



True Jesus Church

Luke



B I B L E S T U D Y G U I D E

Luke

TRUE JESUS CHURCH

Department of Literary Ministry

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Suggestions for Bible Study

Read Carefully

Observation is the most basic step in Bible study. Misinterpretation is often the result of careless reading. Only when we know what the passage says can we interpret what it means. Before each lesson, read the passage closely. Read it a few times until you become familiar with it. Observe words, phrases, paragraph structure, relationships, emphases, as well as anything that seems unusual. In doing so, you will discover things that you could never have if you read it casually.

Use A Pencil

Keep your pen or pencil busy by recording your observations and thoughts as you go through the passage. Mark key words and phrases. Take note of the relationship between words, phrases, sentences, and paragraphs. Jotting your observations down on paper helps you focus your mind on the Bible text and leaves a much deeper impression on your mind. Your notes will also become valuable reference material the next time you come back to the passage.

Study with Prayer

“No one knows the things of God except the Spirit of God” (1Co 2:11). The guidance of the Holy Spirit is key to understanding and being inspired by God’s word. Pray everyday and ask God to reveal to you the truth in his words. Whenever you come across a difficult passage, rely on the Holy Spirit by putting it in your prayer. Through your life of prayer, God will open your inner eyes to know his will and give you the strength to put it into practice.

Let the Word Speak to You

Bible study is not an intellectual exercise. Its aim is to change the reader in his thoughts, behavior, and lifestyle to conform to God’s will. The final goal of every Bible study is to apply God’s word in our lives. God reveals his will to the humble. So always approach the Bible with an attitude to be taught and corrected. When you are willing to let God’s word be a mirror to reflect your shortcomings and are determined to carry out his command, your Bible study will have achieved its intended purpose.

Using This Guide

Hands On Approach

This guide is not meant to be your coffee-table reading. Use it as a tool to make your study or discussion more effective. Make use of the spaces in the lessons to record your thoughts and observations.

Outline

One of the exercises under the section “observation” is to record an outline of the passage. Spend time to work on this important exercise because it helps you get the big picture of the entire passage as well as see the relationship between the parts. It also trains you to read the passage carefully and thoughtfully. Try to write the outline without copying the headings from your Bible. Each entry in the outline should accurately reflect the main idea of the paragraph.

Key Words

Key words are words that give meaning to the text or are related to the main idea. Key words are often repeated to mark emphasis. Key words tell you about who, what, when, where, why, or how. Since there are no right or wrong key words, your list may be different from the one provided at the end of the book.

Length of Lesson

Although the lessons are also designed for group Bible study, sometimes a lesson may be too long for a study session. If this happens, the Bible study leader who began the lesson should inform the next leader of where the passage was left off and the discussion results from the first study.

Thoughts on Questions

The end of this book contains suggested answers that serve as pointers when you need help. Since many of the questions do not have standard answers, use the answers provided only as reference. With these thoughts on questions as a starting point, you should be able to come up with more complete answers on your own.

Preparing for Group Bible Studies

Before leading a group Bible study, you should go through the lesson in advance to get a good understanding of the material. Then select questions based on the amount of time you have for discussion and the group’s size, makeup, level of biblical knowledge, etc. Try to also

design additional application questions that you think would suit the particular needs of the group.

The Inductive Method

The inductive approach is an effective way to study the Bible. It follows 3 basic steps: observation, interpretation, and application.

- 👁 **Observation**—*What did God say? How did he say it?* This type of questions helps you look at the Bible passage carefully and equips you for a sound interpretation.
- 🔑 **Interpretation**—*What does it mean?* When answering this type of questions, let the Bible interpret itself whenever possible. Look at the immediate context (the surrounding verses) as well as the broader context (the surrounding chapters and the whole Bible) to derive at the intended meaning. Also ask the Holy Spirit to enlighten your heart to know the spiritual things that God wants to convey to you.
- 👣 **Application**—*How can I put this into practice?* Application questions encourage you to think about what God is teaching you personally through your study. What are his commands? What shortcomings in you is he pointing out? What message of encouragement does he have for you today? It is in examining your relationship with God and acting out God’s word that the words of the Bible can truly come to life.

Because the order of the questions in this guide generally follows the order of the Bible text, we did not group the questions according to the 3 steps mentioned above. Instead, we have used symbols to identify the type of question. By helping you become acquainted with these 3 basic types of questions, we hope that you will acquire the ability to develop meaningful questions for future personal studies as well as group discussions.

Footnotes

Two numbers follow each quote, e.g. (4/134). The number before the slash refers to the reference source listed at the end of this book. The second number indicates the page where the quote is located in the reference source.

LIFE OF CHRIST SHOWING COVERAGE BY LUKE (Shaded Area)

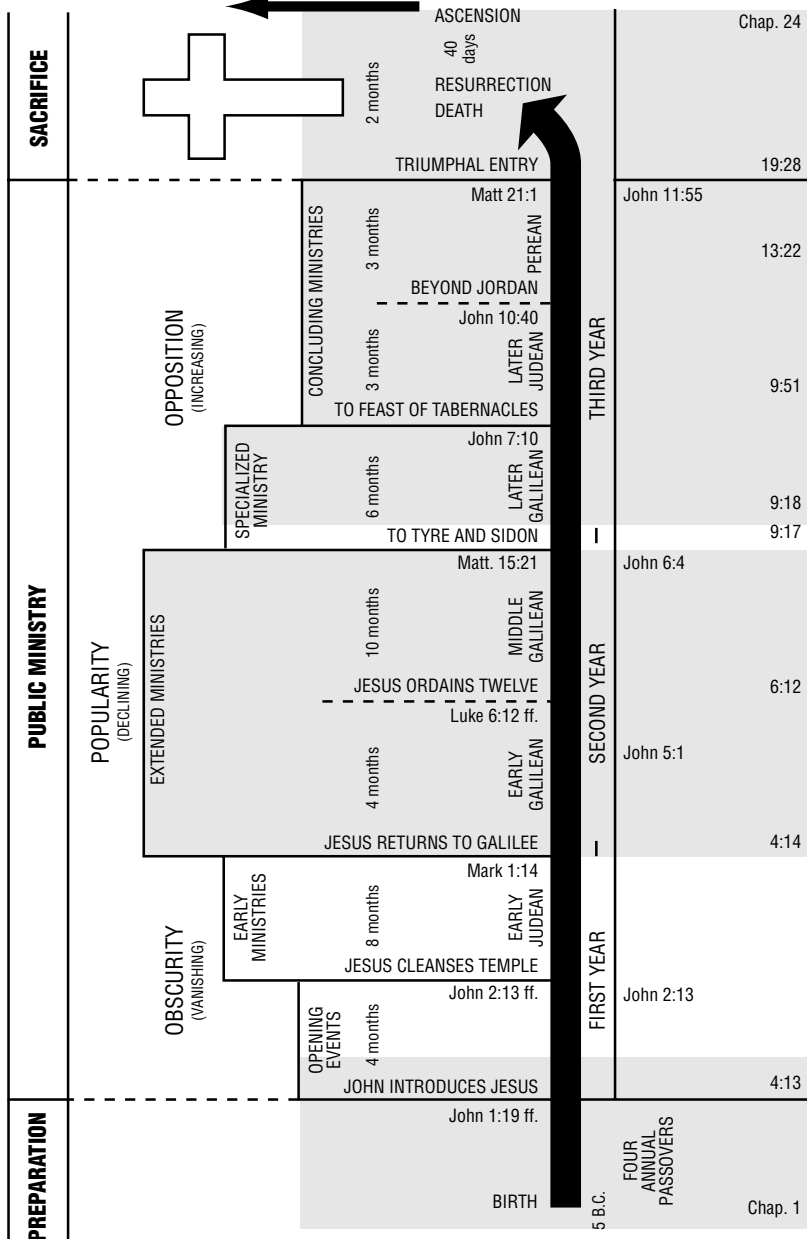


Chart A Life of Christ ^{2/13}



Map A Palestine in the time of Christ

1

Introduction to Luke

Jesus the Son of Man**Author**

The early church attributed the Gospel to Luke, who was also the author of Acts. Luke was a physician (Col 4:14) who traveled with Paul as his close companion on his missionary journeys (Phm 24; 2Tim 4:11). Colossians 4:10-11,14 seem to suggest that Luke was a Gentile because Paul mentions Luke's name apart from the list of his Jewish fellow workers.

Recipient

Luke states at the opening of the book that he is writing to Theophilus (1:3). It is likely that he also has a larger audience in mind, including the Gentiles and new Christian converts.

Date

Probably between A.D. 60-70.

Place

The place of writing is unknown. It may have been Caesarea or Rome.

Purpose/Occasion

Luke clearly states his purpose in his prologue to Theophilus: "to write to you an orderly account...that you may know the certainty of those things in which you were instructed" (Lk 1:3-4). By presenting an accurate and chronological account of the unique life of Jesus in the context of biblical history, Luke aims to demonstrate that the Lord Jesus Christ is the fulfillment of God's promise of salvation to his people. Furthermore, through Jesus Christ, God has also extended this grace of redemption to the Gentile world.

Unique Characteristics

Some of the unique features of this Gospel compared to the other Gospels include 1) a historian's approach, recording events in sequence and placing them in the larger context of world history; 2) a

superb literary style, marked by excellent narrative devices and a rich variation of styles; 3) a greater concern for the Gentiles and the social outcasts, such as women, the poor, tax collectors, and "sinners"; 4) the "prophecy-fulfillment" pattern showing that events took place to fulfill predictions spoken earlier.

Key Verses

"For the Son of Man has come to seek and to save that which was lost" (19:10).

"...The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people" (24:19).

Survey of Luke

To get a broad picture of Luke, read the entire book and record a heading for each of the section divisions in chart B.

The Gospel consists of 4 main sections:

1. Preparation (1:1-4:13): The birth narratives of John and Jesus; Jesus' early years; the ministry of John; the baptism and temptation of Jesus.
2. Galilean Ministry (4:14-9:50): Calling and choosing of disciples; the Great Sermon; healings and other miracles; the transfiguration.
3. Later Judean and Perea Ministries (9:51-19:27): This central section, marked by Jesus' steadfast determination to go to Jerusalem (9:51), is the largest division in the gospel and is in most part unique to Luke. Teachings and parables take up most of this section. While opposition grew, the Lord continued to extend his ministry to the lost and needy, and his call to repentance and discipleship became increasingly urgent.
4. Concluding Events in Jerusalem (19:28-24:53): Teachings at the temple; the Last Supper and prayer on the Mount of Olives; Jesus' betrayal, arrest, trial, death, burial, resurrection, and ascension.

Themes**Jesus as the Christ**

The birth narratives make it clear that Jesus is the Son of God (1:35) and the Redeemer of Israel (1:32-33, 68-75; 2:25-38). Both John's and

Jesus' ministries attest to Jesus' messiahship. Luke's recordings of Jesus' Galilean ministry eventually lead up to Peter's affirmation that Jesus is "The Christ of God" (9:20). Unique to Luke is the mention and recording of Jesus' ascension (9:51; 24:51), which later serves as an important basis for the Christological theme of Acts (e.g. Acts 1:9-11; 2:32-33; 5:30-31; 7:55-56).

Salvation

The Lord's own words sum up the purpose and nature of his earthly ministry: "for the Son of Man has come to seek and to save that which was lost" (19:10). Salvation is not for the Jews only but for all who are lost in sin. The birth of Jesus Christ is a good tidings to all people (2:10). Contrary to the social and religious values of the people, who esteemed the wealthy and prominent and believed that only Jews were worthy of salvation, the Lord reached out to the despised and "sinners" regardless of their ethnic background (e.g. 6:20-21; 7:12-15, 37-50; 10:29-37; 15:1-32; 19:1-10; 23:39-43).

Purpose, Prophecy, and Fulfillment

A keyword in Luke is "must" (2:49; 4:43; 9:22; 13:33; 17:25; 22:37; 24:7, 26, 44-47). The Scriptures must be fulfilled through Jesus, and Jesus, in turn, must carry out God's salvation plan. This sense of destiny was the driving force behind the Lord's ministry, and it compelled him to set out resolutely to Jerusalem, where he would suffer for the redemption of God's people.

Messianic promises were fulfilled in Jesus (6:16-21; 24:25-26; Acts 3:18). Predictions of the suffering of the Son of Man are shown as having been fulfilled (9:22, 44; 18:32-33; 24:6-8, 44), and Jesus' sayings are sometimes immediately followed by narratives in which the sayings are fulfilled (4:16-30; 7:29-50). Such prophecy-fulfillment pattern is a clear indication that Jesus was the Prophet sent by God and the Anointed of God (c.f. Deut 18:15, 18-19; Acts 3:22-26).

Holy Spirit

Luke mentions the work of the Holy Spirit more than Matthew and Mark combined (see 1:15, 35, 41, 67; 2:25-27; 3:22; 4:1, 14, 18; 10:21; 24:49). By attributing the development of events to the power of the Holy Spirit, the Gospel demonstrates that the ministries of John and Jesus were the fulfillment of divine will.

Joy and Praise

A sense of joy is prominent in Luke. Joy and praise surrounded the birth of Christ (1:47-55; 2:10, 13-14). The Lord and his disciples rejoiced (10:17-21). The people rejoiced and glorified God when seeing the power of God through Jesus (7:16; 13:17; 18:43; 19:37-38). The three parables of chapter 15 are parables of joy. The disciples returned to Jerusalem with joy after witnessing the Lord's ascension (24:52-53).

Prayer

The frequent recordings of Luke emphasizes the Lord's humanity. Jesus prayed at key moments in his life: at his baptism (3:21), before choosing the twelve (6:12), on the Mountain of Transfiguration (9:29), and before breathing his last on the cross (23:46). He also often withdrew from the multitudes to pray (5:16; 9:18; 11:1). He prayed for Peter (22:32) and commanded the disciples to watch and pray (21:36; 22:40). He also taught believers about the importance of and the right attitude in prayer (11:5-13; 18:1-14).

Modern Relevance

Luke's original objective, "that you may know the certainty of those things in which you were instructed" also serves the needs of present-day Christians. By studying the orderly account of the things that were fulfilled through Jesus (1:1), we may see the Lord Jesus through the eyes of first witnesses. The Gospel of Luke, along with the other Gospels, confirms our belief that God's redemptive plan has been fulfilled in history. Our faith today is not merely built on the teachings of men about salvation but on the real and historical person Jesus Christ, who lived among men, died on the cross, resurrected and ascended before his followers.

Luke's portrayal of Jesus as the Son of Man also gives us assurance that Christ, who once shared our humanity, is able to sympathize with our weaknesses (c.f. Heb 4:15). His examples of prayer and obedience to God's will teach us to submit to God in all things and seek his guidance and power. His encompassing kindness and love reminds us to reach out to the lost and needy in our ministry today. All in all, the presentation of Jesus as the perfect man provides us, his disciples, a model for imitation and a basis for our belief that he is truly the Savior of all men.

1:1-4	Judea and Galilee	Mainly Peculiar to Luke
1:5-56		
1:57-2:20		
2:21-52		
3:1-4:13	Galilee	Miracles Abound
4:14-6:16		
6:17-49		
7:1-9:17		
9:18-50	Judea and Perea (to Jerusalem)	About 60% Peculiar to Luke
9:51-56		
9:57-62		
10:1-24		
10:25-37		
10:38-42		
11:1-13		
11:14-54		
12:1-59		
13:1-35		
14:1-14		
14:15-24		
14:25-35		
15:1-32		
16:1-18		
16:19-31		
17:1-10		
17:11-19:27	Jerusalem	Final Teachings and Sacrifice
19:28-44		
19:45-20:47		
21:1-4		
21:5-38		
22:1-23:56		
24:1-53		

Chart B Survey of Luke

2

The Angel's Announcements

The Basics

Setting

Luke begins the Gospel with a formal introduction in the style of the historical works in Greek literature. The narrative in this section consists of two parallel accounts—the announcement of John’s coming and the announcement of Jesus’ coming. These two separate announcements lead up to the meeting of Mary and Elizabeth and finally to the climactic song of Mary.

Key Verse

“And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS” (1:31).

Did You Know...?

- Herod, the king of Judea** (1:5): Herod the Great reigned 37-4 B.C., and his kingdom included Samaria, Galilee, much of Perea and Coele-Syria.^{5/1535}
- The “division” (v.8; cf. v.5) was one of twenty-four groups of priests divided by families and structured after the pattern of 1 Chronicles 23 and 24...Each of the twenty-four divisions served in the temple for one week, twice a year, as well as at the major festivals (J. Jeremias, *Jerusalem in the time of Jesus* [London: SCM, 1969], pp. 198-207). an individual priest, however, could offer the incense at the daily sacrifice only once in his lifetime (v.9), since there were so many priests.^{3/826}
- Elijah** (1:17): The OT prophet who turned the hearts of the Israelites back to God (1Kgs 18:2-40). The prophet Malachi prophesied that Elijah would come before the day of the Lord (Mal 4:5,6). The angel’s words to Zacharias clearly alluded to this prophecy.
- Nazareth** (1:26): Nazareth means “sanctified.” It is a small, obscure town atop a hill (Lk 4:29~30) in the southern part of the

region of Galilee. It was Jesus' hometown where he grew up (Mt 2:23). However, it was never mentioned in the Old Testament.

5. **Betrothed** (1:27): The pledge to be married was legally binding. Only a divorce writ could break it, and infidelity at that stage was considered adultery (cf. Deut 22:23-24; Moore, *Judaism*, 2:121-22). The marriage itself took place when the groom (already called "husband," 1:19) ceremoniously took the bride home. ^{3/74}
6. **"Jesus"** (1:31) is the Greek form of the Hebrew name "Joshua," which means "The Lord is salvation."
7. For Mary to visit Elizabeth, she had to travel 80-100 miles (130-160 km) over the hill country from Nazareth to a city of Judah. It probably took her 3 to 4 days to arrive.
8. Mary's song of praise in 46-55 is known as the Magnificat because in the Latin Vulgate translation the hymn begins with the word *Magnificat*, which means "glorifies."


Observation

Outline

- _____ (1:1-4)
- _____ (1:5-25)
- _____ (1:26-38)
- _____ (1:39-45)
- _____ (1:46-56)

Key Words/Phrases

General Analysis


1. Pick out places in this passage that either mention about joy or convey a feeling of great joy. 


Segment Analysis

1:1-4

1. What does the introduction of this Gospel tell us about

- 1a. Its recipient? 


- 1b. The manner in which it is written? 


- 1c. Its purpose? 


1:5-25

- 1a. What was Zacharias' and Elizabeth's family background? 


- 1b. What was their lifestyle like? 


2. Zacharias and Elizabeth could not have a child even though they were both upright before God. Do you sometimes feel that God is letting you down despite your devotion to Him? What lessons can you learn from this story? 

- 3a. Where did the story in this narrative take place? 


3b. What was the occasion? 


3c. How was this occasion the height of Zacharias' career as priest?





3d. Why is this setting and occasion significant for the announcement of John's birth? 


4. What did the angel Gabriel prophesy about


4a. What John would be? 


4b. John's mission? 

5a. Explain John's mission. 


5b. How is our mission today similar to John's? 

6a. How did Zacharias show his unbelief? 

6b. Zacharias did not believe that God answered his prayer (cf. 13). What does his doubt tell you about his prayers? 


6c. Have you prayed for something for a long time, but God doesn't seem to answer? What can we learn from this story about our prayers? 


1:26-38



7. Where was Mary's hometown? 

8a. How did the angel Gabriel greet Mary? 

8b. What was Mary's response? 

9. Explain Gabriel's prediction about Jesus (32-33). 

10. How can Gabriel's words in 37 help you in your life? 

11a. If you were Mary and you were told that you would be with child even though you are a virgin, how would you accept this announcement?  

11b. Study Mary's three stages of responses to the angel's words. What can we learn from her in our attitude toward God's word?







12c. How are Mary's words in 38 a beautiful model for us in our relationship with God? 

1:39-56

13a. What led Mary to visit her relative Elizabeth with such haste?






13b. How was Mary's meeting with Elizabeth a highlight in the narrative?  


13c. How did it reinforce Mary's faith?  

14a. How is Mary's song the climax to this part of Luke's story?

14b. List the themes in the song.

14c. How is this song an encouragement to you? 

15. Consider Mary's social status and spiritual qualities. What does this tell us about the way God chooses people to be His instruments?  

16. What does Mary's song teach us about the way we should respond to God's work in our lives? 

3

Luke 1:57-2:20

Luke 1:57-2:20

The Births of John and Jesus

The Basics

Setting

The angel's announcements, studied in the previous lesson, are now fulfilled. As we will see in this and the next lesson, Luke uses the same parallel structure to present the births of John and Jesus, the words of praise that follow their births, and their maturing years. But now Luke places more emphasis on the birth of Jesus Christ by giving a more detailed account of the events surrounding His birth.

Key Verse

"Then the angel said to them, 'Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord' (2:10-11).

Did You Know...?

1. The song of Zacharias (1:68-79) is called the Benedictus, derived from the first word *Benedictus* ("Blessed") in the Latin Vulgate translation.
2. **Horn** (1:69): a common OT metaphor for power because of the great strength of the horned animals of the Near East.^{3/840}
3. **Caesar Augustus** (2:1): The first and (according to many) greatest Roman emperor (31 B.C.-A.D.14). Having replaced the republic with an imperial form of government, he expanded the empire to include the entire Mediterranean world, established the famed *Pax Romana* ("Roman Peace") and ushered in the golden age of Roman literature and architecture. Augustus (which means "exalted") was a title voted to him by the Roman senate in 27 B.C.^{5/1538}
4. **Quirinius** (2:2): This official was possibly in office for two terms, first 6-4 B.C. and then A.D. 6-9. A census is associated with each term. This is the first; Ac 5:37 refers to the second.^{5/1538}

5. The hymn of praise by the angels in 2:14 is known as Gloria in Excelsis Deo ("Glory to God in the Highest"), a name derived from the first words of the Latin Vulgate translation.

Observation

Outline




- _____ (1:57-66)
- _____ (1:67-79)
- _____ (1:80)
- _____ (2:1-7)
- _____ (2:8-20)

Key Words/Phrases

- _____
- _____
- _____


Segment Analysis

1:57-66

1. What is the origin and meaning of circumcision? 
- _____
- _____
2. Note the precise timing of the miracle in 64. What kind of impact did the miracle have
- 2a. on Zacharias? 
- _____
- _____
- 2b. on the people? 
- _____
- _____

2c. How did this miracle accomplish God's purpose?

1:67-79

3. Who is the main subject of Zacharias' song? 

4. Explain John's mission according to the song.

5. Explain the meaning of salvation based on these verses in Zacharias' song:  


5a. 71



5b. 74-75


5c. 77


5d. 78-79

1:80


6a. What does it mean that John became strong in spirit? 

6b. What was John's life like in the deserts? (cf. Mk 1:6)  

6c. Why do you think John lived in the deserts? 


6d. What lessons can we learn from John's life? 


2:1-7

7. How did the census accomplish God's plan? (cf. Mic 5:2) 


8. What can we learn about our Savior from His birth in a manger? 

2:8-20


9. Why do you think God chose to announce the good tidings to the shepherds? 



10. What kind of peace does Christ bring to those on whom God's favor rests? (14) 

11a. How did the shepherds respond to the angel's announcement? 

11b. What did they do after visiting Jesus in Bethlehem? 

11c. What lessons can we learn from the shepherds? 

12. What can we learn from Mary's reaction (19; cf 1:29; 2:51)? 

13. Why shouldn't we celebrate the birthday of Christ?  

4

Presentation at the Temple and Maturing Years

The Basics

Setting

Just as the birth narrative began in the temple, it now concludes in the temple. The events that took place and the words spoken about the child Jesus clearly point out that He is the Savior whom Israel had been waiting for. The passages we have studied thus far are mostly unique to Luke. In a way that is characteristic of Luke, the stories carefully depict the individuals who played a part in the narratives, including their character, words, feelings, and interactions.

Key Verse

“For my eyes have seen Your salvation Which You have prepared before the face of all peoples, A light to bring revelation to the Gentiles, And the glory of Your people Israel” (2:30-32).

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

Did You Know...?

1. **Days of her purification** (2:22): According to Jewish law a woman became ceremonially unclean on the birth of a child. On the eighth day the child was circumcised (cf. 1:59; Gen 17:12), after which the mother was unclean an additional thirty-three days—sixty-six if the child was female (Lev 12:1-5).^{3/848}
2. The hymn of Simeon (2:29-32) is known as Nunc Dimittis, from the first words of the Latin version, meaning “Now dismiss.”
3. **Feast of Passover** (2:41): The law commanded that all adult males should attend the three major annual feasts in Jerusalem—Passover, Pentecost, and Tabernacles. Doing so was not possible for many because of the distance, but most tried to attend the Passover.

- 4. **Twelve years old** (2:42): With puberty, a boy became a “son of the covenant.”^{3/851} At age 12 boys began preparing to take their places in the religious community the following year.^{5/1540}

Observation

Outline

- _____ (2:21-39)
- _____ (21)
- _____ (22-24)
- _____ (25-35)
- _____ (36-38)
- _____ (40)
- _____ (2:40-52)

Key Words/Phrases

- _____
- _____
- _____
- _____

Segment Analysis

2:21-39

- 1. What does verse 24 imply about the financial status of Joseph and Mary (cf. Lev 12:7-8)?
- _____
- _____
- _____
- 2. How is the narrative of the presentation of Jesus significant?
- _____
- _____
- _____
- 3. Describe Simeon and his role in the narrative.
- _____
- _____

- 4. What do Simeon’s words in 31 and 32 tell us about the gospel?


- 5. Explain Simeon’s words to Mary (34-35).


- 6. Describe Anna and her role in the narrative.



- 7. Why were Simeon and Anna an important part of the narrative?


2:40-51

- 8. Based on the descriptions of Jesus’ growth (40 and 52), what characterize a sound and well-rounded growth?

9. What significance does this story have? 

10a. What did Jesus mean when He said, “Did you not know that I must be about My Father’s business?”? 

10b. How can we imitate the Lord Jesus and “be about my Father’s business” (also translated as “in my Father’s house”)?  

11. Jesus returned to Nazareth with His parents and was subject to them, even though He had told them that He must be about His Father’s business. What can we learn here about our responsibilities toward God and toward our family? 

The Basics

Setting

As in the previous two chapters, John once again came on the scene first. His mission was to prepare the way for the Lord Jesus and introduce to the people about “One mightier than I.” John was the messenger of God whom the OT prophets spoke about (Isa 40:3-5; Mal 3:1; 4:5-6). Since he was the forerunner, the clear implication is that Jesus, who came after John, would be the Messiah.

Key Verse

“And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire” (3:9).

“John answered, saying to all, ‘I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire’” (3:16).

Did You Know...?

1. **Annas and Caiaphas** (3:2): Annas was high priest from A.D. 6 until he was deposed by the Roman official Gratus in 15. He was followed by his son Eleazar, his son-in-law Caiaphas and then four more sons. Even though Rome had replaced Annas, the Jews continued to recognize his authority (see Jn 18:13; Ac 4:6); so Luke included his name as well as that of the Roman appointee, Caiaphas.^{5/1541}
2. **Tunic** (3:11): undergarment worn under the longer robe.
3. **Tax collectors** (3:12): Jewish agents who collected tax for the Roman government. They often collected more than they paid the Romans and were therefore despised by the Jews.
4. **The soldiers** (3:14): [They] were probably not Roman but Jewish, assigned to internal affairs. The very nature of their work gave them opportunity to commit the sins specified.^{3/856}

- 5. **Winnowing fork** (3:17): The grain is tossed in the air with a “winnowing fork.” The lighter and heavier elements are thus separated, the heavier grain falling on the “threshing floor.” The “chaff,” which is not the true grain, is burned up and the wheat stored in the barn.^{3/857}
- 6. **Concerning Herodias** (3:19): Herod Antipas divorced his former wife to marry Herodias, the wife of his brother Herod Philip.

Observation

Outline

_____ (3:1-6)
 _____ (3:7-14)
 _____ (3:15-20)

Key Words/Phrases

Segment Analysis

3:1-6

- 1a. When did John begin his ministry?

- 1b. Where did he carry out his ministry?

- 2. Explain the meaning and significance of the statement, “the word of God came to John.”

- 3a. What was the message of John’s ministry?

- 3b. What is the difference between John’s baptism and that of the apostles? (Acts 2:38, 19:4-5)

- 4. According to the prophecy of Isaiah, what is the purpose of John’s ministry?

3:7-14

- 5a. Why did John call the multitudes “brood of vipers”?


- 5b. What does “the wrath to come” refer to?


- 6. What does true repentance involve?



- 7a. Explain the meaning of the phrase, “we have Abraham as our father.” Why would someone say these words?

- 7b. According to John, what is wrong with such mentality?

- 8a. What would God do with those who do not bear the fruits of repentance?

8b. What message do the words, "And even now the ax is laid to the root of the trees" convey? 

8c. What fruits of repentance do you need to bear in your life today? 


9. How would John's instructions to each of the following groups apply to our lives today? Give some examples.  


9a. To the people (11)


9b. To the tax collectors (13)

9c. To the soldiers (14)

3:15~20

10. How will Jesus Christ baptize with the Holy Spirit and fire? 

11. Explain the analogy of the winnowing fan, the gathering of the wheat, and the burning of the chaff. 

12. How did John's Ministry end? 

Final Thoughts

13. What lessons have you learned from John's life and ministry? 

6

Luke 3:21-4:13

The Baptism, Genealogy, and Temptations of Jesus

The Basics

Setting

After completing his ministry, John was put in prison by Herod. Luke makes a clear shift from John’s ministry to that of Jesus by mentioning John’s imprisonment before Jesus’ baptism. Although John was a key figure in the baptism of Jesus, Luke does not mention John at all. The narrative now focuses on Jesus. He comes on the scene as a man who was baptized with all the people, who had a genealogy, and who went through temptations. But He was more than a human being. In these opening accounts of Jesus’ ministry, we see Him as the perfect man who was also the Son of God.

Key Verse

“And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, ‘You are My beloved Son; in You I am well pleased’” (3:22).

“Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness” (4:1).



Observation

Outline

- _____ (3:21-22)
- _____ (3:23-38)
- _____ (4:1-13)

Key Words/Phrases

General Analysis

1. How does each of the 3 sections in this passage demonstrate both Jesus’ humanity and deity?  


1a. His baptism


1b. His genealogy

1c. His temptation


Segment Analysis



3:21-22

1. What is the purpose of Jesus’ baptism? Did He also need to repent? 


2. Why is it significant that Jesus also was baptized while all the people were baptized? 


3a. What events took place while Jesus prayed? 

3b. What is the meaning of these events? 

4. How can we be God's beloved children?  


3:23-38


5. Compare and contrast this genealogy with the one recorded in Matthew. 

6. What is the purpose for the inclusion of Jesus' genealogy? 



4:1-13


7a. Under what circumstance was Jesus tempted? 


7b. What does this teach us? 



8. Jesus was led by the Holy Spirit into the wilderness. Why must Jesus go through temptations? 


9a. What traps was the devil laying down with each of his temptations?  


9b. What are the common characteristics of temptations?  




9c. How are these three temptations similar to temptations we face today? 



10. Explain each of Jesus' responses to the devil's temptations. 

11. All the earthly authority and glory have been delivered to Satan, and he gives it to whomever he wishes (6). What does this fact teach you?  

12a. What was the difference between Satan’s and Jesus’ use of the Scripture? 

12b. What does this teach us about our attitude toward God’s word? 

13. Learning from the example of Jesus, what enables us to overcome temptations?   

14. “Now when the devil had ended every temptation, he departed from Him until an opportune time.” What does this suggest, and what can we learn from this?  

The Basics

Setting

Jesus triumphed over Satan during the temptations that lasted forty days. Then He returned to Galilee, where He grew up, and began His public ministry. He taught in the synagogues from city to city and healed their sick. People were all amazed at His authority. But despite the great impact of His words and works on the people, Jesus already began to encounter intense rejection from the very start.

Key Verse

“But He said to them, ‘I must preach the kingdom of God to the other cities also, because for this purpose I have been sent’” (4:43).

Did You Know...?

1. **Synagogues** (4:15): (Hellenistic Gk. *sunagōgē*, “gathering of people,” “a congregation,” “a place of prayer,” Acts 16:13)... As only a small proportion of the people could become proficient in the study of the law under the scribes, and as it was desirable that all should have at least an elementary acquaintance therewith, the custom grew up in postexilic times of reading the Scriptures in the synagogue on the Sabbath day.^{7/1229}
2. **The year of the Lord’s favor** (4:19): Not a calendar year, but the period when salvation would be proclaimed—the Messianic age. The quotation from Isa 61:1-2 alludes to the Year of Jubilee (Lev 25:8-55), when once every 50 years slaves were freed, debts were canceled and ancestral property was returned to the original family.^{5/1545}
3. **Sat down** (4:20): it was customary to stand while reading Scripture (v. 16) but to sit while teaching (see Mt 5:1; 26:55; Jn 8:2; Ac 16:13).^{5/1545}

- 4. **Capernaum** (4:23,31) is one of the territories assigned to the tribes of Zebulun and Naphtali. It is located at the northern end of the Sea of Galilee.
- 5. **Sidon** (4:26): One of the oldest Phoenician cities, situated along the Mediterranean.
- 6. **When the sun was setting** (4:40): The Sabbath (v. 31) was over at sundown (about 6:00 P.M.). Until then, according to the tradition of the elders, Jews could not travel more than about two-thirds of a mile or carry a burden. Only after sundown could they carry the sick to Jesus, and their eagerness is seen in the fact that they set out while the sun was still setting.^{5/1545-1546}

Observation

Outline

- _____ (4:14-30)
- _____ (4:31-41)
- _____ (31-37)
- _____ (38-39)
- _____ (40-41)
- _____ (4:42-44)

Key Words/Phrases

- _____
- _____
- _____

General Analysis


- 1. Observe all the references to the effect of Jesus' words and preaching.
- _____
- _____
- _____
- _____


- 2. How was the messianic prophecy of Deut 18:18 fulfilled in Jesus in this narrative?
- _____
- _____
- _____


Segment Analysis

4:14-30



- 1. What was the people's initial response to Jesus' message?
- _____
- _____
- 2a. Based on the words of Isaiah (18-19), explain the effect of Jesus' ministry as well as our preaching.
- _____
- _____
- _____
- 2b. How have you experienced these effects of the gospel in your life?
- _____
- _____
- _____
- 2c. What enables the preacher of the gospel to bring out the effect of the gospel?
- _____
- _____
- _____
- 3. What was the people's reaction after Jesus spoke from Isaiah's prophecy? Why did they react this way?
- _____
- _____
- _____


4a. If Jesus knew that the people of His own town would reject Him, why did He still preach to them? 

4b. What lesson can we learn here for our preaching? 


5a. What was Jesus saying through the proverb in 23? 


5b. What is the point of Jesus' words in 25-27? 

5c. What was the people's reaction to these words, and why did they react this way? What does this tell us about them?  


6. What miracle happened then? 

4:31-37



7. What kind of authority did Jesus' words have that astonished the people? (32) 



8a. How did Jesus heal the demon-possessed man? 



8b. How does this story relate to the messianic prophecy in the previous section (18-19)?  


8c. What was the people's reaction and the resulting effect of the healing? 

4:38-41



9. Verse 38 mentions an important role Simon's family played. What was it? What does this teach us?  


10. What did Simon's mother-in-law do after receiving healing? What can we learn from her?  

11. How did Jesus heal the multitude? Is there something we can learn from His action?  


12. Why do you think the people waited until sunset to bring the sick to Jesus? 

4:42-44

13a. What did Jesus do after the healings? Why?  

13b. How do you withdraw yourself in the midst of your busy schedule? 

14a. Why did the people try to keep Jesus from leaving them? 

14b. What is the significance of the words in 43? What can we learn about the priority of Jesus' ministry? 

8

Early Galilean Ministry (2)

The Basics

Setting

In the previous lesson, we studied the Lord's ministry to the multitudes of Galilee in general. In this passage, the Gospel focuses on the Lord's interactions with individuals and the results of His deeds. Through each of the three miracles, Jesus displayed His compassion for the people as well as His divine authority.

Key Verse

"But that you may know that the Son of Man has power on earth to forgive sins' -He said to the man who was paralyzed, 'I say to you, arise, take up your bed, and go to your house'" (5:24).

Did You Know...?

1. **Lake of Gennesaret** (5:1): Sea of Galilee.
2. **Pharisees** (5:17): The Pharisees...were a legalistic and separatistic group who strictly, but often hypocritically, kept the law of Moses and the unwritten "tradition of the elders" (15:2).
^{5/1445} They were held in high regard by the people.
3. **Teachers of the law** (5:17): The Jewish scholars of the day, professionally trained in the development, teaching and application of OT law. Their authority was strictly human and traditional.^{5/1442}

Observation

Outline

(5:1-11)

(5:12-16)



(5:17-26)


Key Words/Phrases


Segment Analysis


5:1-11

1. What factors led to the bountiful catch of fish? 



2. How are Peter's words in verse 5 significant?  


3a. Explain Peter's reaction in verse 8. 


3b. How was this a turning point for Peter? 

3c. Have you ever felt the same as Peter did in the Lord's presence? Recall the experience and how it changed you. 



4. What does it mean to catch men? 


5a. What did the disciples do when they followed Jesus? Why is this important?  



6a. The story teaches us about the making of a disciple. Record the entire process that transformed the disciples into followers of Christ? 


6b. How are you following the Lord Jesus today? What areas can you improve on so you can become a better disciple? 


5:12-16


7a. Observe the man's actions and words. What do they tell us about him?  



7b. What can we learn from the words, "if You are willing" when we come to the Lord with our requests? 


8a. How did Jesus heal the man? Why is this remarkable?  

8b. What can we learn here from the Lord Jesus? 




9. Why did Jesus charge the man to tell no one about the healing? (cf. Mk 1:45) 



10. What was the purpose of Jesus' instructions in 14? 



11a. Compare and contrast 15 and 16. Why did Jesus not grasp the opportunity to preach to and heal the multitudes?  


11b. What is the role of prayer in your life and ministry? 

5:17-26


12. What can we learn from the men who brought the paralyzed man to Jesus?   

13. What can we learn from the statement, "He saw their faith" (20)?  

14. What divine power did Jesus demonstrate in 22?  

15. Why did Jesus forgive the man's sin instead of simply healing him right away? 

16a. What is the point of Jesus' question in 23? 

16b. How does the healing show that Jesus had power to forgive sins? 

Early Galilean Ministry (3)

The Basics

Setting

In the previous passage, we noticed that Jesus' ministry had begun to draw the attention of the religious leaders (5:17). This lesson examines the controversies that took place. The scribes and Pharisees first directed their complaints at the disciples, and eventually at Jesus Himself. In the final controversy, Jesus initiated an action that challenged the beliefs of His accusers. Through each incident, their resistance continued to build up until they finally plotted against Him.

Key Verse

"I have not come to call the righteous, but sinners, to repentance" (5:32).

"And He said to them, 'The Son of Man is also Lord of the Sabbath'" (6:5).

Did You Know...?

1. **Levi** (5:27) is another name for Matthew (Mt 9:9).
2. **Showbread/consecrated bread** (6:4): lit. 'bread of the face', *i.e.* bread set before the face or presence of God (Ex. xxv. 30, xxxv. 13, xxxix. 36, etc.)... The showbread consisted of twelve baked cakes, made of fine flour, each containing two-tenths of an ephah... These were set in two rows, six to a row (*ma^vreket*, Lv. xxiv. 6).^{4/1183}

Observation


Outline



- _____ (5:27-32)
 _____ (5:33-39)
 _____ (6:1-11)

Key Words/Phrases

Segment Analysis


5:27-32

- 1a. Why is it remarkable that Jesus chose Levi to be a disciple? 

- 1b. What does this tell us about the nature of God's calling?  

- 2a. Levi seemed to respond to the Lord's calling without effort. But suppose you were Levi, what would it take for you to take such a momentous step in your life? What obstacles may hinder you from following the Lord?

- 2b. What can you learn from Levi's experience about discipleship? 

- 3a. Why did the scribes and the Pharisees complain? 

3b. In what ways do we sometimes think and act like the scribes and the Pharisees in this story? 🗝️

4a. Who are the righteous and those who are well? 🗝️

4b. Who are the sinners and the sick? 🗝️

4c. What is the irony in Jesus' statement? 🗝️

4d. What do Jesus' words teach us about how to receive God's grace? 🗝️

5:33-39

5. What is the point of the question about fasting (33)? 🗝️

6. Explain the analogy in 34-35. 🗝️

7. What is the purpose of fasting? How had the scribes and Pharisees misunderstood the purpose? 🗝️

8a. What do the new garment and new wine refer to? What are the old garment and old wineskin? 🗝️


8b. Why are they incompatible? What is the meaning of this parable? 🗝️


8c. Explain verse 39. 🗝️

6:1-5

9. By defending what the disciples did, was Jesus abolishing God's command to keep the Sabbath? 🗝️

10. What point did Jesus illustrate by citing the story of David? 🗝️


11. What does it mean that the Son of Man is also Lord of the Sabbath? 

12. What lesson can we learn here about the spirit of observing God's commandment? 


6:6-11


13a. Were the Pharisees genuinely interested in keeping God's command? What was their reason for watching Jesus closely?



13b. We may sometimes also watch other people closely the way the Pharisees watched Jesus. What does this reveal about ourselves? How should we correct this attitude? 

14a. How did Jesus' question in verse 9 point out the mistake of the scribes and Pharisees? 

14b. Why did Jesus look around at them all after asking them the question? (10) 

15. Why were the scribes and Pharisees filled with rage? 

Middle Galilean Ministry (1)

_____ (43-45)

_____ (46-49)

The Basics

Setting

This section marks Jesus' first extended teaching, also known as the Sermon on the Plain (see 6:17). This may be the same as the Sermon on the Mount in Matthew, except that Matthew and Luke selected and presented different parts of the sermon. As a prelude to the sermon, Luke sets the stage with the account of choosing the Twelve and healing the great multitude. Typical of Luke's emphasis on prayer, he did not fail to first note that Jesus continued all night in prayer to God before all these events.

Key Verse

"And the whole multitude sought to touch Him, for power went out from Him and healed them all" (6:19).

"Therefore be merciful, just as your Father also is merciful" (6:36).

"But why do you call Me 'Lord, Lord,' and do not do the things which I say?" (6:46).

Observation

Outline

_____ (6:12-16)

_____ (6:17-49)

_____ (17-19)

_____ (20-23)

_____ (24-26)

_____ (27-36)

_____ (37-42)

Key Words/Phrases

Segment Analysis

6:12-16

- 1. Although the passage does not state the purpose of Jesus' prayer, looking at the whole context, what are some possible reasons that He "went out to the mountain to pray, and continued all night in prayer to God"? 🔑

- 2a. Go through the names of the apostles and see how much you know about each of them. 👁

- 2b. Why is it remarkable that Matthew and Simon the Zealot became members of this select group? 🔑

3. Why do you think Jesus chose a group of apostles out of all his disciples? 🔑

6:17-19

4. Why did the great multitude come to Jesus? 👁

5. What is emphasized here about Jesus' healing? 👁

6. Who were the primary audience of Jesus' sermon? Who were the larger audience? 👁

6:20-26

7. How does Jesus' message on blessings and woes compare with popular values? 🔑 🦶

8a. Who are the poor, the hungry, and those who weep? 🔑

8b. Explain how such people are blessed (Take note of the varying tenses in 20 and 21). 👁 🔑

8c. Who are the rich and those who are full? 🔑

9. According to 22-23 and 26, what is the difference between a true believer and a false believer? 👁 🔑 🦶

6:27-36



10. How do the teachings in this paragraph relate to the previous paragraph? 👁 🔑


11. According to these teachings, how does Christian love transcend the love in this world? 🔑 🦶



12. Do you find it difficult to love your enemy? What principle has the Lord offered here that can help you overcome this difficulty? 🦶


6:37-42


13. How does the command to give (38) relate to verse 37 and the previous paragraph? 👁 🔑

14. On what governing principle are the commands in 37 and 38 based?  



15. What is the point of the parable in 39-40? 


16a. What makes a person judgmental?  


16b. Have you been critical of someone lately? Based on what you have learned in this paragraph, state in your own words why you should no longer pass judgment on this person. 

17. Think of ways that can help us see the plank in our own eyes. 



6:43-45



18. What do the fruit and the tree refer to?  



19. How does the parable of the tree and its fruit relate to the teachings in 37-42?  


20. What kind of fruit are you bearing? 

6:46-49

21. When you call Jesus "Lord," what does it mean to you?  

22a. Based on your own experience, how is putting the Lord's words into practice like laying a solid foundation?  

22b. On the contrary, why would a person fall under trials if he does not put Christ's words into practice?  

23. The house without a foundation may look identical to the house on the rock, and it takes much less effort to build. What lesson can you learn from this analogy? 

24. Where are you building your house today? 

The Basics

Setting

Jesus had concluded His sayings and began to go from one place after another to carry out His ministry. In this lesson, we see Jesus meeting the needs of various individuals and grasping every opportunity to teach the people important truths. Typical of this Gospel, Luke focuses on Jesus' interest in people. At the same time, he also takes note of the different responses to the Lord's words and deeds.

Key Verse

"Jesus answered and said to them, 'Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. And blessed is he who is not offended because of Me'" (7:22-23).

Did You Know...?

- Elders of the Jews** (7:3): highly respected Jews of the community, though not necessarily rulers of the synagogue.^{5/1551}
- Denarii** (7:41): A denarius was worth about a day's wage.

Observation

Outline

- _____ (7:1-10)
- _____ (7:11-17)
- _____ (7:18-35)
- _____ (7:36-50)



Key Words/Phrases


Segment Analysis

7:1-10

- 1a. On what basis did the elders beg for Jesus' help? 

- 1b. How is this different from the approach of the centurion? 



2. In what ways did the centurion show his great faith?  



3. Explain the centurion's words in verse 8. 


4. How did Jesus heal the servant? What does this demonstrate about Jesus? (cf. Mt 8:13)  

5. What is significant about Jesus' comment in verse 9? 

7:11-17

6. Record what it is about this miracle that moves you.  


7. How is this miracle different from, and in a way greater than, the other miracles we have read thus far?  



8. What impact did this miracle have on the people? 



7:18-35


9. Where was John at this time? (cf. 3:19-20)


10. Why do you think John began to have questions about whom Jesus was? 

11. What was the point of Jesus' response in 22? (cf. Isa 35:5-6; 61:1) 


12. Explain 23. How does this apply to us?  

13. How can we regain our faith in Christ when harsh circumstances make us question His love and power?  


14. What did Jesus mean by "he who is least in the kingdom of God is greater than he"? 



15. Explain the reactions of the two groups of people in 29 and 30. 



16. What does the parable in 32 illustrate? 

17. Explain verse 35 according to its context. 



7:36-50




18a. Luke records the woman's actions in detail. According to Jesus, what motivated her actions? 

18b. In contrast to the woman, what do we know about Simon the Pharisee from his thoughts (39) and inaction (44-47)?  

19. What important teaching can you learn from Jesus' parable in 41-42 about what motivates us to love the Lord?  

20. What does the woman's action teach us about how we should love the Lord?   

21. Why were the woman's sins forgiven? Does 47 teach that she was forgiven on the basis of her love for the Lord?  

22. Jesus said to the woman "Your faith has saved you." What can we learn from this story about the meaning of faith?   

Hearing and Doing the Word of God

The Basics

Setting

Chapter 8 begins with noting the followers of Jesus. This special mention suggests that what is to follow serves the special purpose of preparing the disciples for the ministry. In this lesson, we will study how Jesus' parable of the sower not only called the people in general to respond to God's word, it also taught the disciples, who were to be the future missionaries, what to expect when witnessing for the Lord.

Key Verse

"But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience" (8:15).

Observation

Outline

- _____ (8:1-3)
- _____ (8:4-15)
- _____ (4-8)
- _____ (9-10)
- _____ (11-15)
- _____ (8:16-18)
- _____ (8:19-21)


Key Words/Phrases



General Analysis

- 1. Read through the passage of this lesson and record briefly what is taught about the word of God.



Segment Analysis



8:1-3


- 1. Who were Jesus' traveling companions? 

- 2. What is remarkable about these followers?  


8:4-15


- 3. What is the teaching behind the words, "He who has ears to hear, let him hear"?  

- 4. What is the purpose of parables (10)?  



- 5. What are the "mysteries of the kingdom of God"? 



- 6a. What does the seed refer to? 


- 6b. What does the soil refer to? 



- 7. According to Jesus, what is the purpose of sowing seed? 

- 8. What is the point of this parable? 

- 9. How should your faith take root? (cf. 13).  

- 10. How do the cares, riches, and pleasures of life "choke" a person's heart?  

- 10b. What can you do to remove the "thorns" in your heart? 

11. Explain how we can achieve the following and be like the good soil?  

11a. Hear the word with a noble and good heart



11b. Bear fruit with patience



12. What is the evidence that indicates what kind of soil we have?




8:16-18

13a. What does the light in 16 refer to? 

13b. What does this light reveal?  

14. Explain the meaning of verse 18. Why must we “take heed how we hear”?  

8:19-21

15. Why are the hearers and doers of God’s word the mother and brothers of Jesus? What does this mean? 

13

Manifestation of Christ's Power

Luke 8:22-56

The Basics

Setting

The first part of the disciples training course involved oral instructions through which the disciples understood the effect of God's word based on man's attitude toward the message. Today's passage focuses on the second part of the special training—experiencing and witnessing Christ's power. In the four recorded miracles that we will be studying in this lesson, the disciples came into close encounter with the Lord's great power and gained a further knowledge of Christ. When studying these miracles, also pay special attention to the role of faith as a necessary response to God's grace.

Key Verse

"But He said to them, 'Where is your faith?' And they were afraid, and marveled, saying to one another, 'Who can this be? For He commands even the winds and water, and they obey Him!'" (8:25).

Did You Know...?

- Windstorm** (8:23): The position of the lake in the Jordan rift below sea level with the high mountains to the E and W creates a natural condition for storms. The cool air masses from the mountain heights rush down the steep slopes with great force causing violent eruptions of the lake. Such tempests are not infrequent and are extremely dangerous to small craft. ^{6, vol. 2/646}
- Country of the Gadarenes** (8:26): The region around the city of Gadara, six miles southeast of the Sea of Galilee. Mark and Luke identify the region by the capital city Gerasa, located about 35 miles southeast of the Sea. ^{5/1454}
- Abyss** (8:31): The word has a long history and varied meanings ranging from the idea of primeval chaos to the abode and prison of evil beings. ^{3/913}

- Ruler of the synagogue** (8:41): The ruler was responsible for conducting services, selecting participants and maintaining order. ^{5/1555} As the synagogue ruler, Jairus was prominent in his community.

Observation

Outline

- _____ (8:22-25)
- _____ (8:26-39)
- _____ (8:40-56)

Key Words/Phrases

- _____
- _____
- _____
- _____



General Analysis

- In the four miracles of this chapter, what domains or forces did Jesus exercise his power over?

- _____
- _____

Segment Analysis

8:22-25

- What lessons did the Lord teach the disciples through this miracle?  

- _____
- _____
- _____

2. When a “storm” suddenly strikes your life and put you in jeopardy, how do you exercise your faith? 🦶

8:26-39

3. Record the wretched condition of the demon-possessed man. 👁

4. In your life, have you ever been through a similar experience in which you were set free by Jesus’ transforming power? Record your experience. 🦶

5a. What was the response of the pig farmers and the multitude? 👁

5b. Why did they ask Jesus to depart from them? 👁 🔑

6. What do Jesus’ words to the man (39) teach us about how to be the Lord’s witness? 🦶

8:40-56

7a. Contrast the pressing of the multitude and the touch of the woman. Why did Jesus’ power go to only the woman? 🔑

7b. Today, are you part of the crowd that throng and press the Lord, or have you actually touched Him? In other words, do you only appear to be following the Lord closely, or do you experience His power in your life? How can you experience Him personally? 🦶

8. Why did Jesus insist that the woman identify herself? What lesson can we learn from this? 🔑 🦶

9a. Consider Jairus’ desperation (41). In the course of the event, how was Jairus’ faith tested? 👁 🔑

9b. How did Jesus strengthen his faith? 👁

10. Have you been in a situation where the Lord delivered you out of a hopeless situation? How did this experience test and strengthen your faith? 🦶

14

Luke 9:1-50

Sending out the Twelve, Later Galilean Ministry

The Basics

Setting

The previous two lessons were about Jesus training the disciples through words and deeds. In the passage we will be studying in this lesson, the training now becomes more and more focused. He also let the disciples participate in His work while teaching them lessons on discipleship. The aim is to let the disciples truly recognize Christ's mission and identity, as well as their own roles in the ministry.

Key Verse

“He said to them, ‘But who do you say that I am?’ Peter answered and said, ‘The Christ of God’” (9:20).

“And a voice came out of the cloud, saying, ‘This is My beloved Son. Hear Him!’” (9:35).

Did You Know...?

1. **“Shake off the very dust from your feet”** (9:5): With this symbolic gesture, the disciples would show that they had no part in the sins of those who rejected the gospel.
2. **Herod the tetrarch** (9:7) bore the distinctive name of Antipas. He was Herod's younger son by Malthace, and inherited the Galileean and Perea portions of his father's kingdom...He was the ablest of Herod's sons, and like his father was a great builder; the city of Tiberias on the Lake of Galilee was built by him (AD 22) and named in honor of the Emperor Tiberius. He married the daughter of the Nabataean king Aretas IV (q.v.), but divorced her in order to marry Herodias (q.v.), the wife of his half-brother Herod Philip.^{4/522}
3. **Bethsaida** (9:10) was on the northeast shore of the Sea of Galilee. Philip the tetrarch rebuilt Bethsaida and named it “julias,” after Julia, daughter of Caesar Augustus.^{5/1458}

4. **The Christ** (9:20), or “the Messiah” in Hebrew, means “the Anointed One.”



Observation

Outline

- _____ (9:1-6)
- _____ (9:7-9)
- _____ (9:10-17)
- _____ (9:18-27)
- _____ (18-20)
- _____ (21-22)
- _____ (23-27)
- _____ (28-36)
- _____ (9:37-45)
- _____ (9:46-50)

Key Words/Phrases

General Analysis


1. What kind of training did the disciples receive in each of these events?  
- 1a. Being sent out (1-6)

1b. Feeding the five thousand (11-17)


1c. The Transfiguration (28-36)

Segment Analysis



9:1-6

1. What was the twofold ministry that the Lord commissioned the disciples? 



2. How did Jesus equip the apostles? What can we learn from this about our ministry?  


3. Why do you think the apostles were instructed not to take anything for the journey? 



9:7-9

4. How does this paragraph relate to the context of the entire passage?  



9:10-17


5. Observe the interaction between Jesus and the disciples in this story. What role did Jesus want them to play?  


6. What is the significance behind Jesus' actions in verse 16? 


7. Compare the five loaves of bread and two fish with the twelve baskets of leftover fragments. What can we learn here about God's provision in our ministry?  



9:18-27

8a. Compare Jesus' two questions in 18 and 20. Why did Jesus make this distinction?  

8b. Do you truly know who Jesus is? Why do you follow Him? 

9. What is the meaning of "the Christ of God"? 

10. Why did Jesus command them not to tell anyone about His identity? 

11. Explain these terms about discipleship and apply them to your walk with the Lord:  

11a. "Deny himself"


11b. "Take up his cross daily"

11c. "Follow me"


11d. Saving and losing life



12a. What type of followers of Christ are ashamed of Him and His words? 



12b. Have you ever been ashamed of Christ and His words? How so?


13. What was Jesus referring to in 27? 


9:28-36

14. What was the significance of the appearance of Moses and Elijah? 


15. What was the subject of Jesus' conversation with Moses and Elijah? Why?  


16. Why were Peter's words in 33 inappropriate?  

17. Explain the significance of the voice in 35. 




18. What was the purpose of the Transfiguration? 

9:37-45



19. What did Jesus mean by what He said in 41? 


20. Why did Jesus predict His suffering to His disciples again while the people were all amazed at the miracle? 

9:46-50

21. According to the Lord's words, how can we become "the least"?   

22a. What was John's reasoning for forbidding someone else to cast out demons in Jesus' name? 

22b. According to Jesus, what was wrong with such mentality?  

23. How are the lessons in this section important to our ministry? 

Going to Jerusalem

The Basics

Setting

The Lord's ministry now enters a new phase. Jesus, knowing God's purpose and timing, set out resolutely to accomplish His mission. Much of the material in this section, also known as the great travel narrative, is unique to Luke. Although Jesus would still travel back and forth through various regions, it is clear that He was moving toward Jerusalem. In this travel narrative, the teachings of Christ will become more dominant as He expounded the truths of God's kingdom, instructed the disciples, and warned the complacent.

Key Verse

"Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem" (9:51).

Did You Know...?

1. **Village of the Samaritans** (9:52): Samaritans were particularly hostile to Jews who were on their way to observe religious festivals in Jerusalem. It was at least a three-day journey from Galilee to Jerusalem through Samaria, and Samaritans refused overnight shelter for the pilgrims. Because of this antipathy, Jews traveling between Galilee and Jerusalem frequently went on the east side of the Jordan River.^{5/1558}
2. The probable site of Korazin (10:13) along with that of Bethsaida is near Capernaum, at the north end of the Sea of Galilee, where Jesus concentrated his ministry.^{3/938}

Observation

Outline

- _____ (9:51-56)
- _____ (9:57-62)

_____ (10:1-24)

_____ (1-16)




_____ (17-20)

_____ (21-24)



Key Words/Phrases




Segment Analysis

9:51-56




1. Why did Jesus determine to go to Jerusalem? What can we learn from the Lord regarding our attitude toward God's will?   

2. Why did the Samaritans not welcome Jesus? 

3. What was the mentality of James and John?  

4. What can we learn from Jesus' attitude toward people's rejection?   

9:57-62


5. Based on each of the responses Jesus gave to the three men, explain what following Jesus involves.   



5a. Verse 58



5b. Verse 60



5c. Verse 62

10:1-16


6a. What was the purpose of appointing the seventy? 


6b. Why did the Lord send them out two by two? What lesson can we learn from this?  

7. Why must we always remind ourselves that "the harvest truly is great, but the laborers are few"?  




8. Observe that the Lord commanded the disciples to pray (2) and to go (3). What can we learn from this about our ministry?  





9. In your life, how are you a laborer in God’s great harvest? 

10. How would the disciples be “as lambs among wolves”? 


11. Why must the disciples travel light (4)? Why should they not greet anyone on the road? 



12. What do verses 7-8 teach us about the attitude and lifestyle of an evangelist?   


10:17-20

11. Why should we rejoice over our eternal life instead of rejoicing over having authority over our enemy?  

10:21-24

12. Who are the wise and prudent? Who are the babes? 

13. What do 21 and 22 teach about divine revelation?  

14. In verse 24, what did the disciples see and hear? 

Teachings on Love, Priority, and Prayer

The Basics

Setting

This study focuses on three of the Lord’s teachings, two of which involved the use of parables. Although each took place in quite a different setting, the truths in these teachings all served as important lessons for the disciples.

Key Verse

“So which of these three do you think was neighbor to him who fell among the thieves?’ And he said, ‘He who showed mercy on him.’ Then Jesus said to him, ‘Go and do likewise” (10:36-37).

“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!” (11:13).

Did You Know...?

1. **Jerusalem to Jericho** (10:30): A distance of 17 miles and a descent from about 2,500 feet above sea level to about 800 feet below seal level. The road ran through rocky, desert country, which provided places for robbers to waylay defenseless travelers.^{5/1560}
2. **Two denarii** (10:35): Two day’s wages, which would keep a man up to two months in an inn.^{5/1560}
3. **A village** (10:38): Bethany (cf. Jn 11:1), about two miles from Jerusalem.

Observation



Outline



- _____ (10:25-37)
- _____ (10:38-42)
- _____ (11:1-13)
- _____ (11:1-4)
- _____ (11:5-13)


Key Words/Phrases



Segment Analysis

10:25-37



1. According to the Lord, how can we inherit eternal life?  



2. What is the intention of the lawyer’s question in 29?  

- 3a. Why do you think Jesus used a priest and a Levite as characters in the story? 


3b. In contrast, why did He use a Samaritan man to illustrate a good neighbor?  




4. Describe the love of the Samaritan. What can you learn from Him about loving others?  




5. How does this parable answer the lawyer's question in 29 and correct his mentality? Compare the meaning of "neighbor" in 29 and 36.  


6. What does Jesus' definition of a good neighbor teach you about whom you should love?  

10:38-42

7. How were Martha and Mary different? 



8. What was wrong with Martha's service? Have you been through the same experience in your service?   

9. What "good part" has Mary chosen? Apply this to your relationship with the Lord.   

10. Compare "many things" (41) and "one thing" (42). Why is that in worrying and being troubled about many things, Martha forgot about the one thing? What lesson can we gather from this? 

11:1-4

11. What led the disciple to ask the Lord to teach them to pray? 

12. What can you learn from the Lord's prayer about  

12a. Our relationship with God?



12b. God's rightful place in our lives?

12c. Our daily bread?


12d. Forgiveness?



12e. Temptation and the evil one?



12f. Praying for all men (cf. 1Tim 2:1)?




13. What do you usually pray for? What can you learn from the Lord's prayer about your priorities in prayer?  

11:5-13

14. How is prayer like "asking," "seeking," and "knocking"? What attitude is involved? 

15. How do verses 11-13 motivate our prayers? Do you have such motivation in your prayers?  

16. What does the Lord teach about receiving the Holy Spirit?  

17. Based on the Lord's teachings on prayer, what makes an effective prayer?   

17

Oppositions and Admonitions

The Basics

Setting

This passage is the most extended recording so far of oppositions to Jesus and His works. The occasion for the first part of the passage was Jesus' driving out a demon (14-36). The second part took place while Jesus dined at a Pharisee's house (37-54). In each case, Jesus confronted those who accused Him or questioned His conduct and revealed the inner motives of their hearts. Through His strong admonitions, Jesus challenged them and made them come face to face with their own callousness and wickedness.

Key Verse

"But if I cast out demons with the finger of God, surely the kingdom of God has come upon you" (11:20).

Did You Know...?

1. **Beelzebub** (11:15): Satan, the ruler of demons.
2. **The queen of the South** (11:31): The queen of Sheba (cf. 1Kgs 10:1-10).
3. The washing before meals (11:38) refers to the ceremonial cleansing mandated by the tradition of the elders (Mk 7:3)
4. **Graves which are not seen** (11:44): The Jews whitewashed their tombs so that no one would accidentally touch them and be defiled (cf. Nu 19:16; Mt 23:27).^{5/1563}
5. **From the blood of Abel to the blood of Zechariah** (11:51): Abel was the first Old Testament martyr (Gen 4:8). Zacharias was the last martyr (2 Chron. 24:20-22) in the Hebrew Bible, where Chronicles appears last in the list of books.^{2/69}

Observation

Outline

_____ (11:14-28)
 _____ (14-26)
 _____ (27-28)
 _____ (11:29-32)
 _____ (11:33-36)
 _____ (11:37-54)

Key Words/Phrases


Segment Analysis

11:14-28



1. What were the three different responses to Jesus' healing of the mute?
2. According to the Lord, why was it absurd to claim that He cast out demons by Beelzebub?



3. What do the Lord's words in 20 teach us about the significance of Jesus' miraculous power?
 4. What is the point of the analogy in 21-23?
 - 5a. What does the illustration in 24-26 refer to? How does it relate to 23? (cf. Mt 12:43-45).
 - 5b. How can we avoid the fate of the demon-possessed man in the illustration? (See also 27-28)
- 11:29-32**
6. Why did the people ask for a sign? Why did Jesus not comply with their demand? (cf. 16)
 - 7a. How was Jonah a sign?

7b. How was the Son of Man likewise a sign? 




8. Explain why the queen of the South and the Ninevites will condemn the evil generation. 


11:33-36

9. What do the light and the eye refer to? How can we make our eye good?  


10. How does this paragraph relate to 29-32?  



11:37-54


11. What does the Lord teach about true cleanliness in 39-41?   


12a. What do the actions of the Pharisees, as described in 42-43, tell us about them?  


12b. In what ways do we sometimes act like the Pharisees? 

13a. What do the unseen graves refer to (44) ? 

13b. How could our hypocrisy “defile” those around us the way unseen graves defiled those who walked over them?  

14a. What might have motivated the people to build the tombs of the prophets? 

14b. Why would the blood of all the prophets be required of that generation? 

15. Explain the charge in the sixth woe (52). 

18

Luke 12:1-34

Warning and Encouragements

Luke 12:1-34

(12:13-21)

(12:22-34)

The Basics

Setting

The previous chapter ends with the vehement response of the scribes and Pharisees to the Lord's rebuke. This hostile situation leads to Jesus' teachings in this chapter. He warned the disciples and prepared them for further oppositions. In the second part of this lesson, in response to a man's request for Jesus to act as an arbitrator, the Lord spoke about material and spiritual wealth, teaching the crowd and the disciples about having the right priorities in life.

Key Verse

"But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!" (12:5).

"And He said to them, 'Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses'" (12:15).

"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom" (12:32).

Did You Know...?

1. **Divide the inheritance** (12:13): The people often consulted rabbis on ethical or legal matters.

Observation


Outline


- _____ (12:1-12)
- _____ (1-3)
- _____ (4-7)
- _____ (8-12)



Key Words/Phrases


Segment Analysis


12:1-12


1. What is hypocrisy (cf. 11:39-44)? 



2. How is hypocrisy like leaven? 

3. Why must the disciples beware of the hypocrisy of the Pharisees?  

- 4a. What is the point of verses 2-3? 

- 4b. How should we conduct ourselves, knowing that nothing can be concealed? 


- 5a. Why should we fear God instead of men? 


5b. Why do we often fear men more than we fear God?  

6. How should we fear God?  

7. What reason does the Lord give in 6-11 for why we need not fear?







8. Have you been in a situation where you felt ashamed to confess Christ's name? 


9a. What does it mean to blaspheme against the Holy Spirit? (cf. Mt 12:22-32; Mk 3:22-30). 



9b. Why is blasphemy against the Holy Spirit more serious than speaking against the Son of Man? 



12:13-21

10. According to this passage, what is the meaning of covetousness (15)?  




11a. How does the Lord's teaching in 15 contradict the views of many people today?  



11b. How should this teaching redirect your life-goals? 


12. Why was the rich man in the parable a fool?  

13. What can you do with your life now in order to be "rich toward God"?  


12:22-34


14. What does 23 teach us about our priorities?   

15a. List the reasons, according to this paragraph, why we need not worry.  

15b. In short, what does it take for us to be worry-free? (cf. 28) 




16. Are you worried or anxious about anything in your life right now? Apply this passage to your situation. 

17. Explain the meaning of 32. 

18. How should we seek God's kingdom? According to this paragraph, what is a concrete way to seek God's kingdom? 



19. Where are your treasure and your heart today? Do you need to change your investments? 

19

Watchfulness and Times of Crisis

The Basics

Setting

After teaching the disciples about having the right concept about what is most important in life, the Lord now went further to instruct them about preparing for His return. References to the end time abound in this passage, and the teachings carry a sense of urgency. Reward and judgment are both clearly laid out before the hearers. Everyone must decide for himself which course of action to take.

Key Verse

“Therefore you also be ready, for the Son of Man is coming at an hour you do not expect” (12:40).

Did You Know...?

1. **Second or third watch** (12:38): Night was divided into four watches by the Romans (Mk 13:35) and three by the Jews (Jdg 7:19); see note on Mt 14:25. These were probably the last two of the Jewish watches. The banquet would have begun in the first watch.^{5/1565}

Observation

Outline

_____ (12:35-48)



_____ (12:49-53)



_____ (12:54-59)


Key Words/Phrases


Segment Analysis



12:35-48



- 1. What does it mean to be watchful?  



- 2. Why must we be ready at all times?  


- 3. What blessings will the watchful servants receive? 



- 4. What does verse 38 imply about the master's return? 


- 5. According to the Lord's reply to Peter's question, to whom was the parable given?  

- 6. What is the responsibility of the steward? How does this apply to us?  


- 7a. What led the wicked servant to do evil?  


- 7b. In our lives, how do we sometimes also make the same mistaken assumption like the wicked servant? 


- 8. How do 47-48 serve as a warning for us?  


- 9. If the Lord Jesus comes today, will He find you ready? What areas in your life do you still need more preparation? 


12:49-53

- 10a. What kind of fire did the Lord Jesus come to send on the earth (cf. Lk 3:16-17)? 

- 10b. Why did He wish it were already kindled? 

- 11a. What baptism was He referring to? (cf. Mk 10:38) 

- 11b. Why was He distressed? 

- 12a. What kind of division has Jesus brought to this world? 

12b. Have you experienced such division in your relationships? 🐾

12:54-59

13. What was it that the people could not discern? 🔑

14. What does the analogy in 58-59 refer to? 🔑

15. How should you discern the times in your life? 🐾

The Basics

Setting

In the last lesson we studied Jesus' teachings on preparing for times of crises. In this chapter the Lord continued this theme by warning the people about the consequence of obstinacy. This chapter also reminds us of Jesus' journey toward His final destiny (22), ending with the lament over Jerusalem. As God's will continues to be fulfilled through Christ, the people must make every effort to enter God's kingdom before the time of judgment comes upon them.

Key Verse

"Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able" (13:24).

Did You Know...?

1. The Galileans whose blood Pilate had mingled (13:1): Galileans were susceptible to revolt. Apparently, these Galileans had violated Roman law, resulting in their bloody punishment.
2. **The tower in Siloam** (13:4) was built inside the southeast section of Jerusalem's wall.^{5/1566}
3. **Mustard seed** (13:19): The mustard seed is not the smallest seed known today, but it was the smallest seed used by Palestinian farmers and gardeners, and under favorable conditions the plant could reach some ten feet in height.^{5/1461}
4. **Fox** (13:32): Today foxes connote cleverness; in Jesus' day they also connoted insignificance (cf. Neh 4:3; S of Sol 2:15).^{3/974}

Observation

Outline

_____ (13:1-9)



_____ (1-5)

- _____ (6-9)
- _____ (13:10-17)
- _____ (13:18-21)
- _____ (13:22-30)
- _____ (13:31-35)



Key Words/Phrases



Segment Analysis

13:1-9


1a. According to verse 2, what is a common misconception about a person's misfortune?  

1b. How did the Lord Jesus correct this misconception?  


2. What does bearing fruit represent? Are you bearing fruit in your life?  

3. What can we learn from the fact that the owner gave the fruitless tree another year?  


13:10-17


4. How had the synagogue ruler misunderstood God's intended purpose for the Sabbath commandment? 

5. What hypocrisy was Jesus referring to (15)? 


6. Did the Lord Jesus abolish the Sabbath by healing on this day? 


13:18-21




7. What is the common characteristic in both parables? 

8. What do these parables teach us about the kingdom of God? 

13:22-30

9. Why did the Lord not respond directly to the question, "are there few who are saved?"? 




10a. What does the narrow gate represent? 

10b. Why must we strive to enter it?   


11a. Why will the Lord say to those that ate and drank with Him, “I do not know you”? What does it take for the Lord Jesus to know us?






11b. What may eating or drinking in Jesus’ presence mean today? Why is this not enough?  


12. What lesson can we learn from verses 28-30?   

13:31-35

13. Explain Jesus’ response in 32-33. 

14. What does this response tell us about Jesus? 

15. What is the tone of Jesus’ words in 34-35? What does this teach us about God and His children?  

16. Do you feel that God’s commands are too restrictive, or are you willing to be gathered under the Lord’s wings? Have you ever experienced how submitting to God’s ways brought you warmth and protection? 

21

The Way of God's Kingdom (2)

Luke 14:1-35

The Basics

Setting

The setting of the first part of this chapter was the house of a prominent Pharisee who invited Jesus for a meal on the Sabbath. The Lord made use of the occasion and the theme of banquets to teach the people truths of God's kingdom. In the second half of the chapter, which took place while the multitudes traveled with Jesus, the Lord turned His attention to those who wanted to be followers of Christ and taught them what true discipleship entails.

Key Verse

“So likewise, whoever of you does not forsake all that he has cannot be My disciple” (14:33).

Did You Know...?

- Dropsy** (14:2): Abnormal accumulation of serous fluid in the tissues of the body. ^{6, vol 2/134}
- Eat bread in the kingdom of God** (14:15): Association of the future kingdom with a feast was common (13:29; Isa 25:6; Mt 8:11; 25:1-10; 26:29; Rev 19:9). ^{5/1568}

Observation



Outline



- _____ (14:1-6)
- _____ (14:7-11)
- _____ (14:12-14)
- _____ (14:15-24)
- _____ (14:25-35)

Key Words/Phrases



Segment Analysis



14:1-6




- Did Jesus heal the man in order to incite His adversaries?  


- How did the Lord silence His adversaries?  

14:7-11


- 3a. What were the people's view of how to receive honor?  



- 3b. According to Jesus, what is true honor?  


4. How should we humble ourselves in terms of the way we view ourselves?   

5. Think of occasions in life where you can apply the teaching of this parable. 

14:12-14


6. How is the teaching in this paragraph closely related to the previous paragraph?  



7. Compare the two different kinds of rewards mentioned here.  


8. Who are “the poor, the maimed, the lame, and the blind” in your life? How can you apply the Lord’s teaching to them? 


14:15-24



9. What led the man to say those words in verse 15?  



10. How is the gospel message like the invitation to a great banquet? 

11a. Comparing the three excuses in the parable with common excuses people use today, what are some reasons people turn down the invitation to God’s kingdom?  


11b. Do you sometimes also use these excuses to turn down God’s invitation to receive His blessings? 


12. Why did the host become angry? 



13. How does the man’s order to the servant in 21 and 23 apply to preaching to gospel?  



14. Who finally came to the banquet? What does this teach us about who will enter God’s kingdom?  



14:25-35



15. List the things in this passage that are required of Jesus’ disciples. 

16. Explain the meaning of “hate” in verse 26. 

16b. Why is it necessary to “hate” our families and our lives to be a disciple?  

17. How should we bear our cross?  

18. How should we count the cost of being a disciple? Have you counted the cost?  

19. What does it mean to forsake all? Have you forsaken all that you have for Christ?  

20. What kind of disciples are like salt that has lost its flavor? 

The Basics

Setting

Luke opens this passage by introducing the audience: “Then all the tax collectors and the sinners drew near to Him to hear Him” (1). The Pharisees and scribes, who despised such “sinners,” criticized Jesus for welcoming such an audience. In response, the Lord spoke three parables that illustrate powerfully the heart of God towards repentant sinners.

Key Verse

“Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents” (15:10).

“And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him” (15:20).

Did You Know...?

1. **“Give me the portion of goods that falls to me”** (15:12): The father might divide the inheritance (double to the older son; see Dt 21:17 and note on Lk 12:13) but retain the income from it until his death. But to give a younger son his portion of the inheritance upon request was highly unusual.^{5/1569}
2. **Feed swine** (15:15): The ultimate indignity for a Jew; not only was the work distasteful but pigs were “unclean” animals (Lev 11:7).^{5/1570}

Observation

Outline

(15:1-7)



(15:8-10)


(15:11-32)

Key Words/Phrases

General Analysis



1a. Compare the three parables. What are the common elements? What are the differences? 


1b. Do you notice a progression in the three parables? What do you think is the purpose of such progression?  


2. How do the parables describe the extent of the joy at finding the lost? 


Segment Analysis


15:1-7

1a. What was the accusation against Jesus?  

1b. How did the three parables given by Jesus answer the accusation? 




2. Does the parable of the lost sheep suggest that God favors sinners over the righteous? 

3. Have you ever shared the same joy as the shepherd in this parable? What was the occasion? 

4. Have you ever been like the lost sheep? How did the Lord find you? 


5. How does this parable change the way you view the lost ones? 


15:8-10


6. Notice the depiction of the way the woman searched for the lost coin. What can we learn from this depiction?   

15:11-32



7a. Why did the younger son want to leave his father's house? 




7b. Have you also wished to "journey to a far country"? 



8a. How did the younger son's experience later turn out to be very different from what he had expected? 



8b. Have you also experienced the same wretchedness when you were far from God? 



8c. If you are now in the house of God, what makes you want to stay? 


9. What was the prodigal son's turning point? What does this teach us?  



10. Compare "give me" (12) and "make me" (19). What change has taken place in the prodigal son? What does this teach us about our attitude toward God?   

11. How has the prodigal son sinned against heaven and before his father?  

12a. What do the father's actions tell us about the father?  

12b. What do they teach about our Heavenly Father?  

13. How is a sinner "dead" and "lost" (24,32)? 

14. How has God also given us the best robe, a ring, sandals, and fattened calf?  


15. Who does the older son represent? 


16. How do these words show the older son's mistake? 

16a. "Lo, these many years I have been serving you; I never transgressed your commandment at any time."


16b. "you never gave me a young goat"


16c. "this son of yours"

17. Have you ever made the same mistake as the older son, seeing that new converts seem to get special favor? 

18. Compare the father and the older son. What can we learn here about the difference between God's heart and man's heart? 



19. How was the prodigal son "found" (32)? What does this teach us about what leads sinners to repentance? 

20. What should be the focal point of this story? The prodigal son's return? The older son's anger? The compassion of the father? Explain your answer. 

The Basics

Setting

Whereas the previous lesson focuses on God's grace, this lesson emphasizes man's responsibilities. Although the Pharisees were also present, Jesus spoke mainly to His disciples. The Lord taught them to make wise use of what they have been entrusted with. He warned those who love money the eternal consequences of abusing material possessions. With additional teachings on forgiveness and faith, He concluded His lesson by reminding them the correct attitude in carrying out His commands.

Key Verse

"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon" (16:13).

"So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do'" (17:10).

Did You Know...?

1. **Millstone** (17:2): A heavy stone rotated on a mill for crushing grain.

Observation

Outline







- _____ (16:1-13)
- _____ (16:14-18)
- _____ (16:19-31)
- _____ (17:1-10)




Key Words/Phrases

Four horizontal lines for writing key words or phrases.







Segment Analysis


16:1-13

- 1. Was Jesus commending the steward's dishonesty? 
- 2. How are the sons of this world more shrewd than the sons of light? 
- 3. What does it mean to make friends by unrighteous mammon (9)?  
- 4. What does it mean to be faithful in the least, in the unrighteous mammon, and in what is another man's (10-12)? 
- 5. What does it mean to serve mammon? 


- 6. Why is it not possible to serve both God and mammon?  
- 7. How are you using your possessions to serve God? How can you do better? 




16:14-18


- 8. What does 15 teach you about having the right values?   
- 9. What does it mean to press into God's kingdom (16)? 
- 10. Why did Jesus emphasize the enduring effect of the law (17)? 
- 11a. According to the Lord Jesus, what two conditions constitute adultery (18)? 


11b. How does the teaching in 18 reveal the error of the Pharisees? 

16:19-31


12. Why did the rich man end up in Hades? 


13. What did you learn from this story about riches?   


14. What can we learn from 31 about man's heart? 



15. How will you live differently after studying this parable? 




17:1-10

16. What kind of offense is Jesus referring to in 1-2? Why is such offense so serious? 

17. What are the two steps of dealing with someone who has sinned against you? 

18. What helps you to forgive those who sin against you? 

19. What is the point of verse 6?  

20. According to 7-10, what attitude should we have in carrying out the Lord's command?   

24 Teachings on God's Kingdom (1)

Luke 17:11-18:8

The Basics

Setting

This segment begins with Luke's mention of Jesus' journey. As in 9:51, Luke makes the Lord's final destination and purpose clear to the reader: "Now it happened as He went to Jerusalem..." (11). After healing ten lepers, the Lord responded to the Pharisees' question about when the kingdom of God would come. His response then led to a series of teachings on God's kingdom. Throughout this and the following lessons, we sense the imminence of the coming of God's kingdom in view of the mission Jesus was about to fulfill in Jerusalem.

Key Verse

"nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you" (17:21).

Did You Know...?

1. **"Show yourselves to the priests"** (17:14): The law required a person to show himself to the priest after a cure (Lev 13:2-3; 14:2-32).

Observation

Outline

_____ (17:11-19)



_____ (17:20-37)


_____ (18:1-8)



Key Words/Phrases

Segment Analysis

17:11-19


1. At what point were the lepers cleansed? What does this teach us about the effect of God's command?  


2. Why did Jesus comment on the fact that the one who returned was a foreigner (18)? 



3. What makes a person thankful? What does his thankfulness say about his relationship with God?  

4. In your life, how do you express your thanks to God? 

17:20-37

5. What did the Lord Jesus mean by "the kingdom of God is within you"? How is this reality different from the Pharisee's view of God's kingdom? 

6. Explain the phrase “one of the days of the Son of Man” (22). Why will the disciples not see this day? 



7. Based on the following verses, explain what the day of the Son of Man will be like:  

7a. 24


7b. 26-30

7c. 31



7d. 34-35


8a. According to 32-33, how should we prepare for that day?  



8b. How does Lot’s wife serve as a warning for us? 


9. How does Jesus’ response in 37 answer the disciples question, “Where, Lord?”? 

18:1-8

10. What is the purpose of this parable?  

11. Why does the Lord use an unjust judge in the parable? 

12. What do verses 7-8 teach about God’s faithfulness versus men’s lack of faith?  

13. How does this passage encourage you when it seems as if God does not seem to care about your sufferings? 

25

Teachings on God's Kingdom (2)

Luke 18:9-34

The Basics

Setting

This lesson continues the theme of Jesus' teachings on God's kingdom. The three larger sections (9-30) all pertain to the conditions for entering the kingdom of God. Each stresses the proper attitude we should have toward God as well as the incompatibility between the ways of men and the way of God. Only if we change ourselves to conform to the ways of God can we enter His kingdom.

Key Verse

"I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (18:14).

"So He said to them, 'Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, 'who shall not receive many times more in this present time, and in the age to come eternal life'" (18:29-30).

Observation



Outline




- _____ (18:9-14)
- _____ (18:15-17)
- _____ (18:18-30)
- _____ (18:31-34)

Key Words/Phrases


Segment Analysis

18:9-14


1. Note at least two things that are wrong with the Pharisee's prayer (11-12).  


2. What can we learn from the tax collector about the proper attitude we should have before God?   


3. What makes a person self-righteous? What makes him humble? 

4. Why did Jesus pick a Pharisee and a tax collector as characters in the story? What is his point? 


18:15-17


5. Why do you think the disciples rebuked those who brought little children to Jesus? Have you ever made the same mistake? 


6. If you are a parent, how would you let your children come to the Lord? 


7. What does it mean to receive the kingdom of God as a little child? 



18:18-30




8. Why did the Lord correct the way the ruler addressed Him (18-19)? What can we learn here about the ruler's view of obtaining eternal life? 

9a. What prevented the ruler from entering into God's kingdom?  

9b. How does the ruler's sorrow show that he still had not kept God's commandments even though he thought he had? 


10. Why is it so difficult for those who have riches to enter the kingdom of God? 


11a. What does this passage teach about salvation by grace?  

11b. In view of the Lord's teaching, how can we enter the kingdom of God?   

12. What blessing does God give to those who forsake all things for the sake of His kingdom?  

18:31-34

13a. How does Jesus' prediction show His awareness of His mission? 

13b. How does it relate to the kingdom of God? 

26

Luke 18:35-19:27

Teachings on God's Kingdom (3)

The Basics

Setting

This lesson concludes the central section of the Gospel (9:51-19:27). The events took place as Jesus went through the city of Jericho on His way to Jerusalem. In this final phase before Jesus' entry into Jerusalem, many of the major themes in Luke will appear again, including the Lord's concern for the needy and sinners, the importance of faith, God's glory, the issue of material wealth, stewardship, and the kingdom of God.

Key Verse

"For the Son of Man has come to seek and to save that which was lost" (19:10).

Did You Know...?

1. **Sycamore tree** (19:4): A sturdy tree from 30 to 40 feet high, with a short trunk and spreading branches, capable of holding a grown man.^{5/1576}
2. **Ten minas** (19:13): About two to three years' wages.

Observation

Outline

_____ (18:35-43)



_____ (19:1-10)



_____ (19:11-27)



Key Words/Phrases



Segment Analysis


18:35-43


1. Why did those who went before warn the blind man to be quiet? What does this say about them?  

2. What is remarkable about the way the blind man addressed the Lord Jesus?  



3. The blind man was commended for his faith (42). In what ways did he demonstrate his faith?  




4. What can we learn from these words, "What do you want Me to do for you?" (41).  




5a. What did the blind man do after receiving his sight? 

5b. What lesson can we learn from him?  



19:1-10



6a. Why do you think Zacchaeus wanted to see the Lord?  



6b. What can we learn from the way he sought to see Jesus?   


7. Pay close attention to Zacchaeus' actions throughout the incident. What do they teach us about our relationship with the Lord?   

8. Why did the people complain?  

9a. How did Zacchaeus demonstrate the meaning of repentance?  

9b. How was he different from the rich ruler in 18:18-23?  

10. Verse 10 contains the key verse of this Gospel: "The Son of Man has come to seek and to save that which was lost" (19:10). In the story, how did Jesus seek Zacchaeus?  

11. How did the Lord Jesus seek and save you when you were lost? 


19:11-27



12. Who do these characters represent? 

12a. The nobleman



12b. The servants


12c. The citizens



13. "A certain nobleman went into a far country to receive for himself a kingdom and to return" (12). What could this represent? 

14a. What are the minas the Lord has entrusted to us? What does He want us to do with them?  

14b. How are you investing your minas? 

15. What excuse did the wicked servant give for failing to earn anything? Why was the excuse invalid?  

16. Explain the meaning of verse 26. 

17. Why did Jesus speak this parable? How did the parable serve that purpose?  

27

Luke 19:28-20:47

Ministry in Jerusalem

The Basics

Setting

As the Lord Jesus went up to Jerusalem, He entered the final phase of His ministry. His first act was to cleanse the temple, and as a result, He met the opposition of the religious leaders, who sought to destroy Him and eventually succeeded in their plot. But through the confrontation, the Lord challenged the old religious establishment and demonstrated His divine authority. Thus, His activities and teachings in the temple served as an important indication that the perfect spiritual temple, for which the earthly temple foreshadowed, was ultimately fulfilled in Christ.

Key Verse

“Now as He drew near, He saw the city and wept over it” (19:41).

Did You Know...?

1. **Bethphage** (19:29): A village near the road going from Jericho to Jerusalem.^{5/1577}
2. **The temple** (19:45): The outer court.
3. **Chief priests** (19:47): The chief priests, the highest Jewish religious leaders, were in charge of the temple.^{1/1413}
4. **Give him some of the fruit** (20:10): In accordance with a kind of sharecropping agreement, a fixed amount was due the landowner. At the proper time he would expect to receive his share.^{5/1578}
5. **Chief cornerstone** (20:17): either a capstone over a door (a large stone used as a lintel), or a large stone used to anchor and align the corner of a wall, or the keystone of an arch.^{5/913}
6. **Denarius** (20:24): About a day’s wage.
7. **Sadducees** (20:27): An aristocratic, politically minded group, willing to compromise with secular and pagan leaders. They

controlled the high priesthood at this time and held the majority of the seats in the Sanhedrin. They did not believe in the resurrection or an afterlife, and they rejected the oral tradition taught by the Pharisees (Josephus, *Antiquities*, 13.10.6).^{5/1579}

8. **Long robes** (20:46): The teachers of the law wore long, white linen robes that were fringed and almost reached to the ground.^{5/1520}

Observation

Outline



- _____ (19:28-40)
- _____ (19:41-44)
- _____ (19:45-48)
- _____ (20:1-8)
- _____ (20:9-19)
- _____ (20:20-26)
- _____ (20:27-40)
- _____ (20:41-44)
- _____ (20:45-47)

Key Words/Phrases


- _____
- _____
- _____


Segment Analysis


19:28-40

1. In what ways was this event miraculous?  



- _____
- _____
- _____

2. What is the significance of riding on a colt? (cf. Zech 9:9). 

3. What lessons can we learn from “the Lord has need of it”? 

4. Why did the Pharisees object to the disciples’ praise? 


19:41-44


5. What did the people of Jerusalem fail to know or see?  

6. What can we learn about the Lord Jesus from this paragraph?




19:45-48


7. How had the people turned the temple into “a den of thieves”? 

8. What lessons can we learn from the cleansing of the temple in regards to our lives and worship? 


20:1-8

9. What “things” (v. 2) was Jesus doing that led to this confrontation? 

10. What was the concern of the chief priests and scribes? 

11. What does their inability to answer Jesus’ question tell us about them? 

20:9-19



12. What do these characters in the parable represent? 

12a. Owner of the vineyard

12b. Vinedressers

12c. Servants

12d. Beloved son

13. How does this parable relate to the question on authority in vv. 1-8?  

14. Explain the meaning of verse 18. 🔑

20:20-26

15. How was the question on paying taxes a trap? 🔑

16a. Explain the answer Jesus gave. 🔑

16b. How did His answer correct the misconception that lay underneath the question? 🔑

17. What are “the things that are God’s”? 🔑

18. What can we learn here about the social obligations of Christians and the reasons for these obligations? 🦶

20:27-40

19. What point were the Sadducees trying to prove with their question? 🔑

20a. How does the quotation in 37 show that God is not the God of the dead but of the living? 🔑

20b. How does this understanding apply to resurrection? 🔑

20:41-44

21. Why did Jesus pose the question about Christ’s sonship? 🔑

20:45-47

22. What sins was Jesus warning the disciples against? 👁️ 🔑

23. Have you felt the pressure to pretend to be religious because people look up to you? How should you deal with such temptation? 🦶

28

Teachings on the End Time

Luke 21:1-38

The Basics

Setting

This chapter contains Jesus' last recorded discourse in Luke. It is also known as the Olivet Discourse in Matthew 24 and Mark 13, although in Luke it does not mention the Mount of Olives as the setting. The Lord had been teaching in the temple, and He met with confrontations from the religious leaders. Prompted by the comments of some on the lavish materials of the temple, the Lord spoke about the future events leading up to His return. In His solemn predictions on the coming calamities, He prepared His followers through instructions and encouraged them through exhortations.

Key Verse

"Heaven and earth will pass away, but My words will by no means pass away" (21:33).

"Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man" (21:36).

Did You Know...?

- Two mites** (21:2): A mite was worth a small fraction of a day's wage.
- How it was adorned** (21:5): [The temple's] sanctuary and surrounding structure were huge, solid, and glistening, a symbol of Jewish religion and Herodian splendor.^{3/1020}
- Delivering you up to the synagogues** (21:12): Synagogues were used not only for worship and school, but also for community administration and confinement while awaiting trial.^{5/1581}

Observation


Outline

- _____ (21:1-4)
- _____ (21:5-38)
- _____ (5-6)
- _____ (7-9)
- _____ (10-19)
- _____ (20-24)
- _____ (25-28)
- _____ (29-33)
- _____ (34-36)
- _____ (21:37-38)

Key Words/Phrases

- _____
- _____
- _____
- _____

General Analysis


- What two major events does Jesus' prediction point to? 



- _____
- _____


Segment Analysis

21:1-4



- What do you think motivated the widow to offer all that she had?



- 
- _____
- _____

2. Based on this narrative, what kind of offering does God value the most?  



3. Compare your offering to God with that of the widow. 

21:5-6



4a. How did the people feel about the temple?  


4b. What impact do you think Jesus' words must have had on His listeners?  

21:7-9



5. What do verses 8-9 teach about the coming of the end time?  



21:10-19

6a. Based on this passage, how should we face persecution?  



6b. What assurance did the Lord give the disciples concerning the coming persecution? 




21:20-24


7. Why would Jerusalem become desolate? (cf. 13:34-35; 19:41-44)  

8. Explain the fate of Jerusalem according to 24.  

21:25-28


9. How will the Son of Man come? Why is this significant?  

10a. How are we to react to the terrible times before the Lord's return, and why?   


10b. How is such attitude different from the reaction of the unbelievers? (cf. Rev 6:12-17) 



21:29-33



11. What purpose does the parable of the fig tree serve?  


12. What personal lesson can you gather from the words in 33? 

21:34-36



13a. What does it mean for our hearts to be “weighed down”? 

13b. Give some examples of things that can weigh our hearts down.  


13c. What will be the consequence for those whose hearts are weighed down? Why?  

14. How are you leading a watchful life today? What things do you have to give up so that your heart is not weighed down? 

21:37-38

15a. What is remarkable about Jesus’ listeners?  

15a. They came to the Lord Jesus early in the morning to hear Him (38).

15b. What can we learn from them? 

Final Hours with the Disciples

The Basics

Setting

The Lord Jesus had completed His public ministry. He now spent His remaining moments with His disciples. The hour of darkness was soon approaching, and the Lord needed to prepare Himself and the disciples for what must take place. The events of this chapter took place during the crucial time of Passover, the feast of great significance in light of the atonement that Jesus was about to accomplish.

Key Verse

“Then He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God’” (22:15-16).

“...Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done” (22:42).

Did You Know...?

- Feast of Unleavened Bread...Passover** (22:1): “Passover” was used in two different ways: (1) a specific meal begun at twilight on the 14th of Nisan (Lev 23:4-5), and (2) the week following the Passover meal (Eze 45:21), otherwise known as the Feast of Unleavened Bread, a week in which no leaven was allowed (Ex 12:15-20; 13:3-7). By NT times the two names for the week-long festival were virtually interchangeable.^{5/1582}
- Captains** (22:4): Jewish officers under the Jerusalem religious establishment.
- A man carrying a pitcher of water** (22:10): It was unusual for a man to carry a pitcher of water, since it was ordinarily women’s work.

- 4. **Benefactors** (22:25): A title assumed by or voted for rulers in Egypt, Syria and Rome as a display of honor, but frequently not representing actual service rendered.^{5/1583}
- 5. **Drops of blood** (22:44): Probably perspiration in large drops like blood, or possibly hematidrosis, the actual mingling of blood and sweat as in cases of extreme anguish, strain or sensitivity.^{5/1584}

Observation

Outline





- _____ (22:1--6)
- _____ (22:7-38)
- _____ (7-13)
- _____ (14-23)
- _____ (24-30)
- _____ (31-34)
- _____ (35-38)
- _____ (22:39-46)



Key Words/Phrases

- _____
- _____
- _____






Segment Analysis

22:1-6



- 1. Why did the chief priests and scribes seek to kill Jesus?  
- _____
- _____
- 2. Why did they fear the people?  
- _____
- _____



- 3. Why did Satan enter Judas? What does it mean? 
- _____
- _____
- _____
- 4. What lesson can we learn from Judas' downfall, considering that he was once a follower of the Lord? 
- _____
- _____
- _____


22:7-13


- 5a. What does verse 7 say about the Passover?  
- _____
- _____
- 5b. Why is this fact significant? 
- _____
- _____
- _____
- 6. From the preparation of the Passover meal in this passage, what lesson can we learn in our service?  
- _____
- _____
- _____

22:14-23



- 7. Which verses in this passage record the institution of the Holy Communion (also known as the Lord's Supper)? 
- _____
- 8. According to the Lord Jesus, why should we partake of the Holy Communion? 
- _____
- _____


9. Why is the Holy Communion a sacrament (i.e. how do we know that it has spiritual saving effect)?  



10. Explain the phrase “the new covenant in My blood.” 

11. With what attitude do you you partake of the Holy Communion? 

22:24-30

12. How did Jesus resolve the disciples’ dispute and correct their misconception?  

13. In what ways can you be like a servant? 

14a. What blessings did the Lord Jesus give the disciples in 29-30? Why did the disciples receive these blessings?  

14b. What did Jesus mean when He said that He bestowed on the disciples a kingdom? 

22:31-34


15. What can we learn in this paragraph about



15a. Satan?

15b. Peter?

15c. Christ’s intercession?

22:35-38

16. Why at this moment must the disciples start taking money bags and knapsacks and buying swords? 

17. How did the disciples misunderstand the Lord’s instructions?  




22:39-46

18. What do you learn here about

18a. What to pray ?

18b. How to pray?

18c. God’s answer to prayer?

19. What kind of struggle was Jesus going through? Have you ever experienced the same struggle?   

20. How did Jesus’ prayer become a crucial turning point for Him?



21. What were the disciples doing while Jesus was praying earnestly? What happened to them later? What lesson can you learn here?



The Basics

Setting

The Lord’s earthly ministry had come to an end. It was time for Him to be delivered into the hands of evildoers. Thus He said to those who came to arrest Him, “this is your hour, and the power of darkness.” (22:53). The Gospel writers record vividly the injustice during the Lord’s trial, the torture He endured, and the excruciating death He suffered. But through it all, God’s plan was accomplished and His name was glorified. With His atoning sacrifice, Christ claimed ultimate victory over the power of darkness.

Key Verse

“Hereafter the Son of Man will sit on the right hand of the power of God” (22:69).

“And when Jesus had cried out with a loud voice, He said, ‘Father, into Your hands I commit My spirit.’ Having said this, He breathed His last” (23:46).

Did You Know...?

- Council** (22:66): The Greek word is *synedrion*, from which comes the name Sanhedrin (as in the Berkeley Version). The Sanhedrin was the highest Jewish tribunal in a Jewish city, exercising civil jurisdiction according to the Mosaic law and a restricted measure of criminal jurisdiction. Its seventy or seventy-two members came from three groups: chief priests, scribes, and elders. (Jensen 100).
- Pilate** (23:1): To get a death sentence, they needed to take the case to Pilate, the governor, the procurator of Judea and Samaria, A.D. 26-36 (cf. Luke 3:1) ...Pilate’s home was in Caesarea, but at this festival time, he was in his Jerusalem palace. ^{8/86}
- Cyrene** (23:26) is a leading city of Lybia, west of Egypt. ^{5/1586}

4. **Sour wine** (23:36): A drink carried by soldiers for quenching thirst.
5. **Paradise** (23:43): In the Septuagint (the Greek translation of the OT) the word designated a garden (Ge 2:8-10) or forest (Ne 2:8), but in the NT (used only here and in 2Co 12:4; Rev 2:7) it refers to the place of bliss and rest between death and resurrection (cf. Lk 16:22; 2Co 12:2).^{5/1586-1587}
6. **The sixth hour...until the ninth hour** (23:44): From noon to three in the afternoon.
7. **Veil of the temple** (23:45): The curtain that separated the Holy Place and the Most Holy Place (Ex 26:31-33).
8. **Beat their breasts** (23:48): A gesture of sorrow or contrition (cf. 18:13).
9. **Arimathea** (23:51): A village in the hill country of Ephraim, about 20 miles northwest of Jerusalem.^{5/1488}
10. **The Preparation** (23:54): Friday, the day before the Sabbath, when preparation was made for keeping the Sabbath.^{5/1587}
11. **Spices and fragrant oils** (23:56): Yards of cloth and large quantities of spices were used in preparing a body for burial. Seventy-five pounds of myrrh and aloes were already used on that first evening (Jn 19:39). More was purchased for the return of the women after the Sabbath.^{5/1587}

Observation






Outline

- _____ (22:47-53)
- _____ (22:54-62)
- _____ (22:63-65)
- _____ (22:66-71)
- _____ (23:1-25)
- _____ (23:26-43)
- _____ (23:44-49)
- _____ (23:50-56)



Key Words/Phrases

Segment Analysis

22:47-53

1. What irony is pointed out in Jesus' question "Judas, are you betraying the Son of Man with a kiss?"? 
- _____
- _____
2. Explain the words "this is your hour, and the power of darkness" in light of God's sovereignty. 
- _____
- _____
- 3a. Why do you think the Lord healed the servant of the high priest?  
- _____
- _____
- 3b. What lesson can we learn from the Lord's non-resistance? 
- _____
- _____

22:54-62

4. Observe Peter's actions in 54-55. What do they tell you?  
- _____
- _____

5. Have you ever felt confident about yourself but failed miserably in the time of testing? 🗝️

6. Have you in one way or another denied the Lord like Peter? 🗝️

7a. What triggered Peter’s realization and bitter weeping? Why? 👁️ 🗝️

7b. How does the Lord also bring us to repentance in the same way? 🗝️

22:63-65

8. Why do you think the men treated Jesus with such cruelty and mockery? 🗝️

22:66-71

9a. What was the central issue during the trial? 👁️

9b. What does this tell us about Jesus’ ministry? About the chief priests and scribes? 🗝️

10a. On what basis did the council condemn Jesus? 👁️ 🗝️

10b. What was the real reason for the condemnation ? (Mk 15:10) 🗝️

23:1-25

11. What false charges did the Jewish leaders bring against Jesus? 👁️

12a. Why did Herod’s curiosity turn to contempt? 👁️ 🗝️

12b. How does the Lord Jesus likewise “disappoint” some people today? 🗝️

13. Account for Jesus’ silence during the trials. 🗝️

23:26-43

14a. Why did the Lord ask the women not to weep for Him but to weep for themselves and their children? 🗝️

14b. Explain Jesus' words in 31. 🔑

15. Consider the Lord's prayer in 34. What lesson can we learn from this prayer regarding forgiveness? 👁️ 🦶

16. According to 35, how had those who sneered at Jesus misunderstood Him? 🔑

17. What can we know about the second criminal from His words in 40-42? 🔑

18. What can we learn about the Lord's saving grace from His words to the criminal? 🔑

23:44-49

19. What is the significance of the torn curtain? (Heb 9:1-28) 🔑

20. What do the centurion's words in 47 tell us about the Lord's death? 🔑

21. What does the Lord's death mean to you? 🦶

23:50-56

22. What lesson can we learn from the women disciples? 👁️ 🦶

31

Luke 24:1-53

The Resurrected Christ

The Basics

Setting

This chapter centers on the wonderful news, “He is not here, but is risen!” The hour of darkness is over. Christ has triumphed. By His personal appearance and teaching them the Scriptures concerning Himself, the Lord lifted the doubts of the disciples and brought them peace and joy. The purpose of Jesus’ earthly ministry now comes into full light, and His ascension brings the gospel to a climactic ending. Not only so, the Lord’s commission to preach the gospel also prepares us for Luke’s next book, Acts, in which the Lord would work with the disciples mightily as they witnessed for Him from Jerusalem to the ends of the earth.

Key Verse

“Then He said to them, ‘Thus it is written, and thus it was necessary for the 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 to all nations, beginning at Jerusalem’” (24:46-47).

Did You Know...?

1. **Law of Moses and the Prophets and the Psalms** (24:44): Three parts of the Hebrew Bible. Psalms represents the third division, which is called the Writings.
2. **Bethany** (24:50): A village on the south side of the Mount of Olives.

Observation



Outline

- _____ (24:1-12)
- _____ (24:13-35)
- _____ (24:36-43)
- _____ (24:44-49)
- _____ (24:50-53)

Key Words/Phrases

- _____
- _____
- _____
- _____

General Analysis


1. What transformations took place in
 - 1a. The women? (1-12)
 - _____
 - 1b. The two disciples? (13-35)
 - _____
 - 1c. The rest of the disciples? (36-53)
 - _____
- 2a. Pick out the verses in this chapter that carry the themes of “purpose” and “fulfillment”—prominent themes in Luke. 
 - _____
 - _____
- 2b. Why are these themes so crucial to this chapter? 
 - _____
 - _____
 - _____


Segment Analysis

24:1-12


1a. Why is the fact that Jesus Christ is alive central to the Christian faith? 



1b. What evidence convinced you that Christ is alive? 



2. How do some people today fail to find Jesus because they “look for the living among the dead”? 



3. Compare the women’s reaction to that of the other disciples. 



24:13-35


4a. What were the two disciples discussing? 

4b. What was their mood? Why?  




5. According to their words in 21, how did the disciples interpret the Lord’s death?  

6. Based on the Lord’s words to the two disciples, what was their main problem?  


7. Considering the circumstance, what was remarkable about Jesus’ actions in 30?  

8. Has there been a time in your life when you were in despair and thought that you were walking alone, but the Lord was actually near you and was walking with you? What finally made you realize that the Lord was with you? 

9. What did the disciples do after recognizing Jesus? What lesson can we learn from them?  

10. Applying this story to our walk of faith, what does it take for us to be revived spiritually?   

24:36-43

11a. Why did the Lord say to the disciples “Peace to you”? 

11b. What kind of peace is this? How does this peace come about?



12. Why was it necessary for the Lord to show the disciples that He was not a spirit?



24:44-49

13a. Why was it important for the Lord to teach the disciples from the Scriptures instead of simply convincing them with miracles?



13b. What lesson can we learn from this about our faith in the risen Lord?



14. Why is it necessary for the Lord to open our understanding for us to comprehend the Scriptures?



15. What does the resurrection have to do with the great commission?



16a. According to the Lord's instructions, what is the main message of our preaching?



16b. How should we equip ourselves to be preachers of the gospel?



24:50-53

17a. Why did the disciples have such great joy?



17b. How has the resurrection of Christ brought you joy in your life?



Thoughts on Questions

Lesson 2

Observation

Outline

- Introduction (1:1-4)
- Announcement of John's Birth (1:5-25)
- Announcement of Jesus' Birth (1:26-38)
- Mary Visiting Elizabeth (1:39-45)
- Mary's Song—The Magnificat (1:46-56)

Key Words/Phrases

Fulfilled, an orderly account, righteous/blameless, temple of the Lord, the hour of incense, angel of the Lord, prayer, joy and gladness/rejoice, Holy Spirit, people/children of Israel, spirit and power of Elijah, glad tidings, virgin, House of David, highly favored one, blessed, Son of the Highest, Holy Spirit, Son of God, Savior, mercy.

Segment Analysis

- 3b. It was the hour of incense. Zacharias was burning incense before the Lord while the people were praying outside.
- 3c. Although each division served in the temple twice a year, an individual priest could burn incense only once in his lifetime. Since there were so many priests, not everyone had the chance to carry out this duty.
- 3d. The temple was a place of God's presence and the center of worship. The prominence of Jerusalem and the temple in Luke helps the reader establish a direct connection between Christ and the Messianic expectations in the OT. Here in the opening event, God's word came to Zachariah while he was offering incense in the temple and while the people were praying outside the temple. This setting and timing clearly suggest that the coming of John and Christ were the saving act of God in fulfillment of His promise to the people.
- 5a. John is to preach a message of repentance so that the hearts of the people will be ready for the coming of the Lord Jesus. Like Elijah, who turned the hearts of the Israelites back to God through his faithful perseverance and divine power, John will also carry out a powerful ministry.
- The phrase 'to turn the hearts of the fathers to the children' is taken from Malachi 4:6, which prophesied about restored harmony in the

family. A family that submits to God will have peace and harmony. This phrase may also mean that the forefathers of Israel would, if they knew of it, be pleased with the people's repentance.

- 6a. His question, "How shall I know this?" was probably a demand for a sign from God to confirm His words. In other words, he could not trust God's promise. The words "For I am an old man, and my wife is well advanced in years" show that he did not believe that God could do the impossible.
- 6b. Even though he had been praying to God for a son (or for the redemption of Israel), he had already lost hope. He did not believe that God would actually answer his prayer and make the impossible happen.
- 6c. It's easy to give up when our prayers don't seem to be answered. We often only focus on our immediate circumstance. When God doesn't act in a way that we expect Him to, we begin to doubt whether God is listening or whether He is able to do what we ask. We need to wait patiently without losing faith. God looks at a bigger picture, and He will carry out His will in His time (cf. Isa 55:8-9). He hears every prayer, even though He may not respond immediately. We must trust that God will do what is right and best for us even if He doesn't do according to what we ask (Rom 8:28,32).
9. Gabriel's words are a clear reference to God's promise to David that He will establish the throne of his kingdom forever (2Sam 7:12-13). When the Messiah comes, he will sit on David's throne and rule. According to Gabriel, Jesus, the Son of God and descendant of David (Rom 1:3-4), will fulfill the Messianic prophecy and establish a spiritual kingdom. Through the redemption of Christ, God has brought his people into His everlasting kingdom (Col 1:12-14).
- 11b. Mary was at first troubled at the angel's words (29). When the angel announced that she would conceive, she didn't understand how this could happen, since she was only a virgin (34). After the angel explained to her that God would accomplish His purpose through a miracle, Mary accepted the mission and submitted to the Lord's will (38).
- There are times when we do not fully understand how God's word can possibly come true in our lives. But we need to trust that "with God nothing will be impossible" (37). We must humbly submit to the Lord's will even when God's word seems to defy our logic.
- 12c. Just as Mary acknowledged her role as the Lord's maidservant, we should also understand that we are the Lord's instruments and that God has complete sovereignty over our bodies and lives. If we surrender ourselves to Him for His use, He will accomplish His work through us.
- 13a. The angel had told Mary that Elizabeth had also conceived a son (36). Her haste may be due to joy for Elizabeth, and amazement, and the hope to learn more about the mission that God has entrusted to her.

- 13b. This part of the narrative establishes the relationship between John the forerunner and Jesus the Messiah (cf. Jn 3:26-29). The joy of the Holy Spirit that led the babe to leap in his mother's womb indicates that the coming of Jesus will be a good tidings to the world and John will be the one to prepare for His coming.
- 13c. Elizabeth's experience and words led Mary to the conviction that God has indeed shown her favor. In response, Mary sang praise to the Lord.
- 14a. The song rightly concludes this part of the narrative with praise to God for His mercy and deliverance. The coming of Jesus the Savior are the fulfillment of God's promise to Israel (54-55). Thus the song exalts and glorifies God's name.
- 14b. Joyful exaltation of God. God's might, holiness, and mercy in His acts of deliverance. God's justice in opposing the proud but giving grace to the humble. God's faithfulness in keeping His covenant.
15. Mary came from a humble background (cf. Jn 1:46). But from the story we know that she was a woman of faith and piety. She knew God's will through the Scriptures and humbly surrendered herself to the Lord. God has no regard for the "mighty" or the "rich"—those who exalt themselves—but bestows His favor on those who fear Him.
16. Praise and joy are the highest expressions of our faith and trust in God. Although what were about to happen to Mary would bring her trouble and heartache (cf. 2:35), she rejoiced at God's wonderful deeds for Israel. We should learn to understand God's larger purpose and carry out God's will joyfully even if doing God's word leads to personal difficulties and sacrifices. In fact, we ought to consider it a blessing and honor to be His instrument.

Lesson 3

Observation

Outline

- The Birth of John (1:57-66)
- Zacharias' Song—The Benedictus (1:67-79)
- The Maturing Years of John (1:80)
- The Birth of Jesus (2:1-7)
- The Angels and the Shepherds (2:8-20)

Key Words/Phrases

Rejoiced, mercy, hand of the Lord, Holy Spirit, blessed, salvation, prophet of the highest, Bethlehem, manger, glory, good tidings of great joy, city of David/lineage of David, shepherds, peace, Savior.

Segment Analysis

1. Read Gen 17:9-14
- 2c. The miracle made Zacharias and the people clearly aware that John was no ordinary child and that the Lord's hand was with the child (66). The name "John" means "God shows favor" or "God is gracious." The meaning of this God-given name and the fact that God opened the mouth of Zacharias the moment the child was named must have sent a powerful message to everyone that the Lord has come to redeem His people. Therefore through these miraculous events, God was already preparing the people's hearts for the Gospel.
4. He will be a prophet who declares God's message of repentance. He will announce to the people about the coming of the Savior to deliver them from their sins.
- 5a. Salvation is deliverance from the hand of Satan, who holds the power of sin and death (Acts 26:18; Col 1:13; Heb 2:14). Through the Lord's redemption, we are no longer under the control of the sinful nature and our lives are now free from Satan's oppression and dominance (cf. Eph 2:1-2).
- 5b. Having been freed from the power of sin, we may now serve the Lord God by offering our bodies as instruments of righteousness, living a holy and blameless life (Rom 6:11-14; 1Thess 1:9).
- 5c. Salvation is through the remission of sins. Christ has conquered sin through His death and resurrection. Through baptism, the blood of Christ washes away all our sins and our old self is crucified (Acts 22:16; 2:38; Rom 6:1-7). Having been justified, we will not have to face condemnation (Rom 5:9-11).
- 5d. The Greek word that is rendered as "Dayspring" (also translated as "rising sun") is the same word that is used to translate the messianic term "Branch" in Jer 23:5 and Zech 3:8; 6:12. In other words, "Dayspring" is clearly referring to Jesus Christ. Salvation is like the light of dawn that gives us hope and joy (Acts 26:18; Mt 4:15-16; Rom 5:1-5, 10-11). The way of salvation is also the way of peace because we are reconciled with God and we can have the peace of Christ in our lives (Jn 14:27; 16:33; Phil 4:4-9).
- 6a. Being strong in spirit refers to the maturity and strength of the inner man, including the person's understanding, faith, determination, and character (cf. 1Cor 14:20; 16:13; Eph 3:16; 6:10; Phil 4:13; 1Pet 4:1)
- 6c. God often trained His servants by sending them into solitude before their public ministry (e.g. Moses, Elijah, Jesus, Paul). John's simple and harsh life (cf. 1:15) helped him develop a strong spirit, so he may go "in the spirit and power of Elijah."

The ministry of John from the wilderness also fulfilled Isaiah's prophecy, "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight'" (Luke 3:4; Isa 40:3). The people went out to John to accept his baptism, confessing their sins (Mt 3:5-6). In contrast to the cities, along with their cares and comforts, the deserts offered a quiet place for people to focus on restoring their relationship with God through repentance.

- 6d. As servants of God, we must live a watchful life, living by the Spirit rather than the desires of the sinful nature (cf. Eph 5:15-18; Gal 5:16-17; 1Pet 1:13; 2:11; 4:1-3; Lk 21:34-36). We need to withdraw from the cares and worries of this life and seek an intimate relationship with the Lord in order to be strong in our spirit.
7. So that Christ may be born in Bethlehem, the city of David, according to prophecy.
8. God chose to be born in a lowly state for the sake of preaching the gospel and to demonstrate that He came as a servant to save the humble and needy (cf. 2Cor 8:9; Mk 10:45).
9. Shepherds had a lowly place in society and were often despised. It is significant that the good tidings first came to the shepherds out of all people. This is consistent with the theme in Luke that even the social outcasts had a place in God's salvation plan.
10. For the meaning of peace, see 5d. In addition to reconciliation with God, the peace here may also include reconciliation among men (cf. Eph 2:13-18; Isa 11:6-9; 65:25).
12. Mary was sensitive to the deeds of God and kept them in her heart. Meditating on the Lord's words and what He has done in our lives enable us to gain wisdom and know what the Lord's will is (cf. Eph 5:17; Php 4:8-9; Ps 1:2)
13. Unlike the gods of other religions, Jesus Christ the Son of God does not have a beginning (Jn 1:1; 8:58; 17:5; Rev 22:13; cf. Heb 7:3). Therefore, we should not set a date and honor this day as the birthday of Christ the way the pagans do for their gods. Serving God in the manner of pagan worship is detestable to the Lord (Deut 12:29-31). While the historical event of Christ's birth was an occasion for joy, the Bible does not teach believers to hold celebrations once a year for the birth of Christ.

Lesson 4

Observation

Outline

Presentation in the Temple (2:21-39)

Circumcision and naming (21)

Presentation (22-24)

Simeon's praise, blessing, and prediction (25-35)

Anna's praise and proclamation (36-38)

Returning to Nazareth (40)

The Maturing Years of Jesus (2:40-52)

Key Words/Phrases

Jerusalem, sacrifice, consolation of Israel, just and devout, light, Gentiles, redemption, strong in spirit, filled with wisdom, grace of God, Feast of the Passover, astonished/amazed, my Father's business, subject, wisdom and stature, favor with God and men.

Segment Analysis

2. Not only does it show that Jesus came from the devout Jewish family that conformed to the law of the Lord, it also convinces the reader that Jesus was the Messiah Israel had been expecting. His consecration to the Lord served to also reveal His identity to the devout worshippers at the temple.
4. Simeon's words emphasized the universal nature of the gospel. As prophesied in the OT, all nations will see the salvation of the Lord (Isa 52:10; Ps 98:3). While the light of the gospel brings revelation to the Gentiles, it also means glory for Israel because the Savior has come out of Israel in keeping with God's covenant with His people (cf. Jn 4:22).
5. To the believers, Jesus is the cornerstone; but to the unbelievers, He has become the stumbling block (1Pet 2:6-8). "The thoughts of many hearts will be revealed" because a person's decision to accept or reject Christ will reveal whether he is a true worshiper of God (Lk 10:16). Just as Jonah was a sign to his generation, Jesus will be a sign that will condemn the unbelieving generation (Mt 12:38-42).
Jesus will be a sign which will be spoken against, and He will eventually suffer at the hands of the ungodly. Mary would see her son mocked, ridiculed, and crucified (Jn 19:25-27). The pain that Mary would suffer as a mother would be as if a sword was piercing her own soul as well.
7. Both Simeon and Anna were devout worshippers who had been waiting for the redemption of Israel. They were also prominent figures in the community of Jerusalem. Their proclamations and predictions about Jesus confirmed that Jesus was indeed the Christ and prepared the hearts of the people (especially those who looked for redemption; see verse 38) to accept the Lord's salvation.
8. A healthy growth should be both physical and spiritual. Just as Jesus became strong in spirit (referring to His wisdom and character), we

should grow in our spiritual knowledge and character (cf. Phil 1:9-11). Jesus increased in favor with God and men. Likewise, we need to seek continual spiritual maturity, which is commendable by God and men (cf. Prov 3:1-4).

9. The story not only displays Jesus' unusual wisdom, it also reveals Jesus' divine mission. At the age of twelve, Jesus was already acquainted with God's law. His longing for the things of God is seen in His lingering behind in the temple and His earnest discussion with the teachers. Even at this early stage of His life, Jesus was keenly aware of God's purpose for His life.
- 10a. Not yet being fully aware of Jesus' identity and mission, Joseph and Mary were amazed at what Jesus was doing, and Mary spoke to Jesus with great concern and even a tone of rebuke. Jesus' response suggested that He belonged to the house of God rather than the guardianship of His parents. The word "must" conveys a strong sense of purpose that is prominent in Luke. Jesus came for the purpose of accomplishing the salvation of God, and so His loyalty to the Father's business must take priority over His family ties.
- 10b. We must understand our identity as children of the Lord and live with a sense of mission and purpose. We live in this world for our Father's business—to proclaim the message of salvation and live according to God's command for His glory. With this goal in mind, we will center our hearts and lives on the things of God.
11. Although He was the Son of God, Jesus did not neglect His duties toward His parents. Although He had much greater authority and power than them, He honored them in accordance with God's command. By the same token, our mission to serve God should not become an excuse for neglecting our duties in the family (cf. Mt 15:3-6). Whenever possible, we should faithfully fulfill our God-given roles and live responsible lives while carrying out the Lord's work (cf. 1Tim 3:5).

Lesson 5

Observation

Outline

The Voice in the Wilderness (3:1-6)
 Bearing Fruits Worthy of Repentance (3:7-14)
 Coming of the Mightier One (3:15-20)

Key Words/Phrases

Word of God, wilderness, baptism of repentance, remission of sins, prepare, salvation, brood of vipers, baptize, bear fruits worthy of repentance, One mightier than I, Holy Spirit, fire.

Segment Analysis

2. These words are reminiscent of the opening words of the OT prophets (Jer 1:1-3; Hos 1:1; Amos 1:1). In other words, John was a prophet sent by God. In fact, he was the last of the OT prophets (Lk 16:16)
 This statement is significant because after a long period of prophetic silence, God's word had finally come to the people once again. Not only so, this divine oracle would pave the way for the coming of the Savior.
- 3b. John's baptism was a preparation for the coming of the Lord Jesus. It was a baptism of repentance that led people to Christ. But after Jesus came, the people must put their trust in Christ, through whose blood we can receive atonement. Therefore, after the resurrection of the Lord, those who had accepted John's message must also be baptized in the name of Jesus Christ for the remission of sins.
4. Through his preaching and exhortations (cf. 18), John would remove the obstacles in the hearts of the people (symbolized by valley, mountain, crooked places, and rough ways) that would hinder the gospel of Jesus Christ.
- 5a. This term exposes the inherent wickedness of the people, who were also the descendants of those who killed the prophets (cf. 11:47-51). The Lord Jesus also called the scribes and Pharisees brood of vipers (Mt 23:31-33).
- 5b. Impending judgment on the day of the Lord (Isa 13:13; Zeph 1:14-15; Rom 2:5; Col 3:6; 1Thess 1:10).
6. Bearing fruits of repentance. i.e., speech and conduct that demonstrate a changed heart and reflect God's nature (Rom 6:1-4; Gal 5:22-25; Eph 4:20-24)
- 7a. Many people took pride in their heritage as the children of Abraham (Jn 8:39a). As descendants of God's covenant, they believed that God would never reject them.
- 7b. John told them that God could choose to raise up children for Abraham from the stones. In other words, if they were unrepentant, they would be rejected by God despite their physical lineage. God could easily raise up others to be the descendants of Abraham and still fulfill His promise to Abraham.
- 8a. He would forsake them and cast them into the fire of His judgment.

- 8b. These words carry a sense of urgency. God is ready to reject the unrepentant anytime. We must repent immediately before we exhaust God's mercy.
10. He would send the Holy Spirit as the Counselor. The work of the Holy Spirit has the effect of fire. When the Spirit comes, He will judge the world (Jn 16:8-11) and purify the believers (2Thess 2:12; Isa 4:4). While John's ministry called people to repentance, Christ ministry would sanctify and renew the life of believers. Therefore, Christ's ministry would be "mightier" than John's.
11. Palestinian farmers used winnowing forks to separate the wheat from the unwanted chaff. This process is used to refer to the judgment, when God will separate the righteous from the wicked (cf. Mt 13:37-43; 47-50). In the same way, Jesus' ministry will separate true believers from unbelievers (Mt 21:42-44; Rom 9:30-33; 1Pet 2:7-8). Believers will be gathered into God's kingdom. Unbelievers will be rejected and cast into eternal fire.

Lesson 6

Observation

Outline

- The Baptism of Jesus (3:21-22)
- The Genealogy of Jesus (3:23-38)
- The Temptations of Jesus (4:1-13)

Key Words/Phrases

Was baptized, while He prayed, Holy Spirit, beloved Son, well pleased, the son of God, filled with the Holy Spirit, wilderness, tempted.

General Analysis

- 1a. Humanity: baptism in the likeness of a sinner according to God's requirement.
Deity: the descent of the Holy Spirit and the voice from heaven, demonstrating that He was God's Son and the Messiah (Jn 1:32-34).
- 1b. Humanity: son of man.
Deity: Son of David, demonstrating that He is the Messiah.
- 1c. Humanity: tempted in every way just as we are.
Deity: total victory over temptations.

Segment Analysis

1. The baptism of Jesus served as a testimony that Jesus was the "mightier One" who would baptize with the Holy Spirit and fire (Jn 1:32-34). In addition to being a testimony, the baptism of Jesus was to fulfill all righteousness (Mt 3:15). "Righteousness" refers to meeting God's requirements. God's requirement that Jesus be baptized may be a fulfillment of the requirement for priests, who were to be washed before their service (Ex 29:4). It could also be an example for all believers, to show that we must be baptized and receive the Holy Spirit to become the children of God (Gal 3:26,27; Rom 8:16).
2. Even though He was without sin, He was baptized along with all the people, taking on the form of a sinner (cf. Rom 8:3). Thus He shared our humanity and identified Himself with all the people.
- 3b. The opening of the heavens may be symbolic of the reconciliation between God and men which was made possible through Jesus. The anointing of the Holy Spirit was a sign that God had sent Jesus to the ministry (Lk 4:18). The descent of the Holy Spirit and the voice from heaven served as seal of approval that Jesus was "the beloved Son."
4. We can be God's beloved children through faith in Christ (1Jn 5:1) and by imitating the Lord Jesus, who submitted to God's requirements. We need to be baptized for the remission of sins (Gal 3:26-29) and receive the promised Holy Spirit (Rom 8:16; Gal 4:6-7). We also need to live a life that is well pleasing to the Father (Php 2:14-15).
5. The book of Matthew begins the genealogy of Jesus with Abraham while Luke traces the genealogy back to Adam. Matthew starts with Abraham to show and emphasize that Jesus was the Son of Abraham, born according to promise. Luke's intention was probably to identify Jesus as a member of the human race and to contrast the Second Adam with the first Adam (cf. Rom 5:14b; 1Cor 15:45-47).
Matthew follows the line of Solomon while Luke follows that of Nathan (Solomon and Nathan were brothers). Some propose that Matthew's genealogy records the ancestors of Joseph while Luke's records the ancestors of Mary.
6. 1. To show that Jesus was a true historical figure and a son of man. 2. To show that Jesus was a descendant of David, for the Messiah must be David's offspring.
- 7a. When He was filled with the Holy Spirit.
- 7a. We must be watchful at all times, even when we feel that we are close to God. Temptations may come suddenly after reaching spiritual heights.
8. It was God's will that Jesus should go through the suffering of temptation so that he may sympathize with our weaknesses and become

our merciful and faithful High Priest (Heb 2:14-18). The victory of Jesus over the temptations also confirms what the Father spoke of Him earlier on, “You are My beloved Son; in You I am well pleased.”

- 9a. By asking Jesus to turn stones into bread, Satan hoped to lure Jesus into obeying his commands and misusing His divine power for personal interests.

By asking Jesus to worship before him, Satan hoped that Jesus would defy God’s commands and surrender His authority to Satan in order to gain the world.

By asking Jesus to throw Himself down the temple, Satan hoped that Jesus would prove his divinity by calling upon God’s protection.

- 9b. They all aim at these human weaknesses: self-centeredness; desire to prove oneself or to satisfy one’s lust; submission to Satan’s commands in exchange for physical or material gains.

10. Jesus responded to Satan’s challenge to turn stones into bread by pointing out that obedience to God’s command in order to have spiritual life is more important than sustaining the body with food.

Jesus turned down Satan’s attractive offer by God’s very command that we are to worship and serve only the Lord God.

Jesus quoted the Scriptures, “You shall not tempt the Lord your God” to show that it is wrong to deliberately put ourselves in a situation to test the truthfulness of God’s promise.

11. Satan has control over the authority, fame, and power of this world. Believers must not pursue vain glory because it comes with a price—compromising with and bowing down to Satan. Gaining the world but losing our soul (by sacrificing our time, energy, and loyalty to God for earthly glory) would be the most foolish exchange (Mt 16:26).
- 12a. Satan misused the Scriptures in order to make his case strong. Such application of God’s word for self-justification or gratification is the source of error.
- Jesus’ quotations of God’s word, on the contrary, were all based on the truth in God’s words and a sincere obedience to God’s authority.
- 12b. We should not use God’s word to justify ourselves for our selfish gain. Instead, we ought to study and apply God’s word with the intent to know and obey God’s will.
13. Store God’s word in our hearts and know God’s will.
- Have a sincere desire to obey God’s will over our personal needs.
- Be faithful to God and not be distracted by material or fleshly allurements.

14. The devil did not give up despite his defeat. He would surely return and challenge Jesus with more temptations. We cannot afford to lose our vigilance even for a moment. We may have just claimed victory over some temptations, but we need to constantly equip ourselves with God’s word and Spirit in order to meet further challenges (Eph 6:10-18; 1Pet 5:8-9).

Lesson 7

Observation

Outline

Returning to Galilee and Preaching in Nazareth (4:14-30)

Preaching in Capernaum (4:31-41)

Preaching and healing the demon-possessed (31-37)

Healing Simon’s mother-in-law (38-39)

Healing the multitude (40-41)

Preaching in Other Cities of Galilee (4:42-44)

Key Words/Phrases

In the power of the Spirit, taught, glorified by all, Spirit of the Lord, preach, proclaim, marveled, gracious words, teaching, astonished, authority, Holy One of God, rebuked, amazed, power, Christ, the Son of God, must/for this purpose.

General Analysis

- See verses 18, 19, 22, 32, 35, 36, 39, 41, 43.
- The emphasis on Jesus’ preaching ministry in this passage points out that He was the Prophet Moses had predicted. Jesus even stated explicitly that He was the fulfillment of Isaiah’s prophecy, which stressed the prophetic role of the Messiah (Note that the words Spirit, anointing, sent, preach, proclaim, are familiar words describing the ministries of OT prophets).

Segment Analysis

- See verse 15.
- That the gospel is preached to the poor means that the gospel will give spiritual abundance to those who humbly seek God (Mt 5:3,6). The gospel heals the brokenhearted because the Lord’s love and forgiveness restore those in despair and sorrow (Mt 12:20; Ps 51:17). The liberty that the gospel gives refers to freedom from the power of sin (Rom 8:1-4;

- 1Tim 1:15). Recovery of sight to the blind refers not only to physical healing but also restoration of spiritual sight (1Cor 2:10-16; 2Cor 4:4-6).
- 2c. Just as the priests and prophets were anointed before they carried out their mission, a preacher must receive the anointing of God's Spirit to engage in proclaiming the gospel. God sends and empowers His workers by giving them the Holy Spirit so that their work may carry spiritual power and authority (Acts 1:8). We can see such anointing in Jesus (Lk 4:14).
 3. Their amazement was probably twofold: 1. They were amazed that the son of a carpenter, whom they all knew so well, could speak such wise and powerful words. 2. They were amazed that Jesus, whom they thought was an ordinary man of their own town, claimed to be the fulfillment of Isaiah's messianic prophecy.
 - 4a. As Simeon had prophesied many years before, Jesus would cause the fall and rising of many in Israel, and that He would be a sign which will be spoken against, that the thoughts of many hearts may be revealed (Lk 2:34-35). On the one hand, the purpose of Jesus' preaching was to save those who would accept Him. But on the other hand, it also served to reveal the stubbornness of unbelievers (cf. Jn 12:48).
 - 5a. The people of Nazareth, who had heard the miraculous deeds Jesus had done in Capernaum, would demand Him to prove Himself here in His own town. In other words, they did not believe that Jesus, the son of Joseph, could actually have done the great things they had heard about.
 - 5b. God is under no obligation to show special favor to His chosen people, and He may freely choose to give His grace to the Gentiles. Likewise, the blessings of the gospel would be given to people other than those of Jesus' own town because of their unbelief.
 - 5c. Their rage was due to their indignation. Jesus's words pointed out that while they thought they were rejecting Jesus, they were actually being rejected by God. Just as it was pride that prevented them from believing Jesus, it was also pride that incited them to kill Him now.
 7. Unlike the teachers of the law, who derived their authority from traditions of men and the opinions of their predecessors, Jesus, being the Son of God, was the authority behind His own words. For example, in Matthew chapter 5, Jesus repeatedly used the words, "but I say to you..." to contrast traditional teachings with the new principles He was laying down.
 12. The rabbinic regulations prohibited them from bringing the sick for healing on the Sabbath (cf. 13:14). This detailed description shows the desperate need of the multitude for healing and the irony of the prohibition to do good on the Sabbath.

- 13a. Mark 1:35 tells us that Jesus withdrew to a solitary place to pray. Jesus needed to spend quiet time with the Heavenly Father so He might focus on His relationship with the Father and receive from Him the spiritual strength He needed.
- 14a. So they might always receive the blessings of Jesus' ministry, perhaps in particular, His healing.
- 14b. The key words "I must" and "for this purpose I have been sent" indicate Jesus' sense of mission. While healing was important, that wasn't the main purpose of Jesus' ministry. He must bring the gospel of the Kingdom to other cities also so that more people might believe Him and be saved.

Lesson 8

Observation

Outline

Calling of First Disciples (5:1-11)

Cleansing the Man with Leprosy (5:12-16)

Healing the Paralyzed Man (5:17-26)

Key Words/Phrases

Word of God, taught, at Your word, "I am a sinful man, O Lord!", astonished, catch men, if You are willing, withdrew/prayed, power of the Lord, forgive sins, glorifying God, amazed.

Segment Analysis

1. 1. Peter letting Jesus use his boat. 2. Jesus' command. 3. Obedience to Jesus' word.
2. Peter, speaking as an experienced fishermen, pointed out that they caught nothing despite the long toil. Not only so, what Jesus was telling him to do was no new technique. There was a sense of reluctance in Peter's words. Nevertheless, he was willing to set aside his opinion and do what the Lord commanded although it did not seem to make sense.
- 3a. When witnessing the diving power of Jesus, Peter realized that Jesus was no ordinary teacher. Whereas he addressed Jesus as "Master" earlier on in the story, he now called Him "Lord," confessing His divinity. In the presence of the holy God, Peter immediately became aware of his sinfulness and asked the Lord to depart from him.
- 3b. At this point, Peter gained a new knowledge of Jesus and of himself—Jesus was his Lord and he was a sinner undeserving of the Lord's grace. This new understanding prepared him to be a follower of Christ.

- 5a. They forsook all. This is a condition of discipleship (14:33). To be a true disciple, we cannot have divided interests (Mt 6:24). Discipleship requires total dedication. We must set aside all our personal ambitions and orient our lives entirely to the mission of “catching men.”
- 6a. 1. Listening to the word of God (1). 2. Obeying and acting upon the word of God (4-5). 3. Confessing of sins and acknowledging Christ as Lord (8). 4. Forsaking all and following the Lord (11).
- 7a. He must have felt unworthy to draw near Jesus and ask for healing.
- 8a. Jesus could have healed the man by issuing a command from a distance. But He put out His hands and touched the leprous man, who was ceremonially unclean. He also spoke reassuring words to the man. The Lord’s action and words must have deeply touched the man, who had always been avoided and isolated. Jesus was more than a powerful healer. He is the loving God full of love and kindness toward the people.
9. He probably wanted to avoid the people’s misconception that he was just a miracle-worker and come to Him only for healing or even expect Him to be a political leader (cf. 4:37,42-44).
10. The key phrase that shows the significance of Jesus’ command is “as a testimony to them.” The command to show himself to the priest was more than a compliance with the Mosaic regulation, but a direct proof that the Lord’s ministry was the fulfillment of the law. Jesus’ healing of the man was a testimony that He was the true source of healing and cleansing.
- 11a. While verse 15 may seem to indicate the increase in Jesus popularity, verse 16 by contrast shows Jesus’ withdrawal from such popularity. Jesus did not come only to heal the sick. He also needed to spend time to pray alone so He could focus on the mission ahead of Him and stay close to the Father at all times.
12. They were full of compassion for the paralyzed man. They did not give up even when the circumstance posed a challenge. According to verse 20, their persistence was also a sign of great faith in the Lord.
13. This verse teaches us the power of intercession. When we come to the Lord to intercede for another, our faith can move the Lord. Of course, the whom we intercede for also needs to have faith in the Lord.
15. 1. Forgiveness of sins is more important than physical healing.
2. To demonstrate that He had power on earth to forgive sins (24).
- 16a. While both statements are equally easy to say but impossible to make happen, in a sense, it is easy for anyone to say “your sins are forgiven you” because the forgiveness of sins is intangible. The point of Jesus’ question is that while it may be easy to claim the power to forgive sins,

He would now substantiate His claim by doing the more difficult—commanding the man to walk.

- 16b. Only God has the sovereignty and authority to issue the command, “I say to you, arise.” By raising the paralytic, the Lord demonstrated that He was God. Being God Himself, Jesus, of course, also had the authority to forgive sins.

Lesson 9

Observation

Outline

- Calling of Levi (5:27-32)
- The Question about Fasting (5:33-39)
- Lord of the Sabbath (6:1-11)

Key Words/Phrases

“Follow Me,” left all, well/sick, righteous/sinners, repentance, fast, new/old, Sabbath, Lord of the Sabbath, lawful.

Segment Analysis

- 1a. Jesus chose a tax collector, a social and religious outcast.
- 2b. When the Lord calls us to obey His will, we ought to respond immediately and dedicate ourselves totally even though it may be difficult to set aside our plans, commitment, and desires.
- 3a. In the society at that time, eating and drinking with someone implied acceptance. Therefore, for Jesus and His disciples to dine with “sinners” was a direct challenge to the teachings and traditions of the Pharisees.
- 4a. In one sense, they are those who faithfully keep God’s commandments. On the other hand, since no one can be righteous before God, Jesus was most likely referring to those who were self-righteous.
- 4b. Like the words “righteous” and “those who are well,” “the sinners” and “the sick” may also have a dual meaning. They could refer to those whom others consider as sinners. But since everyone is a sinner before God, it is more likely that Jesus was referring to everyone who is humble enough to come to repentance.
- 4c. Jesus said that He had come to call sinners to repentance. While everyone is a sinner and needs repentance, only those who are humble enough to see themselves as sinners would repent and receive God’s grace. Those who think they are righteous, however, have forfeited God’s grace, and the salvation of Christ would not benefit them. While

the scribes and Pharisees despised the sinners, they themselves were rejected by God.

- 4d. Repentance is the key to receiving God's grace, and repentance begins with how a person views himself. We must humbly acknowledge our sins and respond to Christ's call by forsaking our sinful ways.
5. For the Pharisees, fasting was an indication of piety (cf. 18:12). Thus the scribes and the Pharisees implicitly accused the disciples of leading a lifestyle that was considered improper for the devout and the religious.
6. John the Baptist had at one point told his disciples that Jesus was the bridegroom and he was the friend of the bridegroom (Jn 3:29). Since the presence of Jesus the Bridegroom was a joyful occasion, it would be inappropriate for the disciples to fast while Jesus was with them. But they would surely fast after Jesus' arrest and death (Acts 13:3; 14:23).
Jesus was not denying the practice of fasting. But, as we can see in the following verses, He was speaking about doing what is proper for the occasion.
7. Personal or group fasting was done usually as self-humiliation before God, often in connection with repentance (Neh 9:1,2; Ps 35:13; Isa 58:3,5 Dan 9:2-10; 10:2,3; Jon 3:5; Acts 9:9) or as special petition to the Lord (Deut 9:18; Judg 20:26; 2Sam 1:12; 2Chr 20:3; Ezra 8:21-23; Est 4:16; Acts 14:23). Fasting was also done in connection with devotion and service to God (Lk 2:36,37; Acts 13:2,3; Mt 4:1-2). Prayer with fasting, if done with sincerity, is powerful; it can even drive out evil spirits (Mt 17:21).
The scribes and the Pharisees, having neglected the spirit of fasting, had turned this important practice into a symbol of religious devotion and a means for passing judgment on others.
- 8a. The new garment and new wine refer to Jesus' ministry, whereas the old garment and old wineskin refer to the old mode of thinking that was accustomed to human religious traditions.
- 8b. It was not appropriate for the people to try to fit the ministry of Jesus in the old framework of Pharisaic laws. As Jesus stressed in his teachings on the mount, the coming of God's kingdom must be accepted with a new mind and attitude, not with the rigid and superficial religious observances.
- 8c. Jesus was simply pointing out people's reluctance to change.
9. While some have wrongly used Jesus' words as a basis for removing the Sabbath commandment, nowhere in the Bible does Jesus ever state that believers do not need to keep the Sabbath. The point of contention in this narrative was not whether to keep the Sabbath but how to keep the Sabbath in the true spirit.

10. God would not condemn a person for breaking His law if the action was to meet an immediate need. The disciples' violation of the Sabbath restrictions was not for their enjoyment but out of hunger while following the Lord. So their actions were justifiable.
11. Jesus Christ, being the eternal God Himself, established the Sabbath and is therefore greater than the Sabbath. As the Lord of the Sabbath, He is the one we should honor over and above the Sabbath. If He did not condemn the disciples, no one else had the prerogative to do so.
12. In Matthew 12:7, the Lord Jesus reinforced this divine principle: "I desire mercy and not sacrifice." As far as God is concerned, love and mercy take priority over ceremonial observances (without denying the latter). While we keep God's commandments, we need to be careful not to turn our deeds of obedience into mere religious rituals and lose sight of God's intended purpose for these commandments.
- 14a. Whereas the scribes and Pharisees only focused on the details of Sabbath regulations (although the regulation that forbid healing on the Sabbath was from the Rabbinical law, not from God's commandment), Jesus was concerned about doing what pleases God on the Sabbath. Jesus' question pointed out that withholding a good deed from someone in need is actually evil, and refusing to save a life is destroying a life. Although Jesus could have waited until the next day to heal the person, He took the initiative to heal the man to show His accusers that the restrictions they had placed on the Sabbath commandment was a serious violation of God's law.
- 14b. He was drawing an inner response from His listeners. He made an appeal to their conscience, hoping that they would reconsider what is right before God.

Lesson 10

Observation

Outline

- Choosing the Twelve Disciples (6:12-16)
- The Great Sermon (6:17-49)
 - Setting of the Sermon (17-19)
 - Beatitudes (20-23)
 - Woes (24-26)
 - Love and Mercy (27-36)
 - Judging Others (37-42)
 - A Tree and Its Fruit (43-45)

The Wise and Foolish Builders (46-49)

Key Words/Phrases

Prayed, continued all night, disciples, apostles, power, healed, blessed/woe, poor/rich, hunger/full, weep/laugh, hate you/speak well of you, love your enemies, merciful, judge not, condemn not, forgive, give, speck/plank, good/bad, tree, fruit, heart, mouth, hears/does, rock/earth.

Segment Analysis

1. The recording of Jesus's night-long prayer probably indicates that this prayer was due to the pressing need that arose from the circumstances. These are possible reasons for this special prayer: 1. To renew His strength for further ministry in the midst of rising opposition (cf. 6:11). 2. To ask for guidance in selecting the apostles. 3. To be empowered (cf. 6:19).
- 2b. While Matthew had been a tax collector for the Roman government, Simon the Zealot belonged to a group that was vehemently opposed to Rome. Despite their former differences, their new identity as disciples of the Lord now enabled them to become brethren and fellow workers in God's kingdom.
3. The word "apostle" (one who is sent to carry out a mission with the authority of the one who sent him) indicates the purpose of choosing the Twelve. The Lord chose them and gave them authority (9:1-2) so that they may continue the ministry after His ascension (cf. Acts 6:1-4), form the core of Jesus' witnesses (cf. Acts 1:21-22), and take the leading role in the church (cf. Acts 15:1-2).
4. See verse 17.
5. The power that went out of Him (19). Also notice how the multitude was drawn to Jesus, the source of power and healing.
6. The primary audience were the disciples (20). The multitude comprised the larger audience (17).
- 8a. These are those who suffer in this world for Christ's sake. They may also be those who acknowledge their need for God with a broken and contrite spirit.
- 8b. They may receive spiritual fulfillment and joy in the kingdom of God. Anyone who comes to Christ now with humility and forsake all to follow Him are given citizenship of heaven, and even now they may begin to enjoy the spiritual blessings in God's kingdom ("For yours is the kingdom of heaven"). The beatitude also reminds us to deny ourselves now to receive God's everlasting blessings rather than reject Him now and suffer a wretched end in the future ("who hunger now"; "who weep now").
- 8c. Those who are complacent because of their material comfort and pleasure.
9. A true believer suffers hatred, exclusion, insult, and defamation for upholding the name and teachings of Christ. On the contrary, false believers enjoy popularity and commendation from the ungodly because in their message and lifestyle they have compromised with secular values.
10. In the beatitudes, the Lord promises reward to those who suffer persecution. Here, He teaches us to not only endure such sufferings but take an active step to love our enemies.
12. When we remember how our Heavenly Father is merciful and "kind to the unthankful and evil," as His children, we ought to imitate His unconditional love. Not only so, He is merciful towards us even though we are often ungrateful and sin against Him. Such unconditional love should motivate us to love others in the same way.
13. The giving here may refer to being generous with our love (27-36) as well as in our measurement of others (37; i.e. "judge not" and "condemn not").
14. God would surely deal with us according to how we deal with others.
15. In Matthew, the two parts of this parable are used on two separate occasions, and they carry different meanings (Mt 10:24; 15:14). However, in the context of this passage, the parable is more likely illustrating a point about judging others. If this view is correct, then the parable is saying that the person who judges (the blind guide and the teacher) cannot possibly help the person whom he is judging (the disciple) because of his own severe limitations.
18. Our heart and our words (45).
19. Just as the fruit reveals the type of tree it is in, our judgmental words reveal our wicked intent, such as jealousy, hatred, hypocrisy, and pride.
- 22a. Constant use of God's word can give us spiritual discernment (Heb 5:14). Only when we carry out God's word will we realize our shortcomings and seek to improve with God's help. Furthermore, practicing God's word often involves hardship, which helps us develop perseverance and spiritual character (cf. Rom 5:3-4). Most importantly, doing God's will allows us to experience God and establish a closer relationship with Him. When trials come, we would be able to endure and stand.
- 22b. If we only agree with God's word conceptually but lack any discipline or experience with God, we would not have the conviction or the endurance to remain faithful to Christ when trials come.
23. It takes much less effort to appear to be a Christian than to be a true Christian. We should not deceive ourselves by serving Christ only

superficially (e.g. merely calling ourselves Christians or going through the routine of attending church regularly). We must carry out God's word in our daily lives so we may build a strong foundation for our faith.

Lesson 11

Observation

Outline

The Centurion's Faith (7:1-10)
 Raising the Widow's Son (7:11-17)
 Jesus and John the Baptist (7:18-35)
 Anointed by A Sinful Woman (7:36-50)

Key Words/Phrases

"I am not worthy," authority, marveled, great faith, compassion, touched, "I say to you," glorified God, things seen and heard, "blessed is he who is not offended because of Me," prophet, justified God, wisdom justified by all her children, sinner/sins, debtors, love, much/little, forgiven, "your faith has saved you."

Segment Analysis

- 1a. See verse 4.
- 1b. While the elders believed that the centurion was deserving, the centurion himself did not think that he was worthy (6).
3. Just as the words of a superior carries authority, the Lord's words must also have authority. In other words, Jesus could surely heal the servant by issuing a command without going to the centurion's house.
4. Being Himself the Almighty God, the Lord Jesus is able to do the impossible just by His word, and the power of His words goes beyond spatial confines.
5. The grace of God also goes to Gentiles who have faith in the Lord Jesus.
6. Note the pitiful condition of the woman and the Lord's compassionate heart, words, and action.
7. This is the first recorded miracle in Luke of raising the dead to life. It demonstrates Jesus' power over death. It will also serve to bear witness to Jesus (22).
8. See 16-17.
10. John might have expected the Messiah to bring about immediate judgment (cf. 3:17). In such case, seeing his own condition in prison and

that deliverance was nowhere in sight might have led to his question about who Jesus really was.

11. The healing and preaching ministry of Jesus spoke for Him and testified that He was the fulfillment of the Messianic prophecies.
12. Those who have false expectations of Christ's work may be "offended" (also translated as "fall away") when He doesn't meet these expectations. For example, some may come to Christ only expecting Him to provide material abundance or physical well-being, and they become disappointed and fall away when their expectations are not met. Jesus reminded the people that the evidence had clearly demonstrated that He was the Messiah. Blessed are those who accept Him based on God's testimony rather than their own expectations.
13. Recall the work of God in your life and how He has always been faithful in keeping His promises (just as John was asked to consider the works of Jesus and restore his faith). With this renewed conviction in Christ's love and power, wait patiently for God, who will carry out His good will in His time.
14. Those who accept the gospel of Jesus Christ and come into God's kingdom are more blessed than even the prophets of the past, for they are able to see and hear what the prophets could not (cf. Mt 13:16-17; 1Pet 1:10-12). Jesus' statement, however, does not mean that John or the other prophets are excluded from God's kingdom (cf. 13:28). Rather, it is a reference to the new age ushered in by Jesus' ministry.
15. The people, even the tax collectors, "acknowledged that God's way was right" (NIV). In other words, they glorified God, having accepted the ministries of John and Jesus. The Pharisees and lawyers, on the contrary, refused to comply with the messengers of God and thereby reject the way of God.
16. The men of that generation did not accept John's preaching or repentance. Neither did they accept the good news of the kingdom. Instead, they charged Jesus with gluttony and winebibbing. Whether it was John's call to repentance or Jesus' grace of forgiveness, the people remained indifferent and unresponsive.
17. The children of wisdom are those who accept God's will, such as the people mentioned in 29. Their acknowledgment of the ministries of John and Jesus is an evidence that John and Jesus are messengers of God sent to preach the way of wisdom.
- 18a. Her great love, which came from a sense of being indebted to the Lord (41-43, 47).

- 18b. His judgmental attitude shows that he was self-righteous. He did not think that he needed much forgiveness, and as a result, he showed little love.
20. Giving Him our best; drawing close to Him; serving Him with utmost humility.
21. While in 47 Jesus attributed His great forgiveness to the woman's love, this does not suggest that she earned the Lord's forgiveness with her actions. Rather, it was her faith that saved her (50). Her love was simply an act of faith in the Lord's mercy. The apostle John reminds us, "We love Him because He first loved us" (1Jn 4:19). Therefore, the sole basis of forgiveness is the Lord's love, and faith, not actions, is the means by which we receive this love.
22. Faith means knowing our need for forgiveness and coming to Christ humbly to receive His mercy, realizing that we are not worthy of the Lord's love.

Lesson 12

Observation

Outline

- Jesus' Traveling Ministry and His Followers (8:1-3)
- The Parable of the Sower (8:4-15)
 - Declaration of the parable (4-8)
 - Purpose of parables (9-10)
 - Explanation of the parable (11-15)
- A Lamp on A Lampstand (8:16-18)
- Jesus' Mother and Brothers (8:19-21)

Key Words/Phrases

Glad tidings, kingdom of God, parable, seed, wayside, rock, thorns, good ground, see, hear, understand, word of God, heart, lamp, lampstand, light, secret/hidden, revealed/be known and come to light, given, taken, do.

Segment Analysis

1. See verses 1-3.
2. Luke makes special mention of the women among Jesus' followers. While women were often neglected in those days, they played an important role in supporting Jesus' ministry. These women became disciples because of their great debt of love to the Lord (2).
3. Everyone who hears of the message of the gospel must open his heart to accept it. The Lord's solemn declaration beckons us to pay careful attention and accept the message of the gospel (Heb 2:1-3). We have been blessed with the opportunity to understand the gospel of salvation (Mt 13:16). So we must humbly receive it and act upon it. But those who do not respond to the Lord's beckoning will have no part in God's kingdom.
4. Parables serve a dual purpose of revealing and concealing (cf. Mt 13:10-15, 35). They reveal the mysteries of God's kingdom to believers but conceal them from the hard-hearted.
5. Generally speaking, "mystery" refers to God's plan and purpose, which no one can know except through God's revelation. Specifically, the mystery is the gospel of salvation of Christ through which Gentiles and Israelites alike become heirs of God's kingdom (1Cor 2:7; Eph 3:6; Col 1:26,27). This message is a mystery because it was hidden for ages and is still hidden from the unbelievers.
- 6b. See verses 12 and 15.
7. So that those who hear may believe and be saved (cf. 12).
8. The gospel of the kingdom meets with various kinds of responses. The same message has no effect on some for one reason or another, while it bears fruit in others. The condition of a person's heart determines whether God's word will have effect on him and whether he is worthy of God's kingdom.
9. cf. Lk 7:47-48 and the corresponding explanations in Lesson 10.
- 10a. They distract us from continual learning and practice of God's word. Likewise, it is impossible to serve God while letting our minds be preoccupied with worries, wealth, and enjoyment (cf. Lk 16:13). These earthly pursuits will make our spiritual lives unfruitful and ineffective (cf. 2Pet 1:8).
- 11a. We must hear God's word and accept it with humility and sincerity.
- 11b. We must persist in living out God's word, although doing so would involve great hardship, and the benefit may not be immediately apparent.
12. We can know what kind of soil we have by looking at whether we bear fruit. If we truly accept and live by God's word, the life of God becomes manifest in us, just as the seed in the good soil thrives and bears fruit. We will live a new life in the image of God and dedicate our lives to His service.
- 13a. Matthew records this saying in a different context (Mt 5:14-16), referring to the good conduct of believers (cf. Eph 5:8; Php 2:15). In the context of this passage in Luke, however, the light may also refer to God's word (cf. Ps 119:105).

- 13b. Based on the context, there are two possible meanings to verse 17. On the one hand, the light of God's word reveals the mysteries of God's kingdom. On the other hand, it reveals the motives of men's hearts, bringing to light either faith or unbelief. (cf. Heb 4:12-13).
14. This verse echoes verse 10. We must make a careful decision when we hear the gospel message. If we accept the message of God's kingdom, we will receive even greater knowledge about God's will. But if our hearts are calloused, we will not be able to see and understand the mystery of God's kingdom.
15. Jesus was not speaking in terms of family relationships in this world. Neither did he deny his own earthly family. He regarded spiritual ties with the believers as far more important than the earthly family. Those who hear and do the will of the heavenly Father identify themselves as members of God's household and thereby become members of Jesus' spiritual family.

Lesson 13

Observation

Outline

- Calming the Storm (8:22-25)
- Healing A Demon-Possessed Man (26-39)
- Healing A Woman with Flow of Blood, Raising Jairus' Daughter (40-56)

Key Words/Phrases

Rebuked the wind, faith, afraid, marveled, "Who can this be?" commands/obey, Son of the Most High God, fell down/begged, seized with great fear, "tell what great things God has done for you," touched, immediately, "power going out from Me," "Do not be afraid; only believe."

General Analysis

1. Nature, demons, illness, death.

Segment Analysis

1. 1. He is the Creator and Lord of heaven and earth (25b). 2. The disciples must learn to trust Him through faith even in adverse situations (25a).
- 5b. They were seized with fear (35,37). Like Simon Peter, who asked the Lord to depart from him (cf. 5:8), the multitude were greatly afraid upon witnessing Christ's supernatural power. However, unlike Simon or the disciples (8:22-25), their fear did not lead them to know Christ. Instead of rejoicing at the healing of the demon-possessed man and coming to

believe Jesus, they kept Him away, fearing that Jesus' unusual power may result in further damage.

6. Witnessing for the Lord does not have to involve eloquent preaching. We can simply tell others about our personal experience of God's grace and power.
- 7a. Faith made the difference (48).
8. Jesus made the woman identify herself so that the woman may declare God's power to the multitude for the glory of God (47). Another possible reason is that Jesus wanted her to come forward to meet Him and know Him face to face, and thereby receive His blessings (48). Jesus is not only an impersonal source of great power. Anyone who has experienced His power should furthermore come to a personal knowledge of the Savior and declare His grace to others for God's glory.
- 9a. 1. The delay as a result of healing and speaking to the woman (43-48). 2. The report that his daughter had died (49). 3. The ridicule of the people at Jesus' promise (53).
- 9b. See verses 50 and 52.

Lesson 14

Observation

Outline

- Sending out the Twelve (9:1-6)
- Herod's Perplexity (9:7-9)
- Feeding the Five Thousand (9:10-17)
- Christ's Identity, Suffering, and Glory (9:18-27)
 - Peter's confession of Christ (18-20)
 - Prediction about suffering, death, and resurrection (21-22)
 - Losing life for Christ's sake (23-27)
 - The Transfiguration (28-36)
- Healing of A Boy with An Unclean Spirit (9:37-45)
- Two Cases of Rivalry (9:46-50)

Key Words/Phrases

Power/authority, sent, preach, heal, "who do you say that I am?", Christ of God, suffer, deny himself, take up his cross daily, follow me, save/lose life, pray, glory, His decease, Beloved Son, hear Him, faithless and perverse generation, amazed/marveled, betrayed, dispute, greatest, receives/little child, least/great, "he who is not against us is on our side."

Segment Analysis

1. See verses 2 and 6.
2. He gave them power and authority (1). He also gave them instructions about how to conduct their ministry (3-5).
As messengers of the gospel, we cannot rely on our own strength or eloquence. Rather, we need to receive power, authority, and instruction from the One who sent us in order to successfully carry out our commission. We need to pray for signs and miracles to confirm the message we preach (cf. Mk 16:19-20). We must also learn to submit to the guidance and instruction of the Lord in everything we do.
3. Workers of God are entitled to the hospitality of the people they minister to (10:7). Instead of being weighed down by much possession, preachers need to live simply and learn to depend on God's daily provision through the hospitality of the believers.
4. The key statement of this paragraph is Herod's question, "who is this of whom I hear such things?" (9). This opens the theme of Jesus' identity, which is picked up again in verse 18.
5. Jesus involved the disciples in every step of this miracle (13-16). He gave them the responsibility of feeding the multitude as part of their ministry to the people. From this miracle, the disciples learned responsible service, dependence on God, and Christ's marvelous provision.
6. The action of looking up to heaven teaches us that the power and blessings of our ministry come from God. Giving the bread to the disciples to set before the multitude could be symbolic of Christ commissioning the disciples to minister to all the people.
7. With the blessings of God, even limited resources can result in overflowing abundance that goes beyond our expectations (Eph 3:20).
- 8a. While many had various views about Jesus' identity, Jesus did not want His followers to have only a second-hand knowledge of Him and be swayed by popular opinion. As disciples, they must have a personal knowledge and conviction in the Lord in order to follow Him to the end.
9. It literally means "the anointed of God." In other words, Jesus was sent by God with a special mission. This term is a reference to Jesus' kingship as the fulfillment of the Messianic promises (Ps 2:2; Isa 9:6-7; 11:1-16; Lk1:32).
10. The people at that time had a false expectation of what the Messiah would be. Declaration that Jesus was the Messiah at this time would only further mislead the people or even hinder the ministry. The disciples were told to preach that Jesus was the Christ only after His resurrection (Mt 17:9). Jesus wanted the people to come to believe Him not because they expected him to be a national hero, but through belief, repentance, and obedience. Another possible reason for concealing His identity is that widespread proclamation of his Messiahship might bring about intense opposition prematurely.
- 11a. Giving up of one's will and desires.
- 11b. The man condemned to crucifixion would be forced to take up his cross. This command means being ready to go through suffering and death for Christ. It involves putting to death the sinful nature (Rom 8:13; Gal 5:24; 6:14).
- 11c. Following the footsteps of Christ, doing what He would do (1Pet 2:21; Jn 12:26; 1Cor 11:1; 1Jn 2:6).
- 11d. The first "life" refers to things of the world, i.e. walking according to our desires (1Jn 2:15-17). The second "life" refers to spiritual, or eternal, life and the glory that we will receive (26,27). We cannot have eternal life unless we deny our own will and follow the will of God in our lives.
- 12a. They are those who do not have the courage to live according to Christ's teachings because of the pressure of secular values and opinions.
13. According to the Lord Jesus, some of the people of His time would live to see the kingdom of God. Out of many interpretations that have been offered on this verse, two are most plausible. The first interpretation states that the coming of the kingdom of God refers to the Transfiguration, which would take place six days after its prediction (17:1ff). During the transfiguration, the disciples witnessed Christ in his glory, and the subject of Christ's conversation with Moses and Elijah was the glory that would be achieved through suffering (Lk 9:31). The second interpretation, which is linked to the first, believes this prediction to be referring to the mighty work of the Holy Spirit in the church after Jesus' ascension. The kingdom of God was manifest in the church through powerful preaching, large numbers of conversions, and signs and miracles.
14. Their appearance tells us who Jesus was. Both were great prophets and mighty workers in the Old Testament. Moses represented the Law and Elijah the Prophets, both of which Jesus fulfilled (Mt 5:17; 11:12-13). The Transfiguration teaches us that Jesus, being greater than Moses and Elijah, was the one all the prophets had been waiting for.
15. The subject of Jesus' departure at Jerusalem highlights the purpose of Jesus' mission (a theme central to Luke)—death on the cross for salvation. It further sheds light on Jesus' role as the suffering Messiah.
16. As Moses and Elijah "were parting from Him," Peter tried to keep them from leaving (33). He did not understand that it was the Lord Jesus that they must look to and "hear" (35). The appearance of Moses and Elijah

was only to confirm that Jesus was the Christ and the beloved Son of God. Christ alone deserves attention and glory. That was the final message of the Transfiguration experience: “Jesus was found alone” (36). Peter’s desire to remain on the mountain was also out of place because the Lord did not intend to stay on the mountain. He had to continue his mission and suffer in order to achieve glory. Likewise, the disciples must also suffer for the kingdom before they could receive the glory in the future.

17. Jesus is the beloved Son of God, who came to do the will of the Father. The Lord’s ministry and ultimate sacrifice were truly pleasing to God (Jn 8:29; Heb 10:5-10). The words also recall Moses’ prophecy about the Messiah (Deut 18:15). The Lord Jesus was sent from God; his words are the words of God. We will not escape if we ignore his solemn message (Heb 2:3-4). But if we hear His voice and obey him, we will have life.
18.
 1. To confirm that Jesus was the Christ whom the prophets of the past had spoken about.
 2. To let the disciples understand that the Christ must go through sufferings and death before receiving glory.
 3. To give the disciples a preview of the Son of Man in glory so that they know for certain that the followers of Christ will receive reward on that day (24-27; Mt 16:27). The experience left a deep impression on the three apostles. Peter could still recall this experience in his old age when he witnessed to the believers about the coming of the Lord (2Pet 1:16-18).
19. If we cross-reference the account in Mark (Mk 9:14-29), we understand that the father of the boy was in total despair, and he had probably lost his faith in God after the disciples’ failure to cast out the evil spirit. On top of the distresses of the father and the disciples, there were scribes present who disputed with the disciples, probably in an attempt to discredit Jesus (Mk 9:14). So Jesus’ statement in 41 might have been addressed to the father, the disciples, as well as the scribes. It’s also possible that Jesus was expressing His grief over the people in general, seeing the sufferings caused by demonic torment and men’s inability to do anything about it because of lack of faith.
20. Having witnessed the Transfiguration and the powerful healing on the boy, it must have been difficult for the disciples to foresee any suffering or death in Jesus’ life. Therefore, Jesus reminded them again with very solemn words about His impending betrayal to call their attention to His true identity and mission, and so that when all these things happened according to His predictions, the disciples might recall them and fully understand the purpose of Christ’s ministry.

21. By receiving a little child. In other words, we should care for those who are lowly on behalf of Christ (cf. Rom 12:16; Mt 25:34-40; Lk 14:12-14). Doing such acts, which are often not prominent and seemingly unrewarding, calls for great humility. Only if we consider ourselves “the least” would we be able to “receive a little child”.
- 22a. Verse 49.
- 22b. A disciple should look to the Lord’s interest rather than his own. When someone else accomplishes God’s work, we should rejoice even if we were not included (cf. Php1:15-18). Such attitude calls for self-denial, a requirement for discipleship.
23. Pride and self-centeredness is a great hindrance to our ministry. Only when we humble ourselves and remove our ego can we serve together in unity and carry out God’s work for His glory.

Lesson 15

Observation

Outline

- Rejection by the Samaritans (9:51-56)
- Cost of Following Christ (9:57-62)
- Sending out the Seventy (10:1-24)
 - Sending out and giving instructions (1-16)
 - Return of the seventy (17-20)
 - Rejoicing of Jesus (21-24)

Key Words/Phrases

When the time had come, received up, steadfastly set His face, Jerusalem, destroy/save, follow, kingdom of God, harvest, laborers, lambs, wolves, receive, judgment, hears, rejects, authority, rejoice, hidden/revealed.

Segment Analysis

1. The time had come for Jesus to fulfill His mission in Jerusalem—to suffer, die, resurrect, and be received up in glory. Being fully aware of the Father’s timing and purpose, He set out resolutely to accomplish God’s will in God’s time. Likewise, we must equip ourselves with a strong determination to carry out God’s will in our lives according to His purpose and timing, even if doing so entails sufferings.
4. While James and John had their mind set on wrathful judgement and self-vindication, the Lord Jesus was concerned for people’s lives. Although it is our duty to warn the people of impending judgment, we must not have a self-centered “manner of spirit” (55) and wish that

anyone who doesn't listen to us be destroyed. We must have a heart of compassion and desire all men to be saved (cf. 1Tim 2:1-4). Let God be the ultimate Judge.

- 5a. Forsaking material comfort for Christ's sake.
- 5b. Placing the work of preaching the gospel above social and family obligations (cf. Mt 10:37).
- 5c. Undivided attention to the business of God's kingdom.
- 6a. See verse 1.
- 6b. Both can help and support one another (cf. Ecc 4:9-12). God's work often calls for collective involvement rather than individual effort. Sharing the work with fellow workers is in itself a blessing as well as a training.
7. These are the words of our Lord before sending out the disciples or instructing them about their mission. They provide the motivation for our ministry and drive us to carry out our task with utmost urgency. Only if we realize the magnitude of our work and the great need for workers will we rise to the calling and actively involve ourselves in the ministry.
8. 1. Prayer precedes and goes hand in hand with service. 2. We must pray *and* serve. While we seek God's help through prayer, we must also go and accomplish our mission.
10. They would face rejections, ridicules, threats, and persecutions from vicious unbelievers.
11. The instruction not to bring along many possessions suggests a simple lifestyle that allows total dedication to the task at hand. It also, along with the instruction not to greet anyone on the road, conveys a sense of urgency in the missionary work. They could not afford to be bogged down with many possessions or waste time with unnecessary conversations.
12. They were to respect and humbly depend on their hosts for their hospitality. They should concentrate on their work rather than on where to stay or what to eat.
11. Although experiencing God's power in our service is a cause for joy, it does not guarantee or necessarily reflect a sound relationship with God (cf. Mt 7:21-23; 1Tim 4:11-16). Our ministry and service will pass away one day. But if by God's grace we can have the assurance of eternal life, that should be the greatest reason for joy because after all, what truly matters is the salvation of our souls and being with Christ forever. Therefore, we need to pay attention to our own relationship with the Lord while carrying out the duties of our ministry.

12. The wise and the prudent are those who are wise in their own eyes. The babes are the simple and humble. These words of Jesus, as they are in Matthew, were probably directed at the unbelieving cities of Chorazin, Bethsaida, and Capernaum (13-16; Mt 11:20-24).
14. God's salvation through Jesus Christ (cf. 2:30-32).

Lesson 16

Observation

Outline

- Parable of the Good Samaritan (10:25-37)
- Martha and Mary (10:38-42)
- Teachings on Prayer (11:1-13)
 - What to pray for (1-4)
 - Persistence in prayer (5-13)

Key Words/Phrases

Inherit eternal life, do this and you will live, compassion, neighbor, mercy, go and do likewise, heard His word, worried and troubled, good part, pray, name, kingdom, will, forgive, deliver, persistence, ask, seek, knock, Holy Spirit.

Segment Analysis

1. Obey the commandments, the sum of which is to love God wholeheartedly and to love our neighbors as ourselves (cf. Mt 19:16-17; 22:34-40; Mk 12:28-34; Lev 18:5). While this is God's requirement for inheriting eternal life, it does not mean that we can be *justified* by our works. In fact, no one can be justified by keeping the law because all have sinned (Rom 3:19-20). While we must carry out God's commandments, we are saved by grace through faith (Eph 2:8-10).
2. The lawyer, thinking that he had observed God's law perfectly and deserved eternal life, tried to justify himself. In response, the Lord gave the parable in order to correct such self-justification.
- 3a. The use of a priest and a Levite in the parable was most likely directed at the common misconception of the religious class of Jesus' time who kept the details of the law but neglected the spirit of love behind God's commandments (cf. Mt 12:7; 23:23).
- 3b. 1. To humble the self-righteous Jews who despised the Samaritans as religiously impure. 2. To show that God looks at a person's heart rather than his religious or social standing.
5. The lawyer's question, "And who is my neighbor?" indicates that he understood the command to love our neighbors in a passive sense. He

thought that he needed to love only those who came to him for help. But Jesus corrected him by pointing out that he has to take the active role of being a good neighbor by initiating acts of mercy and compassion toward everyone who is in need.

8. She was distracted (40), worried, and troubled (41). Consequently, she complained to the Lord and accused her sister.
9. Sitting at Jesus' feet and hearing His word. Learning and doing the Lord's words takes priority even over zealous service.
10. Martha tried to take on too many tasks of service and lost sight of the one thing that was most important. As disciples, we need to regard learning and doing God's word as of first importance. The Lord's commendation of Mary, however, does not suggest that we should neglect our duties. Rather, it teaches us that it is better to hold on to the most important thing than to be upset by many things and overlook our priorities.
11. The Lord set a personal example by leading a life of prayer (1). This motivated the disciple's desire to learn more about prayer.
- 12a. He is our Father (cf. 13).
- 12b. We need to honor God's authority by carrying out His will in our lives.
- 12c. We should depend on God daily for our day-to-day needs, both material and spiritual.
- 12d. 1. We need to ask forgiveness because we often fall short of God's command. 2. Before we ask God for forgiveness, we need to first forgive everyone who has sinned against us (cf. Mt 18:21-35).
- 12e. It is by God's power, not our own strengths, that we can withstand trials and temptations (Lk 22:31-34; 1Cor 10:12-13; 2Tim 4:18; 1Pet 5:10).
- 12f. As royal priests (1Pet 2:9; Rev 1:6; 5:10), we ought to offer petitions on behalf of the community of believers as well as all mankind.
13. The Lord's prayer exemplifies His teaching that we should seek first God's kingdom and His righteousness (Mt 6:33). God's glory is always our first concern, and spiritual needs come before physical ones.
14. Prayer involves humility, patience, and importunity.
15. God's loving kindness, which greatly surpasses that of our earthly fathers, assures us that He would listen to our prayers and give us the best gifts (Rom 8:32).
16. 1. Receiving the Holy Spirit involves asking in prayer. 2. The Holy Spirit is a precious gift that God wants to give us and that we should ask for earnestly.

17. Seeking God's kingdom and righteousness first. Persistence. Patience. Importunity.

Lesson 17

Observation

Outline

- Jesus and Beelzebub (11:14-28)
- Casting out demons (14-26)
- True blessedness (27-28)
- The Sign of Jonah (11:29-32)
- The Lamp of the Body (11:33-36)
- Woes (11:37-54)

Key Words/Phrases

Casting out a demon, marveled, Beelzebub, testing, sign, divided, finger of God, kingdom of God, strong man, with/against, gather/scatter, unclean spirit, blessed, her, word of God, keep, sign of Jonah, evil generation, judgment, repented, greater than...is here, lamp, lampstand, light, eye, outside/inside, clean, woe, justice, love, hypocrites.

Segment Analysis

1. See 14-16.
2. 1. Beelzebub would not go against his fellow demons because doing so would be self-destructive. 2. If Jesus cast out demons by Beelzebub, how would they explain their own exorcists' power to cast out demons?
3. It was a sign that Jesus was the Messiah, and that the kingdom of God had come to the people.
4. Through His ministry and saving works, Christ overcomes Satan and renders him powerless. We must choose which side we want to be on. If we fail to accept the Lord Jesus, we are on Satan's side and have become the enemy of Christ. By attributing Jesus' power to Beelzebub, the people had chosen to side with the evil one.
- 5a. According to Matthew 12:45, the man was likened to the wicked generation. The ministry of Christ had overcome the power of Satan. But a person must decide whether to accept the Lord Jesus. Those who have witnessed the saving power of the Lord but do not invite Him into their hearts are like the house swept clean. Without Christ in their lives, they willingly make themselves the dwelling place of the evil one. Satan will once again take possession of them, and their condition would be much worse than before (cf. Heb 6:4-8).

- 5b. We need to accept Christ and acknowledge Him as Lord. We need to keep the word of God after hearing it (28). With Christ as the Lord of our lives, Satan would have no power over us.
6. They demanded a sign to test if Jesus was indeed the Messiah. Such testing came from a heart of disbelief. They had just witnessed a great miracle, but they still refused to acknowledge the Lord.
- 7a. According to Matthew 12:40, Jonah was a sign because he was delivered from the belly of the fish. Here in Luke, the sign may also refer to Jonah's preaching (cf. 32). Both the miraculous deliverance and the preaching testified that Jonah was sent from God. The Ninevites accepted this sign and responded to Jonah's warning.
- 7b. The powerful ministry of Christ and His miraculous deeds testified that He was the Messiah. Not only so, His death, burial, and resurrection would be the ultimate proof that He was the Son of God.
8. If the queen of the South traveled such a great distance to hear Solomon's words of wisdom, and if the Ninevites responded to Jonah's brief preaching, how great would the people's sins be if they refuse to hear or respond to the preaching of the Son of God?
9. We need to open our spiritual eye to the truth of the gospel by being receptive to the message we hear.
11. True cleanliness has to do with our hearts and our lives, not ceremonial observances. It involves removing the greed and wickedness in our hearts as well as helping the needy.
- 12a. They paid attention to external things that others could easily see and enjoyed men's praise but neglected living a life pleasing to God.
- 13a. According to OT law, touching the grave or the dead made a person ceremonially unclean (Num 19:16). While the Pharisees were careful not to become ceremonially defiled, they themselves had become the cause of spiritual defilement by their hypocrisy.
- 13b. If our hearts are wicked and we live immorally but put on a false outward piety, others would follow our hypocritical example and believe that doing so was right. That is how many corrupt religious leaders have misled their sincere followers.
- 14a. An appearance of honoring the martyrs.
- 14b. By killing the beloved Son, these people showed that they approved what their forefathers had done (cf. Mt 21:33-44; 23:29-32).
15. Being experts in the law of God, these lawyers exercised certain authority and influence among the people by way of their knowledge. But by opposing the work of Christ, they shut up the kingdom of heaven

from others (Mt 23:13). Their knowledge had become a hindrance for those who wanted to enter eternal life.

Lesson 18

Observation

Outline

Facing Hypocrisy and Persecutions (12:1-12)

Warning against Hypocrisy (1-3)

Do Not Fear (4-7)

Confessing Christ (8-12)

True Riches (12:13-21)

Do Not Worry (12:22-34)

Key Words/Phrases

Beware, leaven, hypocrisy, do not be afraid, more value, confess/deny, blasphemes against the Holy Spirit, covetousness, rich toward God, do not worry, life/body, food/clothing, anxious, seek, kingdom of God, treasure, heart.

Segment Analysis

2. Its influence spreads (e.g. Gal 2:11-13).
3. 1. So as to not be influenced by the Pharisees. 2. To be ready to face the persecutions from the hypocrites.
- 4a. 1. The secret sins of hypocrites will be disclosed. 2. The message of the kingdom will be made known (cf. Mt 10:26-27; Lk 8:17). Since no persecution can conceal the gospel, the disciples should proclaim it fearlessly.
- 5a. While men may threaten to harm us physically, only God has power over our eternal destiny.
7. 1. God will never forget us, since He even watches over the sparrows and numbers the hairs of our head. 2. We know that Christ will acknowledge us if we remain faithful to Him. 3. The Holy Spirit will be with us and speak for us at the time of persecution.
- 9a. Speaking evil of the work of the Holy Spirit. An example of this was attributing the miracle of Christ to the power of Beelzebub.
- 9b. If anyone slanders Jesus based on Jesus' words, he may still repent later, accept Christ, and receive forgiveness. But if he remains callous and chooses to slander Him even though he has seen the power of God's

Spirit through the works of Jesus, then there is no forgiveness (cf. Heb 10:26).

10. Seeking after abundance of possessions.
12. His heart was only on his possessions and enjoyment, neglecting his spiritual needs and his duty to serve God. His life was self-centered rather than God centered (21). Not only so, he was complacent about his life because of his great wealth. He thought that he had many years ahead of him to enjoy himself, not realizing that his life was to end that very night.
14. Rather than being concerned about food and clothing, we should be concerned with what we are doing with our lives and our bodies. Our lives do not consist of external things such as food and clothing (cf. 15). But what we do with our lives and bodies will determine the value of our existence. Therefore we must dedicate our lives and bodies to carry out the Lord's will. Doing so will make our lives truly meaningful.
- 15b. Faith in God.
17. As part of a "little flock," we may appear vulnerable and helpless. But we are heirs of the Father's kingdom. Our glorious future and God's loving providence assure us that we have nothing to fear.
18. To seek God's kingdom is to give God first place in our hearts by eagerly learning and carrying out His will. Rather than storing up things for ourselves, we ought to obey God's command to love by giving generously to the needy.

Lesson 19

Observation

Outline

Being Ready (12:35-48)

Division (12:49-53)

Discerning the Times (12:54-59)

Key Words/Phrases

Watch, servant, master, blessed, be ready, come, faithful and wise steward, day, hour, know, fire, baptism, peace/division, discern, time.

Segment Analysis

1. According to 35-36 and 42, being watchful involves preparing ourselves in the manner of a servant and carrying out our duties faithfully while waiting for the master's return. We need to be alert, self-controlled, and

diligent while we dedicate ourselves to constant prayer and doing God's will (1Pet 4:7-8; 5:8-9).

2. See 40.
3. The master will serve them (37). They will rule over all that the master has (44).
4. The second and third watches are the middle and last division of the night hours according to Jewish reckoning.^{3/966} Here the Lord suggests that He may come late in the night. In other words, there may seem to be a delay (cf. 45), and waiting for His return will demand great patience.
5. The Lord did not answer Peter directly. Instead, He talked about the reward for the faithful servant and punishment for the wicked servant. The Lord's response implies that all believers, who know the will of their master (47), should heed the Lord's promise and warning and decide which type of servant they want to be.
6. It is our duty to provide food to the master's household. In other words, we need to provide for the spiritual needs of believers by teaching them God's word and praying for them (cf. Mt 28:19-20; Eph 6:18).
- 7a. He made the false assumption that the master would not return anytime soon (45). His wicked deeds also show that in his heart he was not faithful to the master.
8. As believers and servants of the Lord, we know our master's will and we have been given much. If we fail to make good use of the talents the Lord has given us to fulfill our responsibilities, we will deserve a more severe punishment.
- 10a. The fire here may refer to the baptism of the Holy Spirit, which will have a dual effect of cleansing and judgment (cf. Isa 4:4; Jn 16:7-11). Jesus Christ will send the Holy Spirit to dwell with believers, giving them power and a new life. But those who reject Christ will come under the Lord's judgment.
- 10b. Here the Lord was eagerly looking forward to the ultimate coming of God's kingdom, when the righteous will be separated from the wicked and when God will reign forever. The coming of the Holy Spirit will "kindle" this fire, the effect of which will be fully realized at the coming of Christ.
- 11a. His sufferings and death. The "fire" of the Holy Spirit would come only after Jesus suffered, died and was glorified (Jn 7:39; 16:7).
- 11b. He was distressed because of the bitter cup that He must drink (cf. Mt 26:38). The thought of sufferings and agony was a great burden that weighed heavily on His heart.

- 12a. The division between followers of Christ and their unbelieving family members. There will be strife in the family because of differences of beliefs.
13. The people could not discern that it was time to make a personal decision to follow Christ. In view of the context (49-53, 57-59), we know that the Lord was referring to the coming judgment, a time of great crises. Even at such critical time, the people fail to respond to the gospel message.
14. Just as it is wise to reconcile with the adversary before being found guilty and thrown into prison, it is also wise to reconcile with God by believing in Christ before the coming judgment.
15. We must receive and act upon God's word every day while we have the chance (Heb 3:12-14). We should carry out God's will before the period of grace is over.

Lesson 20

Observation

Outline

Bearing Fruit of Repentance (13:1-9)

Repent or perish (1-5)

Parable of the unfruitful tree (6-9)

Healing A Woman with Infirmary on the Sabbath (13:10-17)

Parables of the Kingdom (13:18-21)

Entering through the Narrow Gate (13:22-30)

Lament over Jerusalem (13:31-35)

Key Words/Phrases

Sinners, repent, perish, fruit, cut it down, Sabbath, loosed, glorified/glorious, kingdom of God, mustard seed, grew, leaven, enter through the narrow gate, I do not know you, last/first, today, must, Jerusalem.

Segment Analysis

- 1a. It was supposed that those who met with disasters were worse sinners than others. Such assumption implies that those who did not suffer such things were more righteous.
- 1b. Tragic deaths do not necessarily indicate that such people were worse sinners. On the other hand, those who are spared should not be complacent. Everyone who does not repent will suffer the final death (cf. Rev 20:11-15).

2. Fruit represents a person's speech, conduct, and way of life (cf. Lk 6:43-45; Mt 7:15-23). In this context, bearing fruit means living a life that reflects true repentance (cf. Lk 3:8-9). In other words, we need to live according to God's commands rather than according to our sinful desires (Gal 5:16-26).
3. 1. God is patient with us in order to lead us to repentance (Rom 2:4; 2Pet 3:9). 2. We should not try God's patience. Once the period of grace is over, we will have to face God's judgment (Rom 2:5; 11:22).
4. God made the Sabbath day for us to rest. That is why He wants us to set aside all work on this day. But the synagogue ruler, thinking that healing was considered working, condemned such a good deed. He thought of the Sabbath as a day of bondage when God intended it to be a day of release from our burdens.
5. For practical reasons, they laid down rules that allowed animals to be released and to drink on the Sabbath. But they forbade the sick and needy, who were of more value than animals, from being loosened from their bondage on the Sabbath. They allowed work when it was for their own convenience but condemned it when it was done for the need of others (cf. Lk 11:46).
6. Whenever Jesus confronted his adversaries concerning the Sabbath, the point of contention was always on what was lawful to do on the Sabbath, not whether Sabbath was necessary. Nowhere in the Scripture did Christ ever abolish the Sabbath.
7. The magnification of power that is hidden in something small.
8. Because birds and leaven frequently represent the evil one, sin, and hypocrisy in other parts of the Bible (Lk 8:5,12; Rev 18:2; Mt 16:6-12; 1Cor 5:6-8; Gal 5:9; Ex 12:15), these parables have been interpreted as referring to the workings of heresy and sin hidden in the expansion of God's kingdom. However, the parables may have a positive connotation—the kingdom of God advances with great power even though it may seem to have a humble beginning.
9. Whether there are few or many who are saved should not be an issue of concern. Instead, the Lord focused on the question of who will be saved and warned us that "many will seek to enter and will not be able." Regardless of the number of the saved ones, we all need to strive to enter the narrow gate lest we be thrust out of God's kingdom.
- 10a. Entering into God's kingdom is like going through a narrow gate because many people find the cost of discipleship to be too high a price (Lk 14:33; Mk 10:21-25; Acts 14:22). The narrow gate may also imply that we must enter God's kingdom while there is still time because one day this door will be shut (Lk 13:25).

- 10b. Entering God's kingdom requires denying ourselves and changing our ways to conform to God's will. Not only so, we cannot afford to procrastinate but must take immediate action to follow Christ because the door will be shut one day.
- 11a. While these people appeared to know the Lord, they never obeyed His will (cf. Mt 7:21-23; Lk 6:46).
- 11b. We may often seem to be associated with church-related activities, but if we fail to carry out the Lord's will in our lives by living a life pleasing to God, the Lord will not acknowledge us when He comes.
12. We should not be complacent just because we have been called into God's kingdom ahead of others. If we do not remain steadfast in our faith, we will see others in God's kingdom on that day while we ourselves are cast out (cf. Mt 21:28-32).
13. These are parallel verses that indicate what lay ahead of Jesus. "Today and tomorrow" represent the short duration of the present. Jesus will continue his powerful ministry for a short while, casting out demons and performing cures. But on "the third day," he will be "perfected." This statement alludes to His suffering, death, and resurrection (9:22; cf. Heb 2:10).
14. Jesus' words here convey a strong sense of purpose. He said, "Nevertheless I must journey...." Although He was fully aware of the sufferings that awaited Him, Jesus was fully determined to accomplish God's will in the final destination—Jerusalem.
15. These words show the Lord's grief over the unrepentant people. God is eager to protect us with His love, but we often stubbornly reject Him. Not wanting to force us to submit to Him, God can only lament over our waywardness the way a father laments over his prodigal son.

Lesson 21

Observation

Outline

- Healing A Man with Dropsy on the Sabbath (14:1-6)
- Humility and Exaltation (14:7-11)
- Inviting the Needy (14:12-14)
- Parable of the Great Supper (14:15-24)
- Cost of Being A Disciple (14:25-35)

Key Words/Phrases

Sabbath, lawful, heal, invited, best/lowest, shame/glory, exalts/humbles, repaid, kingdom of God, excuses, go out quickly.

Segment Analysis

1. Although Jesus used the healing as an occasion to teach his adversaries, He healed the man with dropsy out of His concern and love for the man. The example of immediately pulling the fallen donkey or ox out of the pit on the Sabbath implies that the man's need for healing was just as, if not more, urgent. It would not have been right to wait for another day to heal him. According to the Lord Jesus, refraining from saving lives is as evil as destroying lives (6:9).
2. As in 13:15-16, the Lord exposed the hypocrisy of the lawyers and Pharisees, who did not hesitate to help a fallen livestock on the Sabbath but condemned helping the needy. Furthermore, Jesus demonstrated that just as the law permitted helping an animal on the Sabbath, it was lawful to heal on the Sabbath.
- 3a. Exalting yourself (11).
- 3b. Being exalted.
4. Jesus' parable teaches us to view modestly of ourselves and take the lowly position. Humility begins with a proper view of ourselves (Rom 12:3). We ought to consider others better than ourselves (Php 2:3) and view ourselves as servants to all (Mk 9:35). Instead of thinking too highly of ourselves, we should let God evaluate us and grant us the honor (Jas 4:10; 1Pet 5:6).
6. The kind of people we associate with indicates how we view ourselves. It takes humility to invite the lowly and the needy (cf. Rom 12:16; Mt 18:2-5).
7. The reward from men is immediate but has little value. The reward from God in the future is much greater.
9. After the Lord taught the people about honor and reward from God, this man realized that being able to enjoy the banquet in God's kingdom is the greatest blessing. The banquet refers to God's saving grace (cf. Isa 55:1-2) as well as the final banquet at the coming of Jesus Christ (Rev 19:7-9).
12. The refusal of the guests to attend the banquet was an insult to the host.
13. 1. The call to preach the gospel is urgent (notice the word "quickly" in 21). The time is short and there is still much room to be filled, we must make preaching our priority. 2. We must go and bring the gospel message to every corner, inviting everyone we meet to hear the salvation of Christ.

14. See 21 and 23. The poor and outcasts may represent those who were regarded to have no place in God's salvation plan (such as the Gentiles and "sinners"). Because those who knew the law of God rejected the salvation of Christ, the grace of God went to others instead.
15. They must hate their fathers, mothers, wives and children, brothers and sisters, and even their own lives (26). They must bear their cross and come after the Lord (27). They must count the cost and forsake all (28-33).
16. The word "hate" is a relative term (cf. Rom 9:13). We are not to hate anyone (1Jn 2:9,11; 3:15; 4:20), including our enemies (Lk 6:35). It is also our Christian duty to provide for our family (1Tim 5:8). The Lord's command does not promote hatred but teaches us that loving the Lord must always come before our love for our family and our personal needs.
- 16b. Whenever serving Christ and the wishes of our family pose a conflicting demand, we need to sacrifice the wishes of our family to carry out the Lord's will (cf. Lk 12:51-53). Likewise, we need to deny ourselves of our desires and ambitions because they are contrary to God's will and undermine our motivation to serve God.
17. The man condemned to crucifixion would be forced to take up his cross. This command means being ready to go through suffering and death for Christ. It involves putting to death the sinful nature (Rom 8:1; Gal 5:24; 6:14).
18. We must know that following Christ takes total dedication. Only if we surrender ourselves completely to the will of Christ will we persist in our faith to the end.
19. Forsaking all means giving up the right of ownership. As disciples, we do not own our possessions, including our lives and bodies (1Cor 6:19). Since the Lord is the owner, we must use all that we have for Christ's sake.
20. They are the "unprofitable servants" who do not carry out the master's will (Mt 25:30). Like the tasteless salt, such people will be cast out.

Lesson 22

Observation

Outline

- The Lost Sheep (15:1-7)
- The Lost Coin (15:8-10)
- The Lost Son (15:11-32)

Key Words/Phrases

Sinners, sheep, one, lost, find, rejoicing, repent, coin, son, came to himself, arise and go, sinned, compassion, ran, fell, kissed, be merry, dead/alive, lost/found.

General Analysis

- 1a. Common elements: Lost and found; great joy; contrast between the lost and those that were not lost.
Differences: Total number (one hundred, ten, two); the first two parables involve active searching whereas the last parable does not; the last parable records the reaction of the one who was not lost; the Lord left the last parable open-ended without giving a concluding remark.
- 1b. The difference is the total number, from one hundred to ten to two, shows an increase in the value of the lost one. The lost becomes dearer to the heart of the owner in each parable, with the parable of the father and son as the climactic illustration of God's love for sinners.
2. It is remarkable that in each parable the owner cannot contain his joy but shares it with his friends, neighbors, or servants. This is a dramatic depiction of the great joy that God feels over the repentance of sinners.

Segment Analysis

- 1b. If God rejoices over the repentance of sinners, why should Jesus and the religious leaders distance themselves from repentant sinners?
2. Nowhere in any of the parables do we see that the owner rejoiced over his loss. Rather, they rejoiced when the lost was found. Likewise, God's greater joy is over the sinner's repentance, not over their sinfulness. God detests sin but desires righteousness. That is why he rejoices when a sinner returns to the way of righteousness. As the parable of the lost son teaches us, this joy by no means suggests favoritism.

15:8-10

6. The woman was persistent and thorough because the coin was of great value to her. Likewise, God also seeks sinners with the same diligence because He loves and cares for them.

15:11-32

- 8a. See 14-16.
9. When he came to himself (17). Awareness of our sins and wretchedness and remembering God's abounding love is the key to restoring our relationship with God.

10. He has become humble and realized his unworthiness. Instead of demanding from his father, he is now willing to give himself to his father as a servant.
- 12a. His heart was always on his lost son. The fact that he saw the son from a great distance suggests that he might have been waiting every day for the son's return. The father's compassion and joy was so great that he did not hesitate to run to his son (an action hardly befitting the image of a dignified father).
- 12b. He is forgiving and full of compassion (cf. Ps 103:8-13). He eagerly awaits our return and readily accepts us when we come back to Him.
13. cf. Eph 2:1; Col 2:13; Jn 12:35; 2Cor 4:4
14. He has received us as His sons, clothed us with Christ (Gal 3:26-29), given us the Spirit of adoption (Gal 4:6), and poured out on us many spiritual blessings (Eph 1:3-8).
15. Believers who have remained in God's care and love.
- 16a. He cited his obedience and service as if he deserved commendation, when these were his duties as a son.
- 16b. He complained that he received nothing from the father when in fact he was entitled to enjoy all that the father had (31).
- 16c. He refused to consider the prodigal son his brother.
19. Even though it seems as if the father never went out to look for the lost son, the story teaches us that it is God who brings sinners back to him. He does not force us to return to Him, but patiently moves us with His unflinching love until we are found.
20. More than anything, the parable centers on the father's compassion and forgiveness as an illustration of God's immense love. Whether it was toward the prodigal son or the angry son, the father always exhibited patience and gentleness. It is God's love that makes this story a living reality, and it is God's love that motivates us to extend this love to our brothers who are lost.

Lesson 23

Observation

Outline

- The Shrewd Steward (16:1-13)
- Additional Teachings (16:14-18)
- The Rich Man and Lazarus (16:19-31)
- Sin, Faith, Duty (17:1-10)

Key Words/Phrases

Steward, dealt shrewdly, make friends, unrighteous mammon, faithful, serve, good things, evil things, comforted, tormented, offenses, little ones, sins, repents, forgives, seven times, faith, unprofitable servants, duty.

Segment Analysis

1. Note that the steward's dishonesty goes back to his mishandling of the master's goods (1). The master could not condone the steward's dishonesty, and that is why he dismissed him. Therefore, the master commended the unfaithful steward not because he was dishonest, but because he prudently prepared for the future by making friends for himself (8). In fact, reducing the debtors' debt may not be a dishonest act because the amount forgiven was probably the steward's own commission.^{3/989}
2. The people of this world, whose minds are on material riches and selfish gain, tend to be better managers of wealth, i.e. in the secular sense. But the Lord is not commending the dishonest handling of wealth that often characterizes worldly shrewdness. Rather, He uses the shrewdness of the present age ("more shrewd in their generation") as an analogy to teach believers about managing wealth wisely for the sake of eternity.
3. We need to be good stewards of our God-given possessions by investing them in a way that is pleasing to the Lord. Instead of spending our wealth for our own enjoyment, we ought to use it for the Lord's work and for helping the poor and needy.
4. All three things refer to material possessions. They are "the least" because their value is insignificant compared to the rewards we will receive in the future. They are "the unrighteous mammon" because they are often used for ungodly purpose. They are also "another man's," meaning that we do not own them but God has entrusted them to us. We must be faithful over our material possessions by using them wisely to accomplish the Lord's will.
5. Loving and serving mammon means laying up treasures on earth so as to "take life easy, eat, drink, and be merry" (Lk 12:13-21 NIV). It means having our minds on earthly things and serving our fleshly desires (Phil 3:18,19).
6. Just as a slave can only serve one master, we can only serve either God or mammon. Either master demands total loyalty. It is not possible to love both because they are conflicting. The materialistic pursuits of this life that comes from our lusts are contrary to the spiritual growth that God has called us to (Gal 5:17). We cannot love one without giving up the other (Rom 8:5-8; Jas 4:2-5).
8. Secular values are contrary to God's standard.

9. Entering God's kingdom involves great effort (Lk 13:24). The discussion on entering God's kingdom is related to the contrast between human values and God's will in verse 15. Those who "press into" God's kingdom are those who make an effort to change their values to conform to the kingdom's standard.
10. The Lord's teaching here continues the theme of differing values. Men may choose to abide by their secular values, reject God's will for themselves (cf. Lk 7:30), and remain outside the kingdom of God. But only God's law (spiritual values of God's kingdom) will endure forever, and only those who are willing to change their values may enter the eternal kingdom.
- 11a. 1. Divorcing and remarrying (cf. Mk 10:11-12; note the exception of divorcing on the grounds of sexual immorality in Mt 5:32; 19:9). 2. Marrying a woman who is divorced from her husband (cf. Mt 19:9).
- 11b. Jesus cited the issue of divorce and remarriage as a specific example of the conflict between popular values and God's law. Although divorce displeases God, the Pharisees considered it an acceptable practice (Mt 19:7-8). This example illustrates Jesus' point that what men highly esteem is an abomination in the sight of God (15).
12. See 25. The problem with the rich man wasn't his wealth, but his love of money. Because he chose to serve mammon, he did not obey God's command, for he indulged daily in luxury and failed to love his neighbor. He did not forsake all things by giving to God ownership of his possessions but instead misused what was entrusted to him for selfish purposes (cf. 14:33; 16:12).
13. How we use our riches in this life will have eternal consequences. Those who love money like the Pharisees (14), indulge in pleasure like the rich man (19), and reject the law of God like the rich man's brothers (28-31) will suffer in Hades.
14. Even a great miracle cannot change a callous heart.

17:1-10

16. The NIV renders "offenses" as "things that cause people to sin." These refer to behaviors or speech that become others' stumbling block in faith.
17. Rebuke and forgive (3).
19. The apostles asked the Lord for greater faith because total forgiveness, as required by the Lord in verse 4, seemed to be an impossible task. But the Lord teaches how God can help us overcome hindrances in carrying out His will if we put our faith in Him (cf. Php 4:13).

Lesson 24

Observation

Outline

- Healing of Ten Lepers (17:11-19)
- The Coming of the Kingdom of God (17:20-37)
- The Unjust Judge and the Persistent Widow (18:1-8)

Key Words/Phrases

Went to Jerusalem, glorified God, giving thanks, foreigner, faith, kingdom of God, within you, the days of the Son of Man, suffer, revealed, save/lose, one taken, the other left, always pray and not lose heart, justice, avenge, speedily.

Segment Analysis

1. When they went to the priest as the Lord commanded them (14). If we only hear the word of God but do not do it, we cannot benefit from it. But if we carry it out with faith, we will be blessed in what we do (Jas 1:25).
2. The gratitude of the foreigner was truly remarkable since none of the other lepers, who were most likely Jewish, returned to give thanks. As in the parable of the good Samaritan (10:30-37), the foreigner pleased God and received His commendation while the chosen people neglected God's will and forfeited His blessings.
5. The Pharisees probably expected God's kingdom to be an earthly political entity. But the Lord told them that the kingdom of God is within them (also translated "among you"). In other words, God's kingdom was already among the people through the ministry of Jesus Christ (11:20). A person must enter this spiritual kingdom by accepting the Lord Jesus.
6. The word "days" in 26 ("the days of Noah") and 28 ("the days of lot") refers to a generation. Therefore, the days of the Son of Man may refer to the period between the Lord's first and second coming. If this is the case, one of the days of the Son of Man would refer to the Lord's second coming, also known as the day of the Lord Jesus Christ (1Cor 1:8; 2Cor 1:14; Phil 1:6). While the disciples may have expected the end time to arrive soon, the Lord told them that they would not see it in the near future. In fact, the Son of Man must first go through many sufferings and be rejected by the people (25).
- 7a. The coming of the Son of Man will be visible to all. Thus, the disciples do not need to respond to people's rumors and go after them to look for the Lord's coming (23).
- 7b. He will come suddenly at an hour when people do not expect Him and are still busy with their daily activities (12:40).

- 7c. That day will be so sudden that there will not be time to gather our possessions.
- 7d. There will be sudden separation of the saved and the unsaved, and it may occur unexpectedly at any time of the day.
- 8a. We should not set our minds on earthly possessions. Rather, we need to deny ourselves (“whoever loses his life”) and make use of our earthly life to accomplish our Master’s will (Rom 13:11-14).
9. The disciples’ question was concerning where the separation, as recorded in 34-36, would take place. In response, the Lord pointed out that this separation will be where the body is and where the eagles gather together. While the image of the body and the eagles immediately brings to mind a scene of carnage, the word “body” does not necessarily refer to a dead body. In fact, the NT usage of this word usually refers to the living body, and the same word is used for “the body of Christ,” the assembly of believers. Likewise, “eagles” do not necessarily represent something negative. The Bible often speaks of the eagle as a swift and powerful heavenly creature, a symbol of divine nature. Therefore, one of the four living creatures has the face of an eagle (Eze 1:10; 10:14; Rev 4:7). In conclusion, if we understand “body” as referring to the body of believers, and “eagles” to believers in the church, then Jesus’ obscured reply means that the judgment and separation will take place in the church of God (1Pet 4:17).
10. See verse 1.
11. The unjust judge serves as a both a comparison and a contrast to God, the righteous judge. The point is that if even an unjust judge avenges the widow because she wears him, how much more will God, who loves us so dearly, quickly avenge his people.
- 12a. God is eager to deliver his people from sufferings, but He has to “bear long” with His people because the time has not come. God is patient, but also zealous. However, by the time the Lord Jesus comes and God avenges His people, many will have given up waiting for God’s deliverance.

Lesson 25

Observation

Outline

- The Parable of the Pharisee and the Tax Collector (18:9-14)
- Receiving the Little Children (18:15-17)
- The Rich Ruler (18:18-30)

Prediction of Jesus’ Suffering, Death, and Resurrection (18:31-34)

Key Words/Phrases

Trusted in themselves, despised others, prayed with himself, be merciful, sinner, justified, exalts/humbles, little children, kingdom of God, inherit eternal life, good, commandments, sell, distribute to the poor, follow Me, rich, impossible with men, possible with God, Jerusalem, accomplished.

Segment Analysis

1. He justified himself before God and overlooked his shortcomings. He despised others. His prayer was not a true prayer because instead of seeking God’s grace, he was only “praying with himself” (11).
2. We must feel contrition for our sins and realize that we are undeserving of God’s forgiveness. Rather than comparing ourselves with others, we should see only our sinfulness and look to God for mercy.
3. We tend to be self-righteous when we see only the good things we have done and when we compare ourselves with others. But when we compare ourselves to God’s perfection and see our sins, we will be humble.
4. The Pharisees were regarded by the people as pious and godly. They were supposedly more just before God than the rest. The tax collector, however, who represented the social outcasts and sinners, were considered to have no place in God’s kingdom. Using these two extremes, the Lord teaches us that no one can be righteous before God, regardless of how much good he has done, unless he humbles himself and accepts God’s grace.
5. They might have thought that little children, as unimportant as they were, did not deserve to distract Jesus from His ministry.
6. We need to let them have a personal knowledge and faith in Christ by bringing them up in the training and admonition of the Lord (Eph 6:4).
7. Receiving the kingdom as a little child means accepting Jesus Christ with child-like attitudes such as humility, sincerity, and trust.
8. The ruler addressed Jesus as a good teacher probably because he measured Jesus’ goodness with human standards. Because of his misunderstanding of goodness, the ruler believed that he may inherit eternal life with good deeds. So the Lord corrected him by referring him to God’s goodness, emphasizing that no one is “good” except God alone. In other words, no one can be justified before God by his goodness.
- 9a. The command to sell everything was to reveal the ruler’s shortcoming (“you still lack one thing”). What prevented him from entering God’s kingdom was his unwillingness to forsake all that he had for the sake of following Christ.

- 9b. His reluctance shows that he did not love the Lord God with all his heart, all his mind, and all his soul, since he could not give up his possessions for God. Not only so, it also shows that he failed to obey perfectly the command to love his neighbor as himself.
10. It is difficult for those with riches to forsake ownership of their wealth and use their riches for God. Riches pose a great challenge because we are easily tempted to serve our own interests with our wealth and fail to serve God (16:13).
- 11a. From a human perspective, what the Lord requires of us is impossible to achieve. That is why the people asked, "Who then can be saved?" However, by His grace, God is able to save us and accomplish in us what is humanly impossible (cf. 17:5-6).
- 11b. We must surrender ourselves and all our possessions to the Lord and become a follower of Christ. We must live for Christ and let Him be the Lord of our lives.
12. See verse 30.
- 13a. He knew that His journey to Jerusalem and His impending sufferings were for the purpose of accomplishing salvation, which the prophets had written about (31).
- 13b. Before the ultimate fulfillment of God's kingdom, the King Himself must suffer many things and die to redeem His people (17:25; Jn 11:50).

Lesson 26

Observation

Outline

- Healing A Blind Beggar (18:35-43)
- Zacchaeus the Tax Collector (19:1-10)
- Parable of the Ten Minas (19:11-27)

Key Words/Phrases

Son of David, faith, glorifying God, Zacchaeus, sinner, salvation, son of Abraham, Son of Man, seek, save, Jerusalem, kingdom of God, minas, earned, faithful, has/does not have.

Segment Analysis

1. Like the disciples who forbid the little children (18:15), these people might have felt that the man was not important enough to warrant Jesus' attention. They did not share Jesus' compassion and concern for the needy.

2. The blind man knew that Jesus was the "Son of David," the Messiah. Despite his blindness, he made known to the people that Jesus was the Messiah.
3. He believed that Jesus of Nazareth was the Messiah, who had power and mercy to heal him. Although he was warned to be quiet, he was persistent in his plea .
4. These words expressed Jesus' humility. He was ready to serve the blind man's needs.
- 5a. See verse 43. Notice that the miracle and the blind man's action led to the people's praise.
- 5b. Just as the blind man loudly proclaimed God's glory, we should become witnesses for the Lord after we have received His mercy. Out of our gratitude, we should become His follower to be close to Him and serve Him.
- 6a. From the way he joyfully received Jesus to his house and his response to the Lord's salvation, we know that his desire to see the Lord was more than out of curiosity. He was aware of his sinful past and was hoping to receive the Lord's forgiveness and salvation.
- 6b. Just as Zacchaeus was eager to see Jesus and overcame all obstacles, we should also seek the Lord with such persistence and urgency.
7. He ran; He climbed (4). He made haste and received Jesus joyfully (6). Upon hearing the people's complaint, he stood up and promised the Lord that he would rectify his mistakes (8). In our relationship with the Lord, we must be quick to respond to His call and to accompany our faith with immediate actions (cf. Song 1:4; Ps 119:60).
8. They did not think that it was right for Jesus to associate with such a notorious sinner, who became rich through cheating and extortion.
- 9a. He was willing to give his possessions to the poor and repay those he had cheated four times the amount (the OT law required only one-fifth in addition to the full amount; cf. Lev 5:16; Num 5:7). His determination to make restitutions shows that he was bearing fruit in keeping with repentance (Lk 3:8).
- 9b. Upon receiving Jesus Christ, Zacchaeus gladly gave up his possessions to make right the wrongs he had done. Unlike the rich ruler, his riches did not hinder him from entering God's kingdom, for he forsook all things for the sake of Christ.
10. Jesus looked up and saw Zacchaeus (19:5), for He knew that Zacchaeus eagerly hoped to see Him. Then the Lord called him and said that He must stay at his house. Zacchaeus knew that he was the chief of sinners. Yet, of all people, he was given the privilege to receive Jesus. The fact

that the Lord chose him and stayed with him must have touched him deeply and led him to repentance.

- 12a. The Lord Jesus.
- 12b. Followers of Christ.
- 12c. Those who reject Jesus as King. They may refer specifically to the Jews who would put Jesus to death. But they can also include everyone, both then and now, who refuse to accept Jesus Christ.
13. The Lord Jesus has received all authority in heaven and on earth (Mt 28:18). After His ascension, he poured out the Holy Spirit to establish the church as a spiritual kingdom in heaven (cf. Phil 3:20; Eph 2:6). He will then return to earth one day to exercise judgment. The term “far country” may suggest an apparent delay of the Lord’s return.
- 14a. The minas refers to the saving grace of God, which enables us to bear fruit (Jn 15:5,8,16). Having received God’s redemption and forgiveness, we should be faithful stewards, live a life pleasing to the Lord and fulfilling the commission of preaching the gospel.
15. First of all, his depiction of the master as someone who collects what he did not deposit and reap what he did not sow is far from the truth. The master has entrusted each servant with one mina, which afforded them the opportunity to earn more, even if the earning came from simply collecting interest. Secondly, the servant’s action of putting away the mina was inconsistent with his fear of the master. If he had truly feared his master, he would have made some effort to invest the mina. But he failed to do even the least.
16. When we make good use of the opportunity and talent the Lord has given us to carry out the Lord’s mission, the Lord will entrust us with even more gifts and greater responsibilities. But if we “put away” our God-given time and ability, the Lord will take away completely even the very opportunity to serve.
17. He gave the parable because the people thought the kingdom of God would appear immediately (11). The parable points out that there will be a period of seeming delay before the coming of Christ. It serves to teach the Lord’s disciples what we must do while we wait for His return.

Lesson 27

Observation

Outline

Approaching Jerusalem (19:28-40)

Weeping over Jerusalem (19:41-44)

Jesus at the Temple (19:45-48)

Jesus’ Authority Questioned (20:1-8)

Parable of the Vinedressers (20:9-19)

Paying Taxes to Caesar (20:20-26)

Resurrection and Marriage (20:27-40)

The Sonship of Christ (20:41-44)

Warning to Be Aware of the Scribes (20:45-47)

Key Words/Phrases

“The Lord has need of it,” rejoice, praise God, mighty works, wept, know, time of your visitation, house of prayer, authority, vinedressers, servant, beloved son, stone, marveled, resurrection, sons of God, die/live, Christ, Son of David, Lord.

Segment Analysis

1. The disciples found it just as the Lord had predicted. The owner of the colt agreed to lend him to Jesus. The colt, which no one had ever sat on, was obedient instead of unruly.
2. Riding on the donkey signified the Lord’s humility. The donkey was a lowly animal, which a king would not normally ride on.
3. 1. We should render our possessions and talents to the Lord for His use whenever He calls us to His service. 2. The Lord may accomplish His plans through something or someone who seem insignificant, just as He did through a colt. God, who is almighty, chooses to let His plan “depend” on those who submit to His will. Even though we are weak and lowly, we can become the Lord’s important instruments if we give ourselves to His work.
4. They did not believe Jesus was the Christ and thought it was inappropriate for the disciples to honor Him with the words of praise to the Messiah.
5. They did not know or see “the things that make for your peace” and “the time of your visitation.” Jerusalem, whose name means “peace,” failed to receive the Lord Jesus Christ, the king of peace who came to bring reconciliation between God and His people. The word “visitation” may mean either divine favor (e.g. Gen 50:24; Ex 3:16; Lk 1:30) or judgment (e.g. Ex 32:34). The coming of Jesus Christ was a time of God’s visitation, bringing salvation to believers and judgment to unbelievers. The people did not recognize the coming of the Messiah but rejected Him and crucified Him. Thus, they forfeited the peace from God and brought God’s judgment upon themselves.

6. The Lord's weeping shows His deep love for His people (Lk 13:34). Rather than feeling resentment, He was grieved by His children's rebellion and wept at the thought of their impending woe.
7. The term "den of thieves" is a quotation from Jer 7:11. The buyers and sellers seemed to be conducting their business for the sake of facilitating worship, but they were evil either in their dealings or in their intention. Such practice profaned the temple of God, which God had established as a place where people of all nations could call on God's name.
9. Cleansing the temple (19:45-46). Teaching in the temple and preaching the gospel (19:47; 20:1).
10. Jesus' popularity posed a direct challenge to the religious establishment and threatened the position and authority of these religious leaders. Seeking to secure their own authority, the chief priests and scribes came and questioned Jesus about the source of His authority.
11. Their problem was their stubborn refusal to accept the one God had sent, while trying to cover up their disbelief. They chose to reject God but did not want to lose their position as religious leaders. Such dilemma made them unable to answer Jesus' counter-question. In effect, Jesus made them answer their own question and at the same time pointed out their callousness.
- 12a. God
- 12b. The religious leaders whom God had appointed to teach and care for His people.
- 12d. God's prophets.
- 12d. Jesus Christ
13. Just as the owner leased the vineyard to the vinedressers and expected them to care for it, God entrusted the religious leaders the responsibility of guiding His people to obey Him. But instead of acting as responsible stewards, they took it on themselves the authority of the owner and rejected God's messengers. Their obsession for authority made them wicked doers who rejected God's will and persecuted His servants.
14. Jesus is the stone. The world rejected Him, but God has established Him as the chief cornerstone. Whoever wants to be saved must put his trust in Him (Acts 4:11,12), but whoever despises or rejects Him does so to his own destruction (Jn 3:18).
15. Whether Jesus answered in the affirmative or the negative, He would have offended either the Jews or the Roman government.
- 16a. We need to give to our governing authority what is rightly theirs in the same way we should render to God what rightly belongs to Him. In other words, we still need to fulfill our obligations to earthly authorities while we devote ourselves to the service of God.
- 16b. Jesus first asked them a question about whose inscription it was on the coin. He used their response to answer their own question. Since the people enjoyed the benefits of the Roman rule, they ought to give to Caesar what was rightfully his. But contrary to what many Jews at the time believed, paying taxes to Caesar did not and should not conflict with their loyalty to God. While expecting the coming of the Messianic kingdom, the people of God still must fulfill their responsibilities to the governing authorities.
17. In a narrower sense, we need to supply for the work of God with tithes and offerings, which rightfully belong to God (Mal 3:8-10). In a broader sense, we should offer our entire being and life to God because he made us and has given us life (see Mt 22:37). Just as we have obligations to fulfill as citizens of an earthly nation, we who are citizens of the heavenly kingdom must all the more serve God with absolute dedication.
18. Unless the earthly government opposes the teachings of God, it is the duty of all Christians to submit to our governments. We do so not only because we have enjoyed the government's protection and benefits, but also for the glory of God (Rom 13:1-7; 1Pet 2:13-17).
19. They hoped to prove that belief in resurrection is absurd.
- 20a. God's self-identification as the God of Abraham, the God of Isaac, and the God of Jacob showed that these people were alive to God even though they had died physically. God, who is eternal and who is faithful to His everlasting covenant, would not identify Himself as the God of the dead.
- 20b. The Sadducees believed that human beings cease to exist in body and spirit upon death, and along this line of reasoning, there is no resurrection. But if Abraham, Isaac, and Jacob were all alive when they had already died physically, it means that there is spiritual life after death. This also means that resurrection, as promised by God in the Scripture, would be entirely possible.
21. The Pharisees as well as the common people only thought of the Messiah as the Son of David who would be heir to David's throne. But the Lord Jesus, by citing Psalm 110, showed them that such understanding was insufficient. Christ was not just a descendent of David who would rule over Israel, but he was greater than David. In fact, He was God Himself.
22. 1. False piety for the sake of receiving praise from men. 2. Using such false piety to take advantage of the needy.

Lesson 28

Observation

Outline

- The Widow's Two Mites (21:1-4)
- The Signs of the End Time (21:5-38)
 - Prediction of desolation (5-6)
 - Be aware of deception (7-9)
 - Calamities and persecution (10-19)
 - Destruction of Jerusalem (20-24)
 - Coming of the Son of Man (25-28)
 - Parable of the fig tree (29-33)
 - Necessity of watchfulness (34-36)
- Teaching in the Temple (21:37-38)

Key Words/Phrases

All the livelihood, when, sign, take heed, the end, persecute, for My names' sake, occasion for testimony, patience, days of vengeance, great distress, trampled, perplexity, failing, shaken, Son of Man coming, "your redemption draws near," fig tree, kingdom of God is near, "My words will by no means pass away," weighed down, unexpectedly, watch, pray always.

General Analysis

1. The desolation of Jerusalem and the coming of the Son of Man.

Segment Analysis

2. God does not just look at the amount we give, but more importantly, how willing we are to surrender to Him that which is most valuable to us. How much we are willing to give God our best is an indication of what place He has in our hearts.
- 4a. They took pride in the splendor of the temple, the symbol of their religion.
5. The end would not come immediately, despite the claims of deceivers or wars and commotions.
- 6a. 1. Understand that we are suffering for Christ's sake and that it affords an opportunity to testify for Him (12-13). 2. Trust that the Lord will give us the right words for His defense (14-15). 3. Endure to the end, even unto death, in order to gain life (16, 19).

- 6b. The Lord will give them words of wisdom during trial (15). He will also watch over them (18).
8. The people will be killed and they will be scattered in all nations until the times of the Gentiles are fulfilled. The times of the Gentiles probably refers to the period when Gentiles will trample Jerusalem (cf. Dan 8:13-14; 12:11).
9. The depiction of Christ's coming in a cloud with power and great glory alludes to His return as the glorified King (cf. Dan 7:13-14; Mt 16:27-28; Lk 9:26).
- 10a. We should rejoice knowing that the day of salvation is near. The day when the Lord comes will be the day redemption will be fully realized and when we will receive the promised resurrection (Rom 8:22-23; 1Thess 4:16-17).
11. Just as the budding of the fig tree is a sign that summer is near, the events predicted by the Lord tells us that the kingdom of God is near. The kingdom of God here refers to the new heaven and new earth where God reigns forever (cf. 2Pet 3:10-12).
- 13a. It means letting our hearts be preoccupied with the pleasures and worries of this life (cf. 8:14).
- 13c. Indulgence in pleasure and the anxieties of life distract us from our Christian duties and impede our spiritual growth. If we do not focus our hearts on the things of God, we will not be ready for our Master's return, but will be caught by surprise and be rejected as wicked servants (34; cf. 12:42-46).
- 15a. They came to the Lord Jesus early in the morning to hear Him (38).

Lesson 29

Observation

Outline

- Agreement to Betray Jesus (22:1-6)
- The Passover Meal (22:7-38)
 - Preparation of the Passover (7-13)
 - The Last Supper (14-23)
 - Dispute about Being the Greatest (24-30)
 - Prediction of Peter's Denial (31-34)
 - Warning about Coming Crisis (35-38)
- Prayer on the Mount of Olives (22:39-46)

Key Words/Phrases

Passover, must be killed, fervent desire, suffer, fulfilled, kingdom of God, “This is My body,” given for you, “in remembrance of Me,” “new covenant in My blood,” greatest, younger, serves, “bestow upon you a kingdom,” sit on thrones judging, “I have prayed for you,” “must...be accomplished in Me,” pray, temptation, “not My will, but Yours, be done,” agony, earnestly.

Segment Analysis

1. see 20:1-19.
2. Jesus was drawing a great multitude (21:38). Arresting Him publicly might have caused a riot (Mk 14:1-2).
3. Judas, the keeper of the money box, lusted for money and stole from it. His greed left room for Satan to enter his heart and take control of him. His conscience was seared and became Satan’s instrument. It was only after he had betrayed the Lord that he realized the seriousness of his sin and ended his own life in bitter remorse (Mt 27:3-5).
- 5a. The verse stresses the necessity for the Passover lamb to be killed.
- 5b. Just as the Passover lamb must be sacrificed according to God’s decree, the Lord Jesus Christ must also lay down His life according to God’s plan and timing. The sacrifice of Christ was the fulfillment of the Passover (1Cor 5:7). Therefore, it is significant that the Lord instituted the Holy Communion, which serves as a remembrance of His death, during the Passover.
6. The Lord is all-knowing and all-powerful. When we do the Lord’s work and obey His will, we do not need to worry even if we seem to lack the means to accomplish our task. The Lord knows what we need in order to carry out His work, and He will provide accordingly.
7. 19-20 (cf. Mt 26:29; Mk 14:22-25; 1Cor 11:23-26).
9. By definition, a sacrament is an observance instituted by the Lord Jesus in which there is effect of salvation (There are three sacraments in the Bible: baptism, footwashing, and Holy Communion). The Lord Jesus established the Holy Communion and commanded His disciples to perform and partake of it. The bread and juice in the Communion, according to the Lord’s own words, are the body and blood of Jesus Christ. Thus, when we partake of the Holy Communion, we partake of Christ’s body and blood (cf. 1Cor 10:17). This means that we share the life of Jesus Christ. Through this spiritual communion as well as a life of faith in Christ, we abide in Christ and have eternal life (Jn 6:47-58).
10. In the old covenant, the people of God received atonement by offering sacrifices and through the mediation of priests. The covenant was put into effect with blood (Heb 9:18-22). Without the shedding of blood there

is no forgiveness. But the old covenant was only a shadow of the better covenant, mediated by the Lord Jesus Christ (Heb 7:22; 8:6). The sacrificial system of the old covenant pointed to the ultimate sacrifice on the cross (Heb 10:5-14). Whereas the blood of animals does not take away sin, Christ’s blood redeems us and washes away our sins (Eph 1:7; 1Pet 1:18-19; Rev 1:5; 5:9). Therefore, Christ’s blood is the blood of the new covenant.

- 14a. Receiving a kingdom (29); eating and drinking at the Lord’s table in His kingdom (30); sitting on thrones judging the twelve tribes of Israel (30). The disciples received these great blessings because they continued with the Lord in His trials (29).
- 14b. They will be great in the kingdom of heaven and will reign with Christ (cf. 2Tim 2:12; Rev 2:26-27, 3:21). They will eat and drink at the King’s table and sit on thrones judging the twelve tribes of Israel.
16. Whereas the Lord had formerly instructed the disciples not to carry money bags, knapsacks, and sandals (cf. 10:4), now He told them to bring these with them and even purchase swords. The clear contrasting instructions show that after Jesus’ arrest and death, the disciples would face much greater danger and oppositions. The new instructions here are more figurative than literal, warning the disciples to be ready for impending crisis.
17. They thought that the Lord was asking them to defend themselves with weapons. But such militancy was in fact against the Lord’s will (Mt 26:51-52).
- 18a. 1. That we may not enter into temptation (40, 46). 2. That the Father’s will be done (42).
- 18b. 1. Kneel (41)—an act of humility and importunity; 2. Be earnest (44)—total involvement of heart, mind, and strength.
- 18c. When we humbly ask for God’s will to be done, God will strengthen us so that we may have the power to subdue our own will and submit to God’s will (cf 43).
19. Denying His own will and overcoming His deep distress and agony (42, 44; Mt 26:37-38)
20. He surrendered His will totally in the garden and received strength from God to face the cross. Whereas He was overcome with grief before the prayer, He became dauntless in the face of His enemies and finally claimed victory over the sufferings on the cross.

Lesson 30

Observation

Outline

- Jesus' Arrest (22:47-53)
- Peter's Denial (22:54-62)
- Mockery and Beating (22:63-65)
- Trial before the Jewish Council (22:66-71)
- Trial before Pilate and Herod (23:1-25)
- The Crucifixion (23:26-43)
- Jesus' Death (23:44-49)
- Jesus' Burial (23:50-56)

Key Words/Phrases

"This is your hour," the power of darkness, followed at a distance, denied, "the Lord turned and looked at Peter," wept bitterly, the Christ, the Son of Man, sit on the right hand of the power of God, Son of God, King of the Jews, "I found no fault in this man," voices...prevailed, he delivered Jesus to their will.

Segment Analysis

1. An expression of intimate friendship was used for betrayal.
2. Although the power of evil and darkness ruled, the Lord Jesus was not a helpless victim. Rather, He submitted to God's sovereign will and handed Himself willingly to His arresters.
- 3a. The Lord told the disciple who cut off the ear of the high priest's servant, "Permit even this," and healed the servant. Thus, the healing demonstrated to the arresters and the disciples that the Lord had no intention of resisting the evildoers or retaliating against them. The Lord's remarkable behavior stood in great contrast to the heavily armed multitude (52).
4. He followed the Lord at a distance. He sat down among the crowd. As much as he had determined to follow the Lord unto death, Peter shrank in fear under such an adverse circumstance.
- 7a. Peter remembered the Lord's words when the Lord turned and looked at him. The Lord did not say a word, and neither was He angry at Peter. But His gaze was enough to awaken Peter. While Peter had been busy protecting his life from danger, the Lord's gaze into his eyes brought Peter's attention back to his relationship with the Lord. Peter, realizing that he had just denied the Lord so insistently, must have immediately felt conscience-stricken and disappointed with himself.
8. They despised Him because His wretched condition and non-resistance seemed contrary to the people's claim that He was a great prophet.
- 9a. Whether Jesus was the Christ.
- 9b. The message behind Jesus' teachings and deeds was clear—that He was the Christ, and the religious leaders were well aware of this. That is why this issue was the foremost concern for these leaders. Nevertheless, they never believed Him, and they had made up their mind to condemn Him.
- 10a. They considered Jesus' claim to be the Christ a blasphemy (Mt 26:65).
11. See verses 2 and 5.
- 12a. Based on reports about Jesus, Herod expected Jesus to be a powerful miracle worker. When Jesus did not comply with his demands, Herod probably concluded that Jesus was not the great prophet he thought He was. Therefore, his curious admiration of Jesus immediately turned into scorn.
13. The Lord did not retaliate or make threats even though He could have easily defended Himself against the accusers. Instead, He entrusted Himself to God's sovereign will (1Pet 3:23).
- 14a. The Lord was warning these women about the coming desolation of Jerusalem (cf. 9:41-44). Its destruction would be so dreadful and cruel that the people of Jerusalem should pity themselves and their children.
- 14b. The analogy and green wood versus dry wood is a contrast in the degree of suffering. If Jesus suffered such cruelty under a just government, how much more horrible would it be for the people of Jerusalem when the enemy ruthlessly destroys the city.
15. 1. Forgiveness comes from an understanding that the offense was done out of ignorance—an ignorance of God's love and of the serious consequence of sin. 2. True forgiveness involves praying for the offender (Mt 5:44).
16. While they were aware of Jesus' healing ministry, they did not realize that Christ's ministry was ultimately for the purpose of saving God's people from sin through His atoning death. They thought that if Jesus was the Christ, He would not have died such a pitiful death. Therefore, His death on the cross seemed foolish to them (cf. 1Cor 1:18).
17. He knew and believed that the Lord would come as the King. He was repentant of his own wrong doing and pleaded with the Lord for forgiveness.
18. God readily forgives and saves a repentant sinner regardless of how much sin he has committed. Such gracious gift of forgiveness is central to the Gospel of Luke (e.g. 7:36-50; 15:1-31; 19:1-10).

19. The tearing of the curtain in the Holy Place from top to bottom is symbolic of the reconciliation between God and men. Because of Christ's atonement, we can now come to God directly without the mediation of priests (Heb 4:16; 6:19; 10:19-22)
20. The prayers and words of the Lord on the cross as well as the supernatural phenomena surrounding the crucifixion demonstrated that He was no ordinary man, but the Son of God (cf. Mt 27:54). Even the centurion, a Gentile, came to this conclusion by observing all that had taken place. Thus, through His death, the Lord Jesus brought glory to God.
22. They did not forsake the Lord despite His death, but followed and served Him to the very end. They did so because of their gratitude to the Lord. We ought to likewise persist in our love for the Lord even at times when serving Him brings no apparent reward.

Lesson 31

Observation

Outline

- The Empty Tomb (24:1-12)
- On the Way to Emmaus (24:13-35)
- Appearance to the Disciples (24:36-43)
- Opening the Disciples' Understanding (24:44-49)
- The Ascension (24:50-53)

Key Words/Phrases

Risen, perplexed, remember, did not believe, marveling, eyes were restrained, Prophet mighty in deed and word, suffer, glory, expounded, Scriptures, eyes were opened, must be fulfilled, opened their understanding, repentance, remission of sins, witnesses, "the Promise of My Father," power from on high, blessed, carried up into heaven, worshiped, great joy, praising and blessing God.

General Analysis

- 1a. From perplexity to remembrance.
- 1b. From sadness to zeal.
- 1c. From terror to joy.
- 2a. 6, 7, 25-27, 44, 49.
- 2b. The predictions in the Scriptures placed Jesus' death and resurrection into proper perspective. The Lord's death was not a tragic ending but the

accomplishment of God's redemptive plan as prophesied in the Scriptures and by Christ Himself. Likewise, His resurrection furthermore demonstrated that, in accordance with His sovereign will, God has indeed conquered the power of sin.

Segment Analysis

- 1a. Christ's resurrection is for our justification (Rom 4:25). If Christ was not raised, that means He failed to overcome the power of sin and death. If He was not raised, He would not be able to deliver us from eternal condemnation, and we would still be in sin (1Cor 15:17-19).
2. Many people try to understand Jesus by studying Him as a mere historical figure who lived thousands of years ago. They regard Him as one of the great men of the past. But the Lord Jesus is alive today, and He works in the life of believers. Only with faith in the Resurrection can we experience Christ's life-changing power and gain a true knowledge of Him.
3. Verses 8-9 indicate that the women understood the resurrection once they were reminded of the Lord's predictions. The other disciples, however, still could not believe that Jesus had been raised (1, 25, 38).
- 4a. The death of Jesus and the empty tomb (19-24).
- 4b. They were sad (17) because they did not think that the Lord Jesus would return to life.
5. The words "we were hoping" suggest that they understood the Lord's death as the end of their hope.
6. They were slow in believing the prophecies in the Scriptures about Christ (25-26).
7. Although He was a guest, He took the role of a host by giving the blessing and breaking the bread. His actions led the disciples to recognize Him (35).
9. By God's grace we have come to know the Lord Jesus Christ. We should not hesitate to bring this good tidings to those around us.
10. We need to ask the Lord to open the Scriptures to us and rekindle our hearts with His Spirit (32). With knowledge of the living Word and a burning zeal in our hearts, we will rejoice and gladly witness for the Lord.
- 11a. The disciples had been depressed after the Lord's death and were perplexed by the report of Christ's post-resurrection appearance. In the midst of such confusion and uncertainty, they needed assurance from the Lord Himself.
- 11b. This peace from God calms our hearts and frees us from anxiety and fear. It comes from trusting in the love and promise of our Lord. The

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disciples were troubled because they still had doubts (38). So the Lord brought them peace by removing their doubts.

12. If the Lord Jesus' appearance was just a spirit, then the disciples would have thought that the spirit of the Lord had returned from the dead. They still would not have been convinced that Christ had indeed been raised bodily from the dead.
- 13a. Only in light of God's sovereign plan in the Scriptures could the disciples understand the significance of the resurrection. The resurrection was not just another miracle but the fulfillment of salvation.
- 13b. Our knowledge of Jesus Christ should not be built only on experience of healings or other miracles. We must learn to know Christ through the teachings of the Scriptures. Only then can our faith in the Lord be firm.
14. The Scriptures are not just works of literature. Understanding the superficial meaning does not necessarily mean understanding the divine message behind the words. Only if God reveals His will to us can we understand the mysteries of God in His words and come to a living faith in Christ (cf. Mt 11:25-27; 1Cor 2:10-13).
15. Through His death and resurrection, Christ has received all authority in heaven and on earth and opened the way of salvation (Mt 28:18). This tidings of salvation must be preached to all the world, and as the Lord's witnesses, we are entrusted with this commission.
- 16a. Repentance and remission of sins in Jesus' name.
- 16b. We need the power from on high (49), i.e. the power of the Holy Spirit.
- 17a. Their joy came from knowing that Christ has accomplished salvation through His resurrection and that there is hope of everlasting life for them and for all the world.

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