to inquire among themselves, which of them it was that should do this thing. (*According to John 13:30, Judas left right after this*)

interchange.)

IV. True greatness. (24-30) TSG 268

- A. And there was also a strife among them, which of them should be accounted the greatest. *(Jesus was facing death and this is their concern?)*
- B. And He said unto them:
 - 1. The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
 - 2. But you shall not be so: But he that is greatest among you, let him be as the younger; and he that is chief, as he that serves. *(A general principle to follow: You shall not be like the world.)*
 - 3. For whether is greater, he that sits at meat, or he that serves? Is not he that sits at meat the greater? But I am among you as he that serves.
 - 4. You are the ones who have continued with me in my temptations.
 - 5. And I appoint unto you a Kingdom, as my Father hath appointed unto me:
 - a. That you may eat and drink at my table in my Kingdom.
 - b. That you may sit on thrones judging the twelve tribes of Israel.

V. The warning to Peter. (31-34) TSG 270-271

- A. And the Lord said:
 - 1. Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat. *(Satan can desire us and according to Job 1:32 request permission to attack us, but God sets the parameters of our trials and troubles.)*
 - 2. But I have prayed for you, that your faith does not fail. *(Satan's ultimate goal is to destroy your faith. You may make mistakes, but your faith does not have to fail.)*
 - 3. And when you are converted, strengthen your brethren. *(This does not mean that Peter was not a believer. Rather, he was heading the wrong direction and would need to be converted--to experience a spiritual change of direction--in order for God to use him as a leader in the church. Only one who has been there--who has failed and recovered--can strengthen others who fail.)*
- B. And Peter said unto him, "Lord, I am ready to go with you, both into prison and to death."
- C. And Jesus said, "I tell you, Peter, the cock shall not crow this day before you shall deny that you know me three times."

VI. Warning to the disciples. (35-38) TSG 272

- A. And He said unto them, "When I sent you without purse, and scrip, and shoes, did you lack anything? "
- B. And they said, "Nothing."
- C. Then He said unto them:
 - 1. But now, he that has a purse, let him take it, and likewise his scrip: And he that has no sword, let him sell his garment, and buy one. *(The first time, Jesus sent them without these resources so they could learn to rely solely*

on Him. Now He sends them forth with sufficient resources. You cannot let the past become a tradition or hinder what God wants to do in the present.)

2. For I say unto you, this that is written must yet be accomplished in me: "And he was reckoned among the transgressors". For the things concerning me have an end *(will all be fulfilled)*.

- D. And they said, "Lord, behold, here are two swords." And He said unto them, It is enough. *(Not meaning that the weapons were sufficient, but rather "enough of this kind of talk!")*

VII. Prayer in the garden. (39-46) TSG 280-281

- A. And He came out and, as He often did, He went to the mount of Olives, and His disciples also followed Him.
- B. And when He was at the place, He said unto them, "Pray that you do not enter into temptation."
- C. And He was withdrawn from them about a stone's throw, and kneeled down, and prayed:

1. He said, "Father, if you are willing, remove this cup from me: Nevertheless not my will, but yours be done."
*(What was the difficult cup from about which Jesus was praying?
The Bible refers to this cup as:*

*-The cup of the Lord's fury against sin: Isaiah 51:17
-The cup of trembling because of God's wrath: Isaiah 51:17
-The cup of salvation provided by Christ's death: Psalm 116:13
-The cup of His shed blood: Mark 14:23-24)*

2. And there appeared an angel unto Him from heaven, strengthening Him.
3. And being in an agony, He prayed more earnestly. *(The word "agony" used here means a great struggle, an intense fight.)*
4. And His sweat was, as it were, great drops of blood falling down to the ground. *(The pressure was so great that Jesus experienced a condition known as hematomidrosis, a rare condition where a person actually sweats blood droplets because of the intense physical and mental pressure which they are experiencing.)*

- D. And when He rose up from prayer and came to His disciples, He found them sleeping for sorrow. And He said unto them:

1. Why are you sleeping?
2. Rise and pray, lest you enter into temptation.

VIII. The arrest of Jesus. (47-53) TSG 282-283

- A. And while He yet spoke, behold a multitude--and he that was called Judas, one of the twelve--went before them and drew near unto Jesus to kiss Him. But Jesus said unto him, "Judas, are you betraying the Son of Man with a kiss?"
- B. When they which were about Him saw what would follow, they said unto Him, "Lord, shall we smite with the sword?" And one of them smote the servant of the high priest, and cut off his right ear. *(Peter didn't wait for an answer. He acted*

in the flesh without direction from the Lord.)

- C. And Jesus answered and said, "Suffer you this" (*allow it to happen*). And He touched the servant's ear, and healed him.
- D. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him: TSG 284
 - 1. Have you come out as against a thief, with swords and staves?
 - 2. When I was daily with you in the temple, you stretched forth no hands against me.
 - 3. But this is your hour, the hour when the power of darkness reigns.
- IX. Peter's denials. (54-62) TSG 287-293
 - A. Then they took Him, and led Him, and brought Him into the high priest's house. And Peter followed afar off.
 - B. And when they had kindled a fire in the midst of the hall and were set down together, Peter sat down among them.
 - 1. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, "This man was also with Him."
 - 2. And he denied Him, saying, "Woman, I do not know Him."
 - C. And after a little while another saw him, and said, "You are also of them." And Peter said, "Man, I am not."
 - D. And about the space of one hour after another confidently affirmed, saying: "Of a truth this fellow also was with him: For he is a Galilean." And Peter said, "Man, I do not know what you are saying."

(Reasons for Peter's failure--things we should avoid!

-Denying his personal weakness.

-Rejecting Christ's warnings.

-Self-confidence instead of reliance on God.

-Not watching and praying.

-Separating from others in the Body of Christ:

Where were the other disciples? Why wasn't Peter with them?

-Hanging out with the wrong crowd.

Peter gathered around the fire with those who rejected and opposed Christ.

-Following afar off: Distance often leads to denial.

-Fear of persecution, rejection, and possible death.)

- E. And immediately, while he yet spoke, the cock crew.
 - 1. And the Lord turned, and looked upon Peter.
 - 2. And Peter remembered the word of the Lord, how He had said unto him, "Before the cock crows, you will deny me three times."
 - 3. And Peter went out, and wept bitterly.

(The kind of look you think Jesus gave Peter reveals what you believe about Christ. Do you think it was a stern, condemning look? Or do you think it was a look of love and compassion? Remember that Jesus came to save, not to condemn.)

(The miracle of the crowing cock: Although the crowing brought the sad realization of failure to Peter, it also confirmed that:

-Jesus is still in control of your destiny despite your failure. In Peter's case, Jesus had predicted his fall and future restoration.

-You can be forgiven.

-A new day is dawning--signaled by the crowing of the cock.

-Jesus is looking upon you. He has not abandoned you in your failure.)

X. The trial of Jesus. (63-71) TSG 294

A. Abuse by the soldiers. (63-65)

1. And the men that held Jesus mocked Him and smote Him.
2. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, "Prophecy. Who is it that smote you?"
3. And they spoke many other things blasphemously against Him.

B. Condemnation by the Sanhedrin. (66-71) TSG 296

1. And as soon as it was day, the elders of the people, the chief priests, and the scribes came together and led Him into their council, saying, "Are you the Christ? Tell us."
2. And He said unto them:
 - a. If I tell you, you will not believe.
 - b. And if I also ask you, you will not answer me, nor let me go.
 - c. Hereafter shall the Son of Man sit on the right hand of the power of God.

C. Then said they all, "Are you then the Son of God?"

1. And He said unto them, "You say that I am."
2. And they said:
 - a. What need do we have of any further witness?
 - b. We ourselves have heard of His own mouth.

Study questions on chapter 22:

1. What feast was nearing as this chapter opens? What is another name for this feast? (1)
2. What were the priests and scribes seeking to do? (2)
3. Using verses 3-6, answer the following questions:
 - Who prompted Judas' actions? (3a)
 - Which Judas is this? (There is more than one man named Judas.) (3b)
 - What did Judas do? (4)
 - What did the leaders promise Judas? (5)
 - What did Judas promise to do? (6)
 - For what did Judas seek? (6)
 - Why did Judas plan to betray Jesus when the crowds weren't present? (6b and outline point I C 3)
4. What day finally arrived and what instructions did Jesus give to Peter and John? (7-8)

5. What question did Peter and John ask? (9)
6. Summarize the answer Jesus gave Peter and John, including where they were to go and what they were to do. (10-12)
7. What did the disciples discover as they obeyed Christ's instructions? (13)
8. Who gathered together for this special Passover? (13)
9. What personal desire did Jesus reveal in verse 15?
10. What will Jesus refrain from doing until the Kingdom of God is permanently established? (16 and 18)
11. What did Jesus do with the cup and what did He say concerning it? (17-18, 20)
12. What did Jesus do with the bread and what did He say concerning it? (19)
13. What shocking statement did Jesus make in verse 21?
14. What did Jesus say concerning the man who was to betray Him? (22)
15. What did the disciples question among themselves? (23)
16. What discussion occurred among the disciples in verse 24?
17. Using verses 25-30, answer the following questions regarding Christ's teaching on leadership and the Kingdom of God.
 - What statement is made regarding how leaders and their followers are perceived in the Gentile nations? (25)
 - What principle is taught in verse 26a?
 - What leadership principle is taught in 26b?
 - What questions are asked in verse 27 and what is the point?
 - How does Jesus describe Himself in verse 27b?
 - What does Jesus say about the disciples in verse 28?
 - What has Jesus appointed to the disciples? From whom did Jesus receive the authority to do this? (29)
 - What prophetic revelation is given regarding the disciples in verse 30?
18. Using verses 31-34, answer the following questions regarding the dialogue between Peter and Christ:
 - What did Jesus tell Simon Peter in verses 31-32?
 - What was Peter's response in verse 33?
 - What did Jesus reveal to Peter in verse 34?
19. What question did Jesus ask in verse 35 and how did the disciples answer?
20. Summarize the instructions in verse 36.
21. Summarize the conversation in verses 37 and 38.
 - What did Jesus say?
 - What did the disciples say?
 - What was the meaning of Christ's statement?
22. Where did Jesus and the disciples go next? (39)
23. What did Jesus tell the disciples to do? (40)
24. What did Jesus do? (41)
25. Summarize the prayer prayed by Jesus. (42)
26. Who appeared to strengthen Jesus? (43)
27. What emotion did Jesus express in verse 44 and what physical reaction occurred?

28. What happened when Jesus returned to His disciples? (45)
29. What did Jesus say to His disciples? (46)
30. What happened while Jesus was speaking with His disciples? (47)
31. What question did Jesus ask Judas? (48)
32. What question did the disciples ask in verse 49 and why did they ask it?
33. What did one of the disciples do in verse 50?
34. What did Jesus say and do in verse 51?
35. Who was accompanying Judas in this group? (52a)
36. What did Jesus say to those who came to arrest Him? (52-53)
37. Where did the leaders take Jesus? (54a)
38. Who followed Jesus afar off? (54b)
39. Using verses 55-62, describe the denials made by Peter.
 - Where was Peter? (55)
 - Who saw Peter and what did she say? (56)
 - How did Peter answer this accusation? (57)
 - What accusation was made the second time and what was Peter's response? (58)
 - What accusation was made the third time and what did Peter say? (59-60a)
 - What happened after the third denial? (60b)
 - Who looked upon Peter? (61a)
 - What did Peter remember and what was his response? (61-62)
40. Using verses 64-65, describe the abuse suffered by Jesus at the hands of those who held Him captive.
41. Who came together the next morning? (66)
42. What question did these leaders ask Jesus (67a) and what was His answer in verses 67b-69?
43. What question did the leaders ask in verse 70a, and what answer did Jesus give in 70b?
44. According to verse 71, what decision did the leaders make and upon the basis of what statements was it made?
45. What did you learn in this chapter to apply to your life and ministry? Reflect on outline point IX D, the reasons for Peter's failure.

Luke 23

- 1 And the whole multitude of them arose, and led him unto Pilate.**
- 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.**
- 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.**
- 4 Then said Pilate to the chief priests and to the people, I find no fault in this man.**
- 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.**
- 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.**
- 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.**
- 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.**
- 9 Then he questioned with him in many words; but he answered him nothing.**
- 10 And the chief priests and scribes stood and vehemently accused him.**
- 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.**
- 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.**
- 13 And Pilate, when he had called together the chief priests and the rulers and the people,**
- 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:**
- 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.**
- 16 I will therefore chastise him, and release him.**
- 17(For of necessity he must release one unto them at the feast.)**
- 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:**
- 19(Who for a certain sedition made in the city, and for murder, was cast into prison.)**
- 20 Pilate therefore, willing to release Jesus, spake again to them.**
- 21 But they cried, saying, Crucify him, crucify him.**
- 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.**
- 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.**
- 24 And Pilate gave sentence that it should be as they required.**
- 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.**
- 26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the**

country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51(The same had not consented to the counsel and deed of them;) he was of Arimathaea, a

city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Outline 23:

- I. The hearings before Pilate and Herod. (1-12) TSG 300-302
 - A. And the whole multitude of them arose and led Jesus to Pilate. And they began to accuse Him, saying:
 - 1. We found this fellow perverting the nation.
 - 2. He was forbidding to give tribute to Caesar.
 - 3. He was saying that He Himself is Christ a King.
 - B. And Pilate asked him, saying, "Are you the King of the Jews?" And He answered him and said, "You said it."
 - C. Then Pilate said to the chief priests and to the people, "I find no fault in this man."
 - D. And they were the more fierce, saying, "He stirs up the people, teaching throughout all the Jewry, beginning from Galilee to this place."
 - E. When Pilate heard of Galilee, he asked whether the man were a Galilean and as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.
 - F. And when Herod saw Jesus, he was exceedingly glad.
 - 1. He had desired to see Jesus for a long time because he had heard many things about Him.
 - 2. He hoped to have seen some miracle done by Him
 - 3. Then Herod questioned Him with many words, but Jesus answered him nothing.
 - G. And the chief priests and scribes stood and vehemently accused Him.
 - H. And Herod, with his men of war, set Him at naught (*accused Him*), and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.
 - I. And the same day Pilate and Herod were made friends together: For before they were at enmity between themselves. (*By Pilate sending Jesus to Herod, it was a public acknowledgement of Herod's position and this forged a new relationship between the men who were previously enemies.*)
- II. The hearing before Pilate. (13-25) TSG 303
 - A. And when Pilate had called together the chief priests and the rulers and the people, he said unto them:
 - 1. You have brought this man unto me, as one that perverts the people: And, behold, I, having examined Him before you and have found no fault in this

- man touching those things whereof you accuse Him.
2. No, nor did Herod: For I sent you to him, and nothing worthy of death is done unto Him.
3. I will therefore chastise Him and release Him, for of necessity he must release one prisoner unto them at the feast.
(The Bible is clear that Pilate knew Jesus was innocent, yet he refused to release Him. See verses 20 and 22 of this chapter and Matthew 27:18; Mark:15:1; John 19:12; and Acts 3:13.)
- B. And they cried out all at once, saying, "Away with this man, and release unto us Barabbas," who, for a certain sedition made in the city and for murder, was cast into prison.
- C. Pilate therefore, willing to release Jesus, spoke again to them.
- D. But they cried, saying, "Crucify Him, crucify Him."
- E. And Pilate said unto them the third time:
 1. Why? What evil has He done?
 2. I have found no cause of death in Him.
 3. I will therefore chastise Him and let Him go.
- F. And they were incessant with loud voices, requiring that He might be crucified.
- G. And their voices and those of the chief priests prevailed.
 1. And Pilate gave sentence that it should be as they required.
 2. And he released Barabbas to them, whom they had desired, one who was cast into prison for sedition and murder.
 3. But he delivered Jesus to their will.

(The trials of Jesus: Jesus appeared before both political and religious rulers. The political rulers were Roman, the religious rulers were Jewish. A combined account from the four Gospels provides the following sequence:

Jewish trials:

-Before Annas: John 18:12-14;19-23.

-Informal trial by the Sanhedrin before dawn: Matthew 26:57,59-68; Mark 14:53,55-65; Luke 22:54,63-65; John 18:24.

-Formal trial by the Sanhedrin after dawn: Matthew 27:1; Mark 15:1; Luke 22:66-71.

Roman trials:

-First appearance before Pilate: Matthew 27:2,11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38.

-Appearance before Herod Antipas: Luke 23:6-12.

-Final appearance before Pilate: Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16.

Applications: *From these accounts you can learn:*

- How to respond to unfair accusations.
- How to react to those who betray you.
- How to respond to those who abandon you in your time of need.
- How to draw strength from the Lord when you are abused or mistreated.
- How to forgive those who transgress against you.)

III. The death of Jesus. (26-49)

A. On the way to Golgotha.

1. And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and they laid the cross on him so that he might bear it after Jesus. TSG 311
2. And there followed Him a great company of people and of women, which also bewailed and lamented Him.
3. But Jesus, turning unto them, said: TSG 312
 - a. Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.
 - b. For, behold, the days are coming in which they shall say, "Blessed are the barren, and the wombs that never bare, and the paps which never gave suck."
 - c. Then they shall begin to say to the mountains, "Fall on us" and to the hills, "Cover us."
 - d. For if they do these things in a green tree, what shall be done in the dry? *(If this would be done to an innocent man--Jesus--what would happen to a guilty nation? Jesus was speaking prophetically of the judgment of Israel to come in A.D. 70 when Rome would crush the nation.)*

B. The crucifixion and mocking of Jesus.

1. And there were also two malefactors (*evil men*) led with Him to be put to death.
2. And when they were come to the place which is called Calvary, there they crucified Him, and the two men, one on the right hand, and the other on the left. TSG 313,316
3. Then said Jesus, "Father, forgive them; for they know not what they do."
4. And they parted His raiment and cast lots for it (*Psalm 22:18*). TSG 318-319
5. And the people stood beholding. And the rulers also with them derided Him, saying, "He saved others; let him save Himself, if He be Christ, the chosen of God" (*Psalm 22:6-8*). TSG 321
6. And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying, "If you are the king of the Jews, save yourself" (*Psalm 69:21*). TSG 314
7. And a superscription also was written over Him in letters of Greek,

Latin, and Hebrew, THIS IS THE KING OF THE JEWS. TSG 317

C. The repentant criminal. TSG 322-324

1. And one of the men which were hanged on a cross railed on Him, saying, "If you are Christ, save yourself and us."
2. But the other, answering, rebuked him, saying:
 - a. Do you not fear God, seeing you are in the same condemnation?
 - b. And we indeed are here justly; for we receive the due reward of our deeds: But this man has done nothing amiss.
3. And he said unto Jesus, "Lord, remember me when you come into your Kingdom." (*Short prayers can be very powerful and determine a person's eternal destiny.*)
4. And Jesus said unto him, "Verily (*assuredly*) I say unto you, today you shall be with me in paradise."
(*The two thieves are representative of all mankind, in that one accepted Christ and one did not.*)

D. The death of Jesus.

1. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour (3 p.m.). And the sun was darkened, and the veil of the temple was torn in the middle. (*For the first time, this allowed access to the Most Holy Place. This symbolized the access to God made possible through the death of Jesus.*) TSG 325,331
2. And when Jesus had cried with a loud voice, He said, "Father, into your hands I commend my spirit." And having said this, He gave up the ghost. TSG 330
3. Now when the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man." TSG 333
4. And all the people that came together to that sight, beholding the things which were done, smote their breasts (*a sign of anguish*), and returned to their homes. TSG 334
5. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things. TSG 335

(*A summary of the four Gospels reveals that Jesus spoke seven times from the cross:*

- "Father, forgive them, they know not what they do": Luke 23:34.*
- "This day you will be with me in Paradise": Luke 23:43.*
- "Woman, behold your son": John 19:26-27.*
- "My God, My God, why have you forsaken me?": Mark 15:34; Matthew 27:46.*
- "I thirst": John 19:28.*
- "It is finished": John 19:30.*
- "Into your hands I commit my spirit": Luke 23:46.)*

IV. The burial of Jesus. (50-56)

- A. And, behold, there was a man named Joseph:
 - 1. He was a counselor.
 - 2. He was a good man.
 - 3. He was just.
 - 4. He was not among those who consented to the counsel and deeds of them (*in regards to their opposition and killing of Jesus*).
 - 5. He was from Arimathaea, a city of the Jews.
 - 6. He was waiting for the Kingdom of God.
- B. This man went unto Pilate, and begged the body of Jesus. TSG 338
- C. And Joseph took it down, and wrapped it in linen, and laid it in a sepulcher that was carved in stone, wherein never before a man was laid. (*Isaiah 53:9. Because the tomb had never been used, Jesus had no contact with the corruption of death.*) TSG 342

(Joseph asked for the body of Jesus. The word "body" which he used in his request is the Greek word "soma" and refers to the total personality. It is also a word for care and tenderness. The word used when Pilate gave him the "body" of Jesus is "ptoma" meaning a corpse or carcass. What a difference!

What we learn about Joseph from the combined accounts of the Gospels:

- He was from Arimathaea: Mark 15:43
- He was an honorable man: Mark 15:43
- He was a counselor: Mark 15:43
- He was waiting for the Kingdom of God to come: Mark 15:43
- He was a bold man: Mark 15:43
- He was a permanent citizen of Jerusalem, as he had bought a tomb for his burial: Matthew 27:60
- He was a good and just man: Luke 24:50
- He was rich: Matthew 27:57
- He did not vote for Christ's death in the Sanhedrim: Luke 23:51
- He was a secret disciple, fearing his fellow-Jews: John 19:38)

- D. And that day was the preparation, as the Sabbath drew near.
- E. And the women also, which came with him from Galilee: TSG 343,345
 - 1. Followed after.
 - 2. Beheld the sepulcher and how His body was laid.
 - 3. Returned, and prepared spices and ointments.
 - 4. Rested on the Sabbath day according to the commandment.

Study questions on chapter 23:

1. Using verses 1-7, answer the following question regarding Christ's first appearance before Pilate:
 - Who led Jesus to Pilate? (1)
 - What accusations did they raise against Christ? (2)
 - What question did Pilate ask in verse 3 and how did Jesus respond?
 - What decision did Pilate reach? (4)
 - What was the response of the people to Pilate's decision? (5)
 - What question did Pilate ask in verse 6 and what was the answer?
 - In whose legal jurisdiction did Jesus belong? (7)
 - What did Pilate do as soon as He learned of the jurisdiction in which Jesus belonged? (7)
2. Using verses 7-12, describe Christ's appearance before Herod:
 - Where was Herod at the time? (7)
 - Why was Herod glad to see Jesus? (8)
 - What did Herod do and how did Jesus respond? (9)
 - What did the priests and scribes do? (10)
 - What did Herod and His soldiers do? (11)
 - To whom did Herod send Jesus next? (11)
3. What occurred as a result of Pilate sending Jesus to Herod? (12)
4. Who did Pilate call together in verse 13?
5. Using verses 14-25, answer the following questions concerning Christ's second appearance before Pilate:
 - Summarize Pilate's statement to the people in verse 14.
 - What did Pilate maintain? (14)
 - What did Pilate say was Herod's opinion of Jesus? (15)
 - What did Pilate propose to do and why? (16-17)
 - What was the crowd's response to Pilate's suggestion? (18)
 - Who did the crowd want released? Of what was this man guilty? (18-19)
 - Why was Pilate willing to release Jesus? (15,20)
 - What was the response of the crowd? (21)
 - What statement did Pilate make the third time, what question did he ask, and what suggestion did he make? (22)
 - What was the crowd's response? (23)
 - What did Pilate concede to do? (24)
 - Who did Pilate release to the people? (18 and 25)
6. Who was compelled to bear Christ's cross? (26)
7. Who was following the procession to Calvary and what were they doing? (27)
8. Using verses 28-31, answer the following questions regarding the Lord's statements to those who were following Him on the way to the cross.
 - How did He address the women? (28)
 - For whom did He tell them to refrain from weeping? (28)
 - For whom did He tell them to weep? (28)

-What prophetic word did Jesus give in verses 29-30?

-What statement did He make in verse 31 and what did it mean?

9. Who was crucified with Jesus? How are these men representative of all mankind? (32-33 and outline note III C 4)
10. Where was Christ crucified? (33)
11. What did Jesus pray in verse 34a?
12. What did the soldiers do in verse 34b?
13. Who was watching the crucifixion and what did they say? (35)
14. What did the soldiers say and do? (36-37)
15. What inscription was written on the cross of Jesus and in what languages was it written? (38)
16. What did one of the men crucified with Jesus do and say? (39)
17. What did the other man who was crucified with Jesus do and say? What rebuke did he give and what request did he make? (40-42)
18. How did Jesus respond to the repentant thief? (43)
19. What happened in the sixth hour? (44-45)
20. What were the last words of Jesus before His death? (46)
21. What happened when the centurion saw what was done? (47)
22. What happened when the people saw this sight? What did their actions seem to mean? (48)
23. Who else was standing nearby watching these events? (49)
24. Who came to request the body of Jesus? (52) What do you learn about this man in verses 50-51 and according to the outline notes in point IV?
25. What did this man do with Christ's body? (53)
26. What day was drawing near? (54)
27. What did the women do and what did they prepare to do? (55-56)
28. Review this chapter again and summarize the response of:
 - The women who were grieving for Jesus.
 - The crowd observing the crucifixion.
 - The rulers.
 - The soldiers
 - The centurion.
 - The two men on their crosses.
29. What did you learn in this chapter to apply to your life and ministry?

Luke 24

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.
2 And they found the stone rolled away from the sepulchre.
3 And they entered in, and found not the body of the Lord Jesus.
4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?
6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his words,
9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.
11 And their words seemed to them as idle tales, and they believed them not.
12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.
14 And they talked together of all these things which had happened.
15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.
16 But their eyes were holden that they should not know him.
17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass therein these days?
19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

Outline 24:

I. The resurrection of Jesus. (1-12)

A. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. TSG 347

(This was normally done on the day of death, but due to the late hour of Christ's death on the day before the Sabbath which commenced at sundown, they had to delay. No one was to work or touch a dead body during the Sabbath.)

B. And they found the stone rolled away from the sepulcher.

C. And they entered in and did not find the body of the Lord Jesus.

D. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, the angels said unto them: TSG 348

1. Why are you seeking the living among the dead?

2. He is not here, but He is risen.

3. Remember how He spoke unto you when He was yet in Galilee, saying, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

E. And they remembered His words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. TSG 349

1. It was Mary Magdalene, Joanna, Mary the mother of James, and other women that were with them which told these things unto the apostles.

2. And their words seemed to them as idle tales, and they did not believe them.

F. Then Peter arose and ran unto the sepulcher and, stooping down, he saw the linen clothes laid by themselves. And he departed, wondering in himself at that which was come to pass. TSG 350-351

II. The Emmaus Road experience. (13-29) TSG 357

A. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs (*around seven miles*). And they talked together of all these things which had happened.

B. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near and went with them. But their eyes were holden (*restrained*) that they should not know Him. (*They were so deep in despair and trying to reason things out that they did not even realize Jesus was walking with them. This sometimes happens to us spiritually in difficult times.*)

C. And He said unto them, "What manner of communications are these that

- you have one to another as you walk and are sad?
- D. And one of them, whose name was Cleopas, answering said unto Him, "Are you only a stranger in Jerusalem that you do not know the things which are come to pass therein these days?"
- E. And he said unto them, "What things?"
- F. And they said unto Him:
1. Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. *(Note that they used the past tense: "was".)*
 2. And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.
 3. But we trusted that it had been He which should have redeemed Israel: And beside all this, today is the third day since these things were done. *(They had trusted and been disappointed. We often are disappointed when we trust God for something and He doesn't move when and how we think that He should.)*
 4. Yes, and certain women also of our company made us astonished, which were early at the sepulcher. And when they did not find His body they came, saying that they had also seen a vision of angels which said that He was alive.
 5. And certain of them which were with us went to the sepulcher, and found it even so as the women had said: But they did not see Him.
- G. Then He said unto them:
1. Oh fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? *(The word "fools" as used here refers to people who are seeing things from a worldly perspective instead of with spiritual perception. Such people are fools because they do not make God's Word the basis for their beliefs.)*
 2. And beginning at Moses and all the prophets, Jesus expounded unto them in all the scriptures the things concerning Himself. *(This might be the first Bible survey class in recorded history! He not only shared the Scriptures, He explained them. You must give those you teach more than information. You must provide revelation, interpretation, and application.)*
 3. And they drew near unto the village where they were going, and He made as though He would have gone further.
 4. But they constrained Him, saying, "Abide with us: For it is toward evening, and the day is far spent." And He went in to tarry with them. *(He will abide with all who request Him to do so.)*
- III. Dinner with Jesus. (30-32)
- A. And it came to pass, that as He sat at meat with them He took bread and blessed it, and broke it, and gave to them.

- B. And their eyes were opened, and they knew Him, and He vanished out of their sight.
- C. And they said one to another, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?"
(*You cannot approach the revelation of God with human intellect. You must approach it with spiritual discernment: 1 Corinthians 2:14. Ask God to open your understanding and, through His Word, renew the fire of spiritual passion in your heart.*)
- IV. Return to Jerusalem. (33-35) TSG 358-359
 - A. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying, "The Lord is risen indeed, and has appeared to Simon."
 - B. And they told what things were done in the way, and how He was known of them in the breaking of bread.
- V. The appearance in Jerusalem. (36-43) TSG 360
 - A. And as they spoke, Jesus Himself stood in the midst of them, and said unto them, "Peace be unto you."
 - B. But they were terrified and afraid, and supposed that they had seen a spirit.
 - C. And He said unto them:
 1. Why are you troubled?
 2. Why do thoughts arise in your hearts?
 3. Behold my hands and my feet, that it is I myself.
 4. Handle me, and see.
 5. For a spirit does not have flesh and bones, as you see me have.
 - D. And when He had spoken this, He showed them His hands and His feet.
 - E. And while they yet believed not for joy and wondered (*because they thought it was just too good to be true*), He said unto them, "Do you have any meat?"
 1. And they gave Him a piece of a broiled fish and an honeycomb.
 2. And He took it, and ate it before them.

(*The combined accounts of the resurrection in the Gospels provide the following sequence of appearances:*

On the first day of the week:

- To the women who came to the tomb.*
- To Mary Magdalene.*
- To Peter.*
- To the two disciples on the Emmaus Road.*
- To ten of the disciples in the upper room--Thomas was absent.*

Later appearances:

- To the disciples with Thomas present.*
- To the disciples fishing.*

-To many others.
-At the ascension.)

- VI. A final charge. (44-49) TSG 364-365
- A. And He said unto them, "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."
 - B. Then He opened their understanding, that they might understand the scriptures. *(Your understanding will be opened when you realize that the entire Word of God is a revelation of Jesus Christ and the plan of redemption. Compare verses 27, 31, 32, and 45. Jesus opened the Word, opened their eyes, and opened their understanding. This should be your prayer whenever you study the Word.)*
 - C. And He said unto them:
 - 1. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.
 - 2. And you are witnesses of these things. *(God's method is men who have experienced and witnessed the redeeming power of the gospel. Christianity is not the idea of some philosopher. We are witnesses of the truth.)*
 - 3. And, behold, I send the promise of my Father upon you: But tarry in the city of Jerusalem until you be endued with power from on high.
- VII. The ascension of Jesus. (50-53) TSG 366
- A. And He led them out as far as to Bethany, and He lifted up His hands and blessed them.
 - B. And it came to pass, while He blessed them, that He was parted from them and carried up into heaven. *(In heaven, Jesus ministers as your advocate: 1 John 2:1; and as your High Priest: Hebrews 7:25).*
 - C. And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.

Study questions on chapter 24:

- 1. According to verse 1, what is the day, time, and place for the events in the opening of this chapter?
- 2. Who went to the tomb (see verses 55-56) and what did they find when they arrived there? (2)
- 3. What was missing from the tomb and how did the women respond to this? (2-3)
- 4. Who appeared to the women, what did they say to them, and how did the women respond? (5-6)
- 5. Of what did the angels remind the women and what was their response? (7-8)

6. What did the women do after leaving the sepulcher? (9)
7. Who were the women who reported this experience to the apostles. (10)
8. What happened when the women told the disciples about what they had seen and heard? (11)
9. Who went to the tomb next, what did he see, and what was his response? (12)
10. Using verses 13-32, answer the following questions:
 - To where were the two disciples going and how far was it from Jerusalem? (13)
 - What were the two disciples talking about? (14)
 - What happened as these men were reasoning together? (15)
 - What did the disciples fail to realize? (16)
 - What question did Jesus ask? (17)
 - What question did Jesus ask and who answered it? (18)
 - What question did Jesus ask in verse 19 a?
 - Summarize what the disciples explained to Christ. (19-24)
 - According to verse 21a, what had the disciples expected Jesus to do?
 - How many days had passed since these events occurred? (21b)
 - Summarize what the disciples said regarding the experiences at the tomb. (22-24)
 - What was Christ's response to this summary of events? What questions did He ask and what did He share with the men? (25-27)
 - What happened when they neared their destination? (27-29)
 - How did Jesus respond to the request made by the two disciples? (29b)
 - What happened during the meal that caused the disciples to recognize Jesus? (30-31)
 - What did Jesus do next? (32)
 - What did the disciples realize after Jesus departed? (33)
11. According to verse 33, where did the disciples go next? (33)
12. What were the disciples discussing? (34-35)
13. Who appeared in the disciples' midst, what did He say, and what was their response? (36-37)
14. What questions did Jesus ask in verse 38?
15. What confirmation of His identity did Jesus provide in verses 39-40?
16. What was the response of the disciples to this revelation? (41a)
17. What did Jesus ask for in verse 41, what did He receive in verse 42, and what did He do in verse 43? What did this prove?
18. Using verses 44-49, answer the following questions:
 - What had been fulfilled? (44)
 - What did Jesus enable the disciples to do? (45)
 - Summarize what Jesus said was written and fulfilled concerning Him. (46)
 - What was to be preached in the name of Jesus? (47)
 - Where were the disciples to start their ministry? (47b)
 - Of what were the disciples witnesses? (48)
 - Where and for what were the disciples to wait? (49)

19. Where did Jesus take His disciples and what happened there? (50-51)
20. What did the disciples do after Jesus departed? (52-53)
21. Review this chapter again and summarize what it reveals regarding the attributes of a resurrected body.
22. What did you learn in this chapter to apply to your life and ministry?

SUPPLEMENTAL STUDY ONE

Miscellaneous Studies

1. Luke, the author of this Gospel, also wrote the book of Acts, which is part of the *Legacy Bible Outline Series*. Luke was not one of the original disciples and therefore was not an eyewitness to these events, but he carefully researched and set in order this account of Christ's ministry under the inspiration of the Holy Spirit.
2. Study the life of Luke, the author of this book which bears his name. His story is recorded in the four Gospels and in the book of Acts. Luke was born of Greek parents. He was not a disciple of Jesus during Christ's earthly ministry, and may have been converted under the ministry of Paul (Acts 11:25-26). He was a physician (Colossians 4:14) and he was Paul's co-laborer on missionary journeys (Colossians 4:14; Philemon 24; 2 Timothy 4:11).
3. The work of the Holy Spirit is emphasized in Luke. See 1:15,35,41,67; 2:25-26; 3:22; 4:1,14,18; 10:21; 11:13; 12:10,12; 24:49.
4. Study the opposition raised against Jesus in the book of Luke. Make a chart and record who the raised the opposition, to whom they raised their objections, the subject of the objection, and the Lord's response.

Reference	Who Raised Opposition	To Whom	Subject	Response From Jesus
Luke 5:30-32				
Luke 5:33-39				
Luke 6:1-5				
Luke 6:6-11				

SUPPLEMENTAL STUDY TWO

Receiving Revelation Knowledge

Luke 1:26-47

In a confused and misdirected world, God promises revelation knowledge to His followers. This means He will reveal divine plans, wisdom, and knowledge in the circumstances of life: "*And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left*" (Isaiah 30:21).

When God reveals a plan, there are six stages through which you pass in the development of that revelation. These are evident in Luke 1:26-47 in the stages experienced by Mary when it was revealed to her that she was to become the mother of the Messiah, Jesus Christ. They are stages through which you will pass as you receive revelation knowledge of His plan for your life.

Stage One: Vexation

*And the angel came in unto her. . .and when she saw him, she was troubled at his saying and cast in her mind what manner of salutation this should be.
(Luke 1:28-29)*

When the angel first appeared to Mary, she was troubled or vexed in her spirit. Whenever God wants to give new guidance, you often experience vexation. He permits you to be troubled by the circumstances of life in order to gain your attention. Perhaps you are questioning perplexing circumstances around you. You have been troubled and not understood why certain things were happening in your life. God is trying to gain your attention. If you are happy and content in your present circumstances, you will often not seek Him for new direction. This is why He allows you to be troubled in this first stage of revelation.

Stage Two: Revelation

*And the angel said unto her, Fear not, Mary; for thou hast found favor with God.
And behold, thou shalt conceive in thy womb and bring forth a son and shalt call His name Jesus. (Luke 1:30-31)*

When God gains your attention through vexation, He will reveal His plan to you. This is the second stage of revelation:

Call upon me and I will answer thee, and shew thee great and mighty things which thou knowest not. (Jeremiah 33:3)

A troubled spirit caused Mary to focus her attention on God and then He revealed His plan. She was to be the mother of the Messiah, Jesus Christ.

Stage Three: Hesitation

Then said Mary unto the angel, How shall this be, seeing I know not a man? (Luke 1:34)

Mary hesitates to accept this great revelation. She questions, "How can this be?" When God reveals new direction for your life you are often overwhelmed. You may feel unqualified. You may feel it is too great a step of faith to take. You will think of rational reasons why the plan cannot work. You will hesitate and question God.

Two things happen in the stage of hesitation:

- You present your questions, reasons, and excuses.
- God answers these with details of His plan.

Some people hesitate longer than others. Some people spend years in the hesitation stage thinking up excuses and reasons why they cannot accept the revelation God has given. But if you do not eventually move on from hesitation you will never see the fulfillment of God's revelation.

Stage Four: Resignation

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. . . (Luke 1:38)

Mary moves quickly from hesitation to resignation to the plan of God. This means she resigns her will to God's plan. She gives up her own plans and desires and accepts God's new direction for her life.

Stage Five: Verification

And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord. (Luke 1:45)

In the verification stage, God verifies or confirms His plan. Mary becomes pregnant and the revelation is verified in her own body. If you resign your will to the revelation of God's plan, it will not be long until you receive verification of that plan.

Stage Six: Exaltation

And Mary said, My soul doth magnify the Lord. (Luke 1:46)

Mary rejoices in the plan of God! Read her complete exaltation of God in Luke 1:46-55. When you accept the plan of God for your life it will always bring true happiness and result in exaltation of God.

SUPPLEMENTAL STUDY THREE

A Strategic Plan For Ministry

Luke 4:16-21

Introduction: Many question: How do I find my ministry? What am I called to do?

We find the answer by looking at the example of ministry set by Jesus. Luke 4:16-21 provides a strategic plan for Christian ministry in the statement of purpose set forth by the Lord.

First: "The Spirit of the Lord is upon me." Jesus was fully equipped for ministry through the Spirit of the Lord, the Holy Spirit. It descended upon Him on the day of his baptism. The disciples were instructed to wait for power of the Holy Spirit (Acts 2). You must receive it too.

Second: "He has anointed me." His anointing was from God. Degrees are important. Education is important. Contacts are important, but your anointing must come from God, not a person or organization. There must be a supernatural anointing or you will eventually experience burn out. You must have a God-given passion for what you are doing. Jesus was totally and passionately dedicated to doing the will of the Father (Luke 4:34; John 6:38)

Third: "To preach the Gospel to the poor." His focus was on the poor. Most churches are trying to attract the affluent. The word "preach" means to proclaim, which does not necessarily refer to a ministry in the pulpit. You can proclaim the Gospel wherever and whenever. Note that Christ's call was to preach the Gospel--not experiences, church history, current events, etc. He went out where the poor were and ministered to the people. You cannot do this sitting in your comfortable church pews. Who are the poor?

- Those lost in sin.
- The homeless.
- Widows and orphans.
- The incarcerated.
- The needy.

Fourth: "He has sent me to heal the brokenhearted." As Jesus, you are to minister to those who are suffering, those who have experienced great loss, who are without hope, and experiencing great emotional pain.

Fifth: "He has sent me to preach deliverance to the captives." You are sent forth to minister deliverance to those who are in bondage to Satan: Drugs, alcohol, negative emotions, sexual sins, etc.

Sixth: "He has sent me to preach recovering of sight to the blind." You are to preach recovery of sight to the spiritually blind as well as addressing physical needs for healing.

Seventh: "He has sent me to set at liberty them that are bruised." The Greek word for "bruise" means to smite, shatter, and be broken by calamity. You are called to bring liberty to those who are in the bondage of brokenness.

Eighth: "He has sent me to preach the acceptable year of the Lord." The acceptable year of the Lord refers to the year of jubilee when slaves were set free and debts were dismissed. You are to preach that now is the acceptable time of the Lord to be released from the captivity of sin and shame. Today is the day of salvation!

Conclusion: These eight components are a strategic plan for ministry--your divine destiny--to be fulfilled within the parameters of your individual calling. Where you minister varies throughout your lifetime. The tools used for ministry vary and methods differ. But the strategic plan of ministry modeled by that of Jesus Christ should remain the same.

SUPPLEMENTAL STUDY FOUR

Sitting At The Feet Of Jesus

Luke 10:38-41

Text: *Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

At the feet of Jesus:

1. Your worries and troubles will vanish.
A Martha, Martha, thou art careful and troubled about many things @
Martha was worried. Mary was not. You can either be careful and troubled about many things, or else be focused on the Savior. It is your choice.
2. You will no longer have unanswered questions.
A Lord, dost thou not care that my sister hath left me to serve alone? @
Martha was questioning. Mary was not.
3. You will no longer look to human vessels for help.
Martha said: A...bid her therefore that she help me. @
Martha was looking to her sister for help, while the answer to every need was right there. Mary was focused on Jesus.
4. Your priorities will be set in order.
Jesus said...A one thing is needful... @
Martha missed it! Mary got it!

David said...

Psalm 27:4: One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

Jesus said to the rich young ruler:

Mark 10:21: Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Paul said:

Philippians 3:13-14 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

5. You will make wise choices.

"Mary has chosen that good part"

Your decisions determine your destiny. It was not that Martha was wrong and Mary was right, but that Mary made the better choice.

6. You will have divine security.

A that which shall not be taken away from her. @

Martha's investment of time and effort was temporary. Mary's investment was eternal.

7. You will experience deliverance.

Example: The Demoniac: Mark 5:1-25

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

8. You will find healing.

Jairus fell at His feet in behalf of his daughter, and she was healed (Mark 5:22-23).

9. Your family issues will be resolved.

The Syrophonician woman had done everything to help her daughter. She sat at the Lord's feet begging crumbs and got her miracle for her family (Mark 7:25-29).

Crumbs from Jesus are better than the most well-paid psychologist or family counselor.

10. You will no longer be troubled by the critics.

The woman who broke the ointment at Christ's feet was criticized by those who were present in the house. Jesus told them, *"Leave her alone."* Mary was criticized by Martha (and perhaps others), as it was the custom of women to serve the men. Mary defied society's traditions to worship the Lord. At His feet, you won't care what the critics say and God will defend you!

11. Everything will be under your feet!

All things are under His feet. As part of His body, the Body of Christ, all things are under your feet.

Psalm 8:6: ...thou hast put all things under his feet:

Ephesians 1:18-23: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And HATH PUT ALL THINGS UNDER HIS FEET, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.

Hebrews 2:8: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him...

What does it mean to sit at Jesus feet?

1. Making the Lord a priority.
-Other duties are pressing, but you give priority to sitting at His feet.
2. Listening to the Word:
-Mary sat at his feet listening to the Word.
-We listen to become doers, not just hearers.
3. Interceding for others:
-The Syrophenician woman and Jairus who fell at His feet in behalf of their children.
4. Worshiping the Lord:
-The woman who broke the Alabaster box.
-Sit at the feet of Jesus and give the best you have.
-Offer a sacrifice of praise.

Closing: Matthew 27:36 records that a group of people sat down and watched Jesus on the cross:

- They watched, but they did not really hear and understand His words.
- They did not ask for His forgiveness.
- They did not realize the significance of His declaration: AIt is finished...@
- They did not understand the significance of what was happened when His side was pierced and the blood and water poured forth.

You have the opportunity to sit at the feet of Jesus and experience these benefits. You have the opportunity to sit at the foot of the cross spiritually and let His saving, healing blood flow down over you.

SUPPLEMENTAL STUDY FIVE

The Horrors Of Hell

Luke 16:19-31

- I. The cast: A rich man and a poor, leprous beggar named Lazarus.
- II. What do we learn about the rich man?
 - A. He had nice clothes.
 - B. He was rich.
 - C. He lived in a nice house secured by gates.
 - D. He had good things to eat.
- III. What do we learn about Lazarus?
 - A. He was a beggar at the rich man's gates.
 - B. He ate crumbs.
 - C. He was a leper.
 - D. His sores were licked by the dogs.
- IV. Both died.
 - A. Lazarus went to paradise or Heaven.
 - B. The rich man died and went to Hell.(This parable refutes the theory of soul sleep after death.)

Hebrews 9:27:

And as it is appointed unto men once to die , but after this the judgment.

- V. A. What do we learn about Hell from this passage?
 - 1. It is a place of torment, as the rich man was in flames.
 - 2. You have your natural faculties: The rich man was seeing, talking, desiring mercy, feeling.
 - 3. There is a great gulf between Heaven and Hell.
 - 4. Your destiny is sealed--it is too late to change your mind.
- B. What do we learn about Hell from other passages:
 - 1. It was actually prepared for Satan and demons: Matthew 25:41.
 - 2. The fire is never quenched: Mark 9:43-48.
 - 3. There is no death there: Mark 9:43-48
 - 4. Those whose names were not in the book of life will be there for eternity: Revelation 20:12-15.
 - 5. The unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, liars will dwell there: Revelation 21:8.

Closing:

This parable confirms that:

- There is eternity after death.
- God does not send anyone to Hell. You choose to go there by your own decision to reject Christ or by your lack of decision for Jesus Christ. Your decision determines your destiny.
- There are no "do-overs" after death.
- There is a separation of the righteous and unrighteous after death.
- There is cognizant reasoning after death.
- There is either suffering or joy, depending on your eternal destination.

When Jesus was resurrected, Ephesians 4:8-10 indicated that He led captives out of captivity. Those who died before the cross were waiting until their sins could be dealt with once and for all by the death of Jesus before they could enter into God's presence. Believers who die now do not go to this intermediate state. They go immediately into the presence of the Lord: 2 Corinthians 5:8.

SUPPLEMENTAL STUDY SIX

Seizing Your Hour Of Opportunity

Luke 19:1-10

I. It was the hour of opportunity: Jesus entered and passed through Jericho.

Verse 1: And Jesus entered and passed through Jericho. @

A. There are times and seasons in the move of God: We don't want to miss these.
Ecclesiastes 3:1: To everything there is a season, and a time to every purpose under the heaven. (KJV)

Galatians 4:4-5: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (KJV)

B. Jesus enters into our midst and passes through. What happens while He is there depends upon us:

1. In some cases, His Word and His power is present to heal.
Luke 5:17: And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. (KJV)

2. In other cases, He cannot do as He desires because of unbelief. This happened in His own country:

Matthew 13:58

And he did not many mighty works there because of their unbelief. (KJV)

II. Zacchaeus may not have been an honest man or a religious man or a well-liked man, but he recognized the move of God and he had a burning desire to see Jesus.

There were two things that kept him from the Master: **Others and himself.**

Verse 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

A. **Others:** The press of those around him. People, popularity, position.

Galatians 5:7-8: Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. (KJV)

Examples:

1. Samson: Fell far short of what God had for him because of those around him.
2. King Saul: More concerned with the praise of the people than the approval of God.

B. **Himself:**

Zacchaeus was short.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

1. Have you fallen short. Are your plans, your sin, your failures, or wrong

- decisions keeping your from the Master?
2. We have all fallen short of God=s glory.
Romans 3:23: For all have sinned, and come short of the glory of God. (KJV)

III. Zacchaeus needed a tree to see his Savior. We need a tree also.

- A. God planted that sycamore tree long before Zacchaeus came alongBfor him.
- B. God planted the tree of Calvary for you.
Romans 15:12: And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the nations trust. (KJV)
- C. Jesus was called a Aroot@ and He died on a tree.
- D. God plants trees of opportunity and destiny, but we must avail ourselves of them
 1. We must avail ourselves of Calvary=s tree.
 2. We must avail ourselves of the other trees of opportunity God plants along our pathway of life.
 3. If we do so, we will see Him as He passes our way!

IV. In order to reach the tree of his destiny:

- A. Zacchaeus shed his dignity (pride). Verse 2.
And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.
He was a tax collector! He was a chief among the publicans. He was rich. He laid aside his wealth, position, education.
- B. Zacchaeus abandoned his sin.
 1. He had charged people more than they owed and pocketed it.
 2. If we say we have not sinned, we are living in deception:
I John 1:8-10: If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (KJV)
- C. Zacchaeus acted upon his desperationBI must see this man!
 1. He ran.
 2. He climbed.
 3. He did whatever necessary to get to the Master.

V. The Master=s response:

Verse 5: And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.

In the same way Jesus responded to Zacchaeus, He responds to you. Jesus responded with:

- A. Awareness: God is aware of where you are. If you are a believer suffering, or unsaved and lost in sin. Jesus knew that Zacchaeus was up in the tree. God knew where Adam and Eve were, even when He inquired, AWhere are you?@ He is simply wanting you to acknowledge where you areBin depression, discouragement, bondage, sin. Jesus saw him.
 - 1. Jesus sees you right where you are.
 - 2. He sees your desperation.
 - 3. As He said to Nathaniel, AI saw you while you were sitting under the sycamore tree.@
 - 4. How aware are you? How many needy people are "hiding in trees" while you walk by without looking up to address their need?
- B. Availability: When Jesus encountered Zacchaeus, he did not set an appointment to see him two weeks later. He made him a priority.
 - 1. Jesus was on his way to Jerusalem to give His life for the sins of the worldBthe most important mission in the history of the world. Yet, He took time to stop and minister to this man.
 - 2. What is so important in your life that you can=t take time to stop and minister to someone? God is always available for your need. How available are you for the needs of others?
 - 3. Jesus told Zacchaeus to make haste.
 - a. Don=t lag behind when God comes your way.
 - b. Don=t rationalize what He tells you to do. Don=t analyze it.
 - c. Don=t stay where you are, lamenting over your shortcomings.
 - 4. Jesus told him, AToday is the day: AThis day I=m coming to your house." Later on, Jesus said, AThis day salvation is come to your house.@
 - 5. This is your day for things to change! Don=t miss the move of God.
- C. Acceptance: Jesus did not wait for Zacchaeus to get cleaned up or get his life straightened out. He accepted him as he was. We must accept the lost as they are.
- D. Abiding: Jesus said He wanted to go to his house and abide with him.
 - 1. Jesus wants more than just a passing relationship with you.
 - 2. He wants to abide with you, to live in your "house"--your soul and spirit.

- VI. Zacchaeus >s response: Abandonment: Zacchaeus abandoned his old way of life. So must you. Old ways of living, thinking, operating, etc.
Verse 6: And he made haste, and came down, and received him joyfully.
- A. He obeyed. And made haste to do so!
 - B. He received Jesus.
 - 1. His salvation.
 - 2. His plan.
 - 3. His destiny.
 - C. He rejoiced: Because things were about to change in his life!
 - D. He made restitution:
Verses 8-10: And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost. (KJV)
 - 1. God turns you from a "taker" to a "giver".
 - 2. He turns you from a liar to a lover of truth.
- VII. The response of others around him:
- A. "They all" Bthere are always Athey all@ who would stand in your way.
 - B. They all murmured.
 - C. They all would not let Zacchaeus forget his past: "He is a sinner"!
 - D. They all were critical. Those without faith will always criticize those who walk by faith.

Closing:

And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

- I. This day is come to your house bringing:
 - A. Salvation.
 - B. Healing: Physical, mental, emotional, relational.
 - C. Deliverance: From demons, oppression, depression, habits, addictions.
- II. The tree that has been planted for your benefit is the "tree" of the cross of Calvary.
- III. Like Zacchaeus, this is your hour of opportunity. The next move is yours!
 Just as you are...
 - A. Run to the tree of Calvary.
 - B. Embrace it--climb it.
 - C. Prepare to be changed as Jesus passes by today.