



42 Luke - 2014

Skip Heitzig

As a physician, Luke focused on the humanity of Jesus and presented Him as the Son of Man. In our study of this gospel, Pastor Skip Heitzig takes us through Luke's methodical account of Jesus' life, death, and resurrection so that we may "know the certainty of those things in which [we] were instructed" (Luke 1:4).

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URL:	http://CalvaryABQ.org/2694

MESSAGE SUMMARY

Luke gave a methodical account of Jesus' life, death, and resurrection that painted just one perspective of the full portrait of Christ. In this study, we recount the 400 years between the Old and New Testaments and see how God closed the Old Testament with both a promise and a curse. In a natural segue, Luke picked up on that promise with the story of Zacharias and Elizabeth, and we see how God turned the curse into grace when Jesus entered the picture.

STUDY GUIDE

Luke 1

PREVIEW: In Luke 1, a heavenly messenger was sent from God to deliver prophetic messages of two births—births that prepared the way and became the way of salvation.

The Purpose and Method of Luke's Gospel—Read Luke 1:1-4

1. Luke was a physician who accompanied Paul on one or more of his missionary journeys. He also wrote this gospel and the book of Acts. What seemed good to Luke? Why (see vv. 1-3) ?
2. Being a physician, Luke used more medical terminology in his gospel than most writers of his time. Luke used the Greek word for “autopsy” (see v. 2) to describe the firsthand investigation of those who saw what Jesus did and heard what He taught. Dr. Luke performed an “autopsy” of the facts, tracing them all back to their original source and making sure what he compiled was of the highest degree of accuracy. Where did Luke get his information (see v. 2)?
3. Luke was not an eyewitness, but a careful researcher of the eyewitnesses' accounts. What did Luke say he obtained after completing his research (see v. 3)?
4. Luke's gospel and the book of Acts were addressed to Theophilus. The name Theophilus is comprised of two words: theo, the Greek word for God, and phileo, the Greek word for brotherly love. Theophilus means one who loves God, one who is loved by God, one who is dear to God, or one who is a friend of God. What did Luke want Theophilus to obtain from his writings (see v. 4)? (See Also Acts 1:1.)

Zacharias Ministers in the Temple—Read Luke 1:5-10

5. Luke began his account of “all that Jesus began both to do and teach” (Acts 1:1) with a profile of a priest named Zacharias and his wife, Elizabeth (see v. 5). How did Luke describe the character of this priest and his wife (see v. 6)?
6. What might it take for some future researcher writing about your life to describe you as Dr. Luke described Zacharias and Elizabeth?
7. What difficult circumstance did Zacharias and Elizabeth face? Why was this so difficult (see v. 7)?
8. In addition to Zacharias and Elizabeth’s circumstance, they were both “well advanced in years” (v. 7), or as the King James Version renders it, “well stricken in years.” As a Levitical priest, what was the maximum age for Zacharias to serve in the temple? (See Numbers 4:3; 8:24–26.)
9. The priests were divided into twenty-four courses by King David (see 1 Chronicles 24:3-18). Zacharias was part of the division of Abijah (see v. 5). Each division served in the temple two weeks out of the year. Because there were so many priests, an assignment to serve inside the temple could likely have been a once-in-a-lifetime occurrence. How was the duty to burn incense decided on in the days of Zacharias (see v. 9)? (See also Proverbs 16:33.)
10. While Zacharias was inside at the altar of incense, what was the whole multitude of people doing? What does the incense symbolize? (See Psalm 141:2; Revelation 5:8, 8:3-4.)

An Angel Announces the Birth of John the Baptist—Read Luke 1:11-17

11. An angel of the Lord appeared to Zacharias as he was offering the incense. What was Zacharias’ response to seeing this angel (see vv. 11-12)?
12. The word angel means messenger. Since this messenger is “of the LORD,” what messages from the Lord does he convey to Zacharias (see v. 13)?
13. In the Bible, people’s names often carried significant meaning related to their character or the story

told about them. Zacharias means God remembers. Elizabeth means His covenant. John means God (Yahweh) is gracious. How does the meaning of their names relate to the primary message (see v. 4) of the gospel of Luke? (See also Acts 1:1.)

14. The angelic messenger prophetically revealed to Zacharias the spiritual position (see v. 15), power (see v. 15), purpose (see v. 16) and preparatory work (see v. 17) of his son, John. Define these.

15. This messenger of the Lord told Zacharias that his prayer had been heard (see v. 13). Because Zacharias and Elizabeth were both “well advanced in years,” it is likely that they had prayed for a son for many years. Why should we pray and never give up? (See also Luke 18:1; Romans 12:12; Colossians 4:2; 1 Thessalonians 5:17.)

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16. Zacharias questioned the angel, asking, “How shall I know this?” (v. 18). Although Zacharias’ question seems like a good one, it was filled with doubt about the promise that the messenger had just delivered to him (see vv. 13-17). What logical and practical reasons did Zacharias give for his doubts about this promise (see v. 18)?

17. Although we may be in seemingly impossible situations like Zacharias and Elizabeth were, what do we need to keep in mind about the promises of the Lord? (See Job 42:2; Jeremiah 32:17; Matthew 19:26; Luke 18:27.)

18. How does the messenger identify himself to Zacharias? What was the messenger’s position and purpose in appearing to Zacharias at the altar of incense (see v. 19)?

19. The messenger announced to Zacharias that he would be unable to speak until the promises he delivered were fulfilled. Why was Zacharias to become mute (see v. 20)?

20. The people praying outside the temple marveled because Zacharias had taken so long inside, and they recognized by his inability to speak that he had seen a vision (see vv. 21-22). Once Zacharias’ days of service were complete, he returned to his own home and Elizabeth conceived the promised child (see vv. 23-24). What was her perspective on the fulfillment of the angel’s message (see v. 25)? Why did she think this way about of herself before the fulfillment of this promise? (See also Luke 1:7.)

Gabriel Announces Christ's Birth—Read Luke 1:26-33

21. Six months had passed since Elizabeth conceived her child, and the same messenger was dispatched with a similar message. To whom and to where was he sent this time (see vv. 26-27)?

22. How did the messenger from God describe the person to whom he spoke (see v. 28)?

23. The Greek word for highly favored in v. 28 is *charitoo*, and it means highly blessed or much graced. It is used only one other time in the Bible, concerning whom? (See Ephesians 1:6.)

24. The messenger called Mary highly favored because of who she would have in her womb. Who would she have in her womb (see v. 31)?

25. Who do the other highly favored people have in them? (See Colossians 1:27; John 14:20, 23; Romans 8:10; 1 Corinthians 3:16; Galatians 2:20; Ephesians 3:17.)

26. What did the messenger say Mary would name her Son (see v. 31)? What does His name mean? (See Matthew 1:21.)

27. Who did the messenger tell Mary her Son would be (see v. 32)?

28. What did the messenger tell Mary her Son would do (see v. 33)? When will this be fulfilled? (See Revelation 4:2-3, 9; 5:6.)

Mary Miraculously Conceives—Read Luke 1:34-38

29. Similar to Zacharias, Mary asked her messenger a question about the promises she received, but her questions were not filled with doubt. Rather she questioned how they would happen. What caused her to ask, "How?" (see v. 34)?

30. The messenger explained to Mary how this miraculous conception would happen. How would this

would happen (see v. 35)? (See also Isaiah 7:14.)

31. What validating statement did the messenger leave with Mary to reassure her that the messages he delivered would come to pass (see v. 37)?

32. Mary's final statement to her messenger was one of humility, reverence, and submission (see v. 38). How?

Mary Visits Elizabeth—Read Luke 1:39-56

33. Upon hearing about her formerly barren cousin being with child, Mary went quickly to visit her. What happened in and to Elizabeth when she heard Mary's greeting (see vv. 39-41)?

34. Filled with the Holy Spirit (see v. 41), how did Elizabeth greet Mary? What was the focus of her greeting (see v. 42)?

35. Elizabeth, filled with the Spirit, humbly received Mary into her home. How did Elizabeth perceive her young cousin Mary? What happened to her when she heard Mary's greeting? Why (see vv. 43-44)? (See also Luke 1:15.)

36. Elizabeth referred to Mary as blessed, eulogemene, which literally means well spoken of. This word carries the idea that Mary is the most honored of all women. What caused Mary to receive this honor (see v. 45)?

37. How can we be blessed like Mary? (See Psalm 1:1-3; 112:1; 119:1-2; Luke 8:21; 11:28; James 1:25.)

38. Mary, filled with the Holy Spirit, expressed what is referred to as the Magnificat, Latin for (my soul) magnifies. In this song, Mary praised God for the favor He showed to her. How did she first refer to God (see v. 47)?

39. The Magnificat consists almost entirely of Old Testament allusions and quotations. First, Mary praised God for what He had done for her. What had God done for Mary (see vv. 31, 46-49)?

40. Second, Mary praised God for His mercy on others. What qualifies those upon whom God is merciful (see v. 50)? (See also Genesis 17:7; Exodus 20:6; Psalm 103:17.)

41. Third, Mary praised God for His special favor on Israel (see vv. 51-55). Mary was aware, by the Spirit, that the birth of her Child was a fulfillment of the covenant promises to Abraham and his people. What was Mary referring to when she mentioned Abraham's seed? (See Genesis 17:7; Galatians 3:16.)

Elizabeth Gives Birth to John—Read Luke 1:57-66

42. Elizabeth was six months with child (see v. 36), and Mary stayed with her three months (see v. 56), apparently until John was born. What did Elizabeth's neighbors do when she brought forth a son (see v. 58)?

43. It was customary for Israelites to circumcise their male children on the eighth day (see Genesis 17:12; Leviticus 12:3). What other custom was alluded to (see vv. 59, 61)?

44. It is possible that Zacharias was not only struck dumb (see vv. 20, 22) but also struck deaf. What did those performing the circumcision and dedication of John do to Zacharias when Elizabeth said the child's name was to be John (see vv. 59-63)?

45. After writing on a tablet, the promises made to Zacharias (see vv. 13-14) were fulfilled and the repercussion for his unbelief (see v. 20) was completed. What happened to Zacharias (see v. 64)? What happened to all who heard about this (see vv. 65-66)?

Zacharias Prophesies of John's Ministry—Read Luke 1:67-80

46. Now enabled to speak, Zacharias expressed a song of thanksgiving often referred to as the Benedictus. Like Mary's song, it was filled with Old Testament quotations and allusions. Filled with the Spirit, Zacharias first gave reasons why God should be praised. What were those reasons (see vv. 68-75)?

47. Zacharias' Benedictus initially focused on God's redemptive plan for His people (see vv. 68-75)—which includes us. This plan allows and enables us to do what (see vv. 74-75)?

48. Next, Zacharias' Benedictus prophetically focused on the mission of his son, John. What was that mission (see vv. 76-77)?

49. Finally, Zacharias' Benedictus prophetically focused on the mission of Christ, the Dayspring (literally, Dawn). What was that mission (see vv. 78-79)?

50. How was the mission of the Dayspring fulfilled? (See John 1:1, 14; Psalm 119:105; John 16:13; James 1:25; Luke 11:28.)

51. Where did John, the promised son of Zacharias and Elizabeth, grow up? What else did he do in this place (see v. 80)?

52. How can we do the same? (See Ephesians 6:10-18; Ephesians 5:11; Romans 13:14; Matthew 5:48.)

DETAILED NOTES

I. Introduction

- A. The gospel of Luke was written by a doctor
 - 1. Not a Jewish eyewitness like the other gospel writers
 - 2. The only Gentile author of the New Testament
- B. Doctor Luke
 - 1. We don't know a lot about him
 - 2. Church fathers Eusebius and Jerome said he was born in Antioch
 - 3. He was a physician in the early church; Colossians 4:14
 - 4. He probably met Paul on Paul's first missionary journey and joined him for the others
 - a. The book of Acts is Luke's volume two
 - b. Acts 16: change from third person to "we"
- C. Luke is a difficult book to read in the Greek language
 - 1. Exact, polished, classical Greek style
 - 2. Renan said Luke was the most beautiful book he had ever read
- D. Paul and Luke must have hit it off
 - 1. 1 Corinthians 1:26-27: there are exceptions to this rule
 - 2. Luke and Paul were probably exceptions
- E. Luke was very analytical in his writing
 - 1. Sir William Ramsay believed the Bible was inaccurate
 - 2. Eventually became a born-again Christian and apologist when he found that neither Luke nor Acts has a single historical inaccuracy
- F. Luke wrote like a doctor
 - 1. Miracles described in medical terminology
 - 2. He used more medical terms than Hippocrates, the Father of Medicine, used in all of his writings

II. The New Testament

- A. Four gospels paint a four-fold picture of Jesus Christ from different angles
 - 1. Matthew wrote about Jesus Christ as the sovereign Messiah, the King of the Jews
 - a. Written to Jews
 - b. Loved the phrase, "As it is written"
 - 2. Mark wrote about Jesus as the suffering servant
 - a. Liked the words "immediately," "and," "then"
 - b. Portrayed Jesus on the move as a servant going to the cross

- c. Written to the Romans
 - 3. Luke wrote about Jesus as the Son of Man
 - a. Written to the Greeks
 - b. The Son of Man, or the perfect/ideal man
 - 4. John wrote about Jesus as the Son of God
 - B. The Greeks had an ideal of perfect humanity, so Luke offered Jesus as the ideal God-man
 - C. Luke also gave the fullest description of the birth of Jesus Christ
 - D. There are eighteen parables and six miracles of Jesus in Luke that are found nowhere else
 - 1. Luke 15:11-32
 - 2. Luke 10:25-37
 - E. The book of Luke is filled with praise and worship
 - 1. The Magnificat; Luke 1:46-55
 - 2. The Benedictus (Song of Zacharias); Luke 1:67-79
 - 3. Luke 2:13-14
 - F. The disciples on the road to Emmaus; Luke 24:13-35
- III. Luke 1:1-4
- A. These four verses are one sentence in Greek
 - B. Luke revealed himself as a historian; he talked about his methodology and sources
 - C. Luke interviewed primary sources/eyewitnesses
 - 1. Matthew and Mark had already been written
 - 2. Luke would've been in Caesarea and had access to the apostles when Paul was in jail
 - 3. Acts 21:8
 - 4. Luke 8:3
 - 5. The fact that Luke researched and put effort into his book does not negate the doctrine of the inspiration of Scripture
 - a. 2 Timothy 3:16-17; Greek word *theopneustos* means God-breathed
 - b. God used the personalities and the methods of the authors of the Bible
 - 6. 2 Peter 1:20-21
 - a. *Moved* means carried along; used to describe sails that were put up and carried along by the wind to a destination
 - b. The men who were writing Scripture hoisted their sails, and God breathed into them so that the destination—what they wrote—was exactly what He wanted
 - 7. *Eyewitness* (v. 2)
 - a. Greek word *autoptai*, where we get our word autopsy
 - b. Somebody who has seen something with their own eyes
 - 8. *Ministers* (v. 2)
 - a. Greek word *hyperetai*, or under-rowers in a boat
 - b. In medical terminology, an intern or student
 - D. We don't know a lot about Theophilus
 - 1. Better translation: "your Excellency" (v. 3)
 - 2. Thought to be a Roman dignitary
 - 3. The same person Acts is written to; Acts 1:1-2
 - 4. *Theophilus* (*theos* + *phileo*) means lover or friend of God

- E. It seems that Luke was writing to his former master; he had been a slave
 - 1. Two thousand years ago, half of the Roman Empire was slaves
 - 2. Wealthy patrons often owned doctors who were conscripted into slavery
- IV. Luke 1:5-25
- A. *Elisheba* (Elizabeth) means His oath or the God of the oath
 - 1. The name *Zacharias* means God remembers
 - 2. *Beersheba* means the well of the oath
 - 3. Their names together: God remembers His oath
 - B. Zacharias was a priest; Elizabeth was of the family of Aaron
 - 1. Jewish priests were required to marry a girl of pure Jewish lineage
 - 2. This was a godly couple; however, they were childless
 - 3. Two thousand years ago, to be childless was a social disgrace
 - 4. Psalm 127:3
 - C. Elizabeth was barren; the couple was old
 - 1. "Well stricken in years" (v. 7, KJV)
 - 2. Far beyond the hope of ever having children
 - D. Every single male born from the family of Aaron was automatically a priest
 - 1. At the time of Jesus, upwards of 20,000 priests
 - 2. Every priest worked in the temple for two weeks a year
 - 3. There was a good chance that you would never be selected to burn the incense, like Zacharias was
 - E. The temple
 - 1. Josephus said on a clear day you could see the temple in Jerusalem from thirty miles away
 - 2. Built by Herod the Great
 - 3. Only priests could go in the Holy Place
 - 4. Three different offerings
 - 5. Aaron's blessing; Numbers 6:24-26
 - F. The gospel of Luke is the most natural segue from the Old Testament into the New Testament
 - 1. The Old Testament closes with a promise, and the gospel of Luke begins with that promise
 - 2. Malachi 4:5-6
 - 3. Four hundred silent years between the Old and New Testament: God said nothing after the close of Malachi
 - 4. Medo-Persia was in charge; had taken over the western world from Philip of Macedon
 - 5. Alexander the Great conquered the world and spread Greek language and culture
 - a. After his death, Ptolemy took Egypt and Seleucus took Syria
 - b. Israel got the brunt of the fighting between these two kingdoms
 - 6. Antiochus Epiphanes (IV), the Illustrious One
 - a. The Jews called him Antiochus Epimanes, the Beast
 - b. About 250 BC, the Maccabees rebelled; celebrated with Hanukkah
 - c. Maccabees ruled until about 63 BC, when Rome took over
 - d. Herod the Great was placed in this part of the world
 - G. The angel Gabriel had special interest with the Messiah; Daniel 9:20-27

- H. When God spoke for the first time in 400 years, He gave the message to a man who couldn't speak for nine months
- V. Closing
 - A. *John* means God is gracious
 - 1. The Old Testament is law; the New Testament is grace
 - 2. John 1:17
 - B. The last word of the Old Testament is *curse*
 - 1. Among the last words of the New Testament: "And there shall be no more curse" (Revelation 22:3)
 - 2. "The grace of our Lord Jesus Christ be with you all. Amen" (Revelation 22:21)
 - C. How do you go from curse to grace? Insert Jesus Christ
 - 1. John 1:29
 - 2. "Check it out! That's God's Lamb!"
 - D. You insert Jesus Christ into the curse that is on this earth because of sin, and you get grace

Figures referenced: Eusebius, Jerome, Renan, Sir William Ramsay, Hippocrates, Josephus, Herod the Great, Philip of Macedon, Alexander the Great, Ptolemy, Seleucus, Antiochus Epiphanes, the Maccabees

Greek/Hebrew words: theopneustos, autoptai, hyperetai, Theophilus, Elisheba, Zacharias, Beersheba

Cross references: Numbers 6:24-26; Psalm 127:3; Daniel 9:20-27; Malachi 4:5-6; Luke 1:1-25, 46-55, 67-79; 2:13-14; 8:3; 10:25-37; 15:11-32; 24:13-35; John 1:17, 29; Acts 1:1-2; 16; 21:8; 1 Corinthians 1:26-27; Colossians 4:14; 2 Timothy 3:16-17; 2 Peter 1:20-21; Revelation 22:3, 21

Topic: Grace

Keywords: gospel, Greek, doctor, Jesus Christ, history, eyewitness, Scripture, inspiration, Messiah, priesthood, promise, Old Testament, New Testament, old covenant, new covenant, the temple, law, curse, grace



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MESSAGE SUMMARY

Two thousand years ago, an angel announced to the young virgin Mary that she would give birth to the Son of God. Her response of faith and song of praise demonstrated a deep love for the Lord. As we close out the first chapter of Luke, we are also introduced to the man who would announce Jesus the Messiah, and we are exhorted to reevaluate our own concept of greatness in light of God's view.

STUDY GUIDE

Luke 1

PREVIEW: In Luke 1, a heavenly messenger was sent from God to deliver prophetic messages of two births—births that prepared the way and became the way of salvation.

The Purpose and Method of Luke's Gospel—Read Luke 1:1-4

1. Luke was a physician who accompanied Paul on one or more of his missionary journeys. He also wrote this gospel and the book of Acts. What seemed good to Luke? Why (see vv. 1-3) ?
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30. The messenger explained to Mary how this miraculous conception would happen. How would this would happen (see v. 35)? (See also Isaiah 7:14.)

31. What validating statement did the messenger leave with Mary to reassure her that the messages he delivered would come to pass (see v. 37)?

32. Mary's final statement to her messenger was one of humility, reverence, and submission (see v. 38). How?

Mary Visits Elizabeth—Read Luke 1:39-56

33. Upon hearing about her formerly barren cousin being with child, Mary went quickly to visit her. What happened in and to Elizabeth when she heard Mary's greeting (see vv. 39-41)?

34. Filled with the Holy Spirit (see v. 41), how did Elizabeth greet Mary? What was the focus of her greeting (see v. 42)?

35. Elizabeth, filled with the Spirit, humbly received Mary into her home. How did Elizabeth perceive her young cousin Mary? What happened to her when she heard Mary's greeting? Why (see vv. 43-44)? (See also Luke 1:15.)

36. Elizabeth referred to Mary as blessed, eulogemene, which literally means well spoken of. This word carries the idea that Mary is the most honored of all women. What caused Mary to receive this honor (see v. 45)?

37. How can we be blessed like Mary? (See Psalm 1:1-3; 112:1; 119:1-2; Luke 8:21; 11:28; James 1:25.)

38. Mary, filled with the Holy Spirit, expressed what is referred to as the Magnificat, Latin for (my soul) magnifies. In this song, Mary praised God for the favor He showed to her. How did she first refer to God (see v. 47)?

39. The Magnificat consists almost entirely of Old Testament allusions and quotations. First, Mary praised God for what He had done for her. What had God done for Mary (see vv. 31, 46-49)?

40. Second, Mary praised God for His mercy on others. What qualifies those upon whom God is merciful (see v. 50)? (See also Genesis 17:7; Exodus 20:6; Psalm 103:17.)

41. Third, Mary praised God for His special favor on Israel (see vv. 51-55). Mary was aware, by the Spirit, that the birth of her Child was a fulfillment of the covenant promises to Abraham and his people. What was Mary referring to when she mentioned Abraham's seed? (See Genesis 17:7; Galatians 3:16.)

Elizabeth Gives Birth to John—Read Luke 1:57-66

42. Elizabeth was six months with child (see v. 36), and Mary stayed with her three months (see v. 56), apparently until John was born. What did Elizabeth's neighbors do when she brought forth a son (see v. 58)?

43. It was customary for Israelites to circumcise their male children on the eighth day (see Genesis 17:12; Leviticus 12:3). What other custom was alluded to (see vv. 59, 61)?

44. It is possible that Zacharias was not only struck dumb (see vv. 20, 22) but also struck deaf. What did those performing the circumcision and dedication of John do to Zacharias when Elizabeth said the child's name was to be John (see vv. 59-63)?

45. After writing on a tablet, the promises made to Zacharias (see vv. 13-14) were fulfilled and the repercussion for his unbelief (see v. 20) was completed. What happened to Zacharias (see v. 64)? What happened to all who heard about this (see vv. 65-66)?

Zacharias Prophesies of John's Ministry—Read Luke 1:67-80

46. Now enabled to speak, Zacharias expressed a song of thanksgiving often referred to as the Benedictus. Like Mary's song, it was filled with Old Testament quotations and allusions. Filled with the Spirit, Zacharias first gave reasons why God should be praised. What were those reasons (see vv. 68-75)?

47. Zacharias' Benedictus initially focused on God's redemptive plan for His people (see vv. 68-75)—which includes us. This plan allows and enables us to do what (see vv. 74-75)?

48. Next, Zacharias' Benedictus prophetically focused on the mission of his son, John. What was that mission (see vv. 76-77)?

49. Finally, Zacharias' Benedictus prophetically focused on the mission of Christ, the Dayspring (literally, Dawn). What was that mission (see vv. 78-79)?

50. How was the mission of the Dayspring fulfilled? (See John 1:1, 14; Psalm 119:105; John 16:13; James 1:25; Luke 11:28.)

51. Where did John, the promised son of Zacharias and Elizabeth, grow up? What else did he do in this place (see v. 80)?

52. How can we do the same? (See Ephesians 6:10-18; Ephesians 5:11; Romans 13:14; Matthew 5:48.)

DETAILED NOTES

I. Introduction

- A. The Bible has its own repertoire of unusual births
 - 1. Sarah gave birth to Isaac; Romans 4:19
 - 2. Hannah gave birth to Samuel; see 1 Samuel 1
 - 3. Unusual, but not unique
- B. For all of these births, a human dad was involved in conception
- C. Only the virgin birth of Jesus Christ was unlike any other birth

II. Luke 1:26-38

- A. Mary was very young, between thirteen and seventeen
 - 1. Biologically ready for a child
 - 2. In those days, psychologically and socially ready for a child
 - 3. She was humble
 - 4. She was from Nazareth, a working class village; John 1:46
 - 5. She was spiritual
- B. Jesus essentially led a youth movement against the establishment
- C. 1 Timothy 4:12, NIV
- D. Mary was from the tribe of Judah, from the lineage of King David
 - 1. Luke's genealogy is Mary's; Matthew's is Joseph's
 - 2. Mary's father's name was Heli (see Luke 3:23)
- E. Joseph was a craftsman
 - 1. Word for carpenter is the Greek word *tektón*, craftsperson
 - 2. Could be translated as stonemason
 - 3. Probably Jesus and Joseph worked with both wood and stone
- F. It's believed that Joseph was employed a few miles away building the Roman city of Sepphoris
- G. In Judaism, a couple is technically married when they are betrothed
 - 1. First phase: twelve months' preparation time
 - a. The *kiddushin*
 - b. Formally engaged; the only way to separate is a legal divorce
 - 2. Second phase: *chupah*
- H. Betrothal meant no physical contact and little social contact; ensured the woman's virginity and the couple's fidelity
- I. Isaiah 9:6-7
- J. The virgin birth
 - 1. Isaiah 7:14

2. "I would like to ask [Jesus Christ] if He was indeed virgin-born. The answer to that question would define history for me" —Larry King
 3. The liberal scholar will say the Hebrew word for virgin in Isaiah 7 is *almah*, meaning a young woman of marriageable age
 4. How is that a sign? It's not
 5. It can also be translated a virgin
 6. Septuagint translates it as the Greek *parthenos*, which can *only* mean a virgin
 7. Luke, Matthew, Mary, and Joseph all referred to Mary as a virgin
 8. Parthenogenesis: certain lower life creatures can be conceived without fertilization
 - a. We're vastly different from amoebae and bugs
 - b. Gregory Pincus: if Mary had conceived parthenogenetically, she would've had a girl, not a boy
 9. God humbled Himself and entered into a single cell in the womb of a young virgin miraculously
 10. If Jesus Christ was born like every other person, then He is not God in human flesh; if He is not God in human flesh, we do not have a Savior
 11. Jesus was either the illegitimate son of Mary or simply a child born of natural processes
 - a. That means He is not God
 - b. If He's not God, all of His claims are lies
 - c. If all of His claims are lies, then salvation is a hoax and we're all lost
 12. There are churches and theologians who call the virgin birth a myth
 - K. If you don't believe verse 37, you're going to have problems with every issue that deals with the supernatural and the miraculous
 - L. Mary would soon be walking down the road of being accused of adultery
- III. Luke 1:39-80
- A. Why did Mary go to Elizabeth? Who else would understand?
 - B. The idea that the Messiah was coming permeated Judaism 2,000 years ago
 1. It became the hope of every young Jewish girl to be the mother of the Messiah
 2. Couldn't being chosen be something that would swell a young lady up with pride?
 - C. To call Mary the mother of God is a different ascription than to say she was the mother of Jesus, the virgin-born Son of God
 - D. Latin *magnificat* (v. 46) means to magnify or bless the Lord
 - E. In Mary's prayer, there are no less than fifteen quotes or allusions to Old Testament Scripture
 1. We can only assume this is Scripture she had memorized
 2. It's a great example of taking Scripture and applying it to your life
 - F. Some of these quotes are from Hannah's prayer
 - G. Mary understood a few things:
 1. Her need (see v. 47); only sinners need a Savior
 2. Her place
 - a. She did not say, "Henceforth all generations will call on me for a blessing"
 - b. Luke 11:27-28
 - c. Nothing in Scripture supports Mary as the object of adoration

- d. If you want to honor Mary, honor the God that she worshiped; honor the Christ that she bore as the Savior
- 3. Her God (see v. 49)
 - a. The greater the size of your God, the smaller the size of your problem
 - b. When we grow in our relationship with the Lord, we find out not that God can't, but that He can do more than we thought
 - c. As we grow, so should our concept of God
 - d. Difficulty must always be measured by the capacity of the one doing the work
- 4. Her history (see vv. 54-55)
 - a. The eternal nature of the covenant promises that God made to Abraham
 - b. She knew more theology than a lot of pastors do—and so can you
- H. What comes out of you when people bump you? Whatever's inside you
 - 1. Matthew 12:34; Luke 6:45
 - 2. Colossians 3:16
- I. Only Luke included the prayer of Zacharias and the prayer of Mary
 - 1. Zacharias' prayer is called the *Benedictus*
 - 2. First word is blessing
 - 3. Just as Mary's prayer is peppered with Scripture from the Old Testament, so is Zacharias' prayer
- J. After burning the incense in the temple, Zacharias was supposed to give the Numbers 6 (vv. 24-26) benediction
 - 1. He had to wait nine months to give the blessing
 - 2. Inspired by the Holy Spirit, he gave this fresh word of blessing to the Lord
- K. Horn (v. 69) is a symbol of strength
 - 1. 2 Samuel 22:2-3
 - 2. All tied into the promise that God made to King David
- L. Hebrews 1:1-2
- M. Remission (v. 77)—the forgiveness, the wiping away, the clearing the slate of everything you've done wrong
- N. Dayspring (v. 78)
 - 1. Means sunrise
 - 2. Jesus is God's Son-rise
- O. John the Baptist was the son of a priest
 - 1. He would've naturally followed his father and joined the priesthood
 - 2. But he marched to a whole different drumbeat
 - 3. We believe John was a Nazarite
 - a. He lived an uncontaminated life
 - b. He didn't cut his hair, didn't touch any corpse, didn't eat any fruit of the vine
 - c. Qumran, the Essene Community
 - d. Some believe John was an Essene, but the Essenes hated the priesthood in Jerusalem
- P. Most people think of John as eccentric, but most people would not call him great
 - 1. Jesus called him the greatest person ever born of woman; see Matthew 11:11; Luke 7:28
 - 2. Maybe we need to readjust what we call great

3. Maybe we should start comparing what is great in the world's eyes with what God calls great
4. If we do this, our joy zone goes sky-high

Figures referenced: Larry King, Gregory Pincus

Greek/Hebrew/Latin words: tektón, kiddushin, chupah, almah, parthenos, magnificat, benedictus

Cross references: Numbers 6:24-26; 1 Samuel 1; 2 Samuel 22:2-3; Isaiah 7:14; 9:6-7; Matthew 11:11; 12:34; Luke 1:26-80; 3:23; 6:45; 7:28; 11:27-28; John 1:46; Romans 4:19; Colossians 3:16; 1 Timothy 4:12; Hebrews 1:1-2

Topic: Miracles

Keywords: virgin birth, conception, Mary, mother, Joseph, betrothal, marriage, sign, miracle, Jesus Christ, supernatural, magnificat, benedictus, prayer, Savior, John the Baptist, greatness



SERIES:	42 Luke - 2014
MESSAGE:	Luke 2
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 2
URL:	http://CalvaryABQ.org/2701

MESSAGE SUMMARY

As we study the birth of Jesus in Luke 2, we learn about the events surrounding this special occasion, including the days leading up to Jesus' birth, Joseph and Mary's journey to Bethlehem, the angel's proclamation to the shepherds, and blessings from two people present at Jesus' dedication in the temple. Through these events recorded in Luke's gospel, we are reminded about God's sovereignty, Jesus' humility, and our salvation.

STUDY GUIDE

Luke 2

Christ is Born—Read Luke 2:1-7

1. Joseph and Mary were betrothed to be married (see v. 5) and were living in Nazareth (see v. 4). Mary was nearly ready to have her child (see v. 6), and it was foretold that the Christ would be born in Bethlehem (see Matthew 2:5-6; Micah 5:2). What circumstances caused Joseph to bring Mary, “great with child” (KJV), seventy miles to Bethlehem, fulfilling this prophecy (see vv. 1-3)?

2. Traveling seventy miles from Nazareth to Bethlehem was probably not something that Joseph and Mary wanted to do since she was “great with child.” Oftentimes, we have to submit to circumstances beyond our control. How do we know that God is in control of everything in our lives? (See Romans 8:28.)

3. While she and Joseph were in Bethlehem, the days were complete for Mary to deliver her child, and she brought forth her firstborn Son. Where did Mary have her child? Where did she lay him? Why? (See vv. 6-7.)

The Angels Announce Jesus to the Shepherds—Read Luke 2:8-14

4. On the night Mary gave birth to Jesus, who was living in fields nearby? What were they doing? (See v. 8.)

5. What did the shepherds see? How did they respond? (See v. 9.)

6. An angel of the Lord pronounced the birth of the Christ child (see v. 11). How did this angel, a messenger from God, describe this announcement (see v. 10)?

7. The messenger of the Lord described the child as “Savior, who is Christ the Lord” (see v. 11). What was Jesus' primary mission? (See John 3:16-17; 1 Timothy 1:15; Matthew 1:21; 9:13.)

8. The angel told the shepherds to look for a specific sign. What was this sign? How would it be unusual? (See vv. 7, 12.)

9. If the angel of the Lord was not enough to make the shepherds greatly afraid (see v. 9), what did they see immediately after the messenger delivered his pronouncement (see v. 13)? How was this part of the mission of angels? (See Psalm 103:20; 148:2; Revelation 5:11.)

10. What did this heavenly host proclaim after the pronouncement of Christ's birth (see v. 14)?

The Shepherds Visit Jesus—Read Luke 2:15-20

11. The angels returned to heaven (see v. 15). What did the shepherds decide after hearing and seeing this pronouncement (see v. 15)?

12. What did the shepherds find when they went to Bethlehem that night (see vv. 12, 16)?

13. Once the shepherds witnessed with their own eyes what the angel had told them they would find, they “made widely known the saying which was told them” (see v. 17). What was this saying (see v. 11)?

14. What was the response of those who heard what the shepherds made widely known (see v. 18)?

15. What did Mary do as all these events transpired before her (see v. 19)?

16. Where did the shepherds go? What did they do after this experience (see v. 20)?

Christ is Circumcised—Read Luke 2:21-24

17. The custom was to officially name a male child at his circumcision on the eighth day after his birth. What did Mary name her child? Why (see v. 21)? (See also Luke 1:31; Matthew 1:20-21.)

18. According to Leviticus 12:2-4, a woman was unclean after having a child and was required to observe days of purification. Once Mary's days of purification were complete, they brought Jesus to Jerusalem to present Him to the Lord. How old was Jesus when He was presented (see v. 22)?

19. Why did Mary and Joseph present Jesus to the Lord (see v. 23)?

20. What was required payment when presenting a child to the Lord? Why? (See Numbers 3:13; 8:15-17; 18:15-16.)

21. What did Mary and Joseph offer when they presented Jesus (see v. 24)? Why? (See Leviticus 12:6-8.)

Simeon's Prophecy—Read Luke 2:25-35

22. Luke described a man in Jerusalem named Simeon. What three characteristics did he point out about him? Why were they important? What was Simeon waiting for? (See v. 25.)

23. What had been revealed to Simeon? How had it been revealed to him? (See v. 26.)

24. When Mary and Joseph brought Jesus to be circumcised on the eighth day (see vv. 21, 27), Simeon was present. How did Simeon happen to be there at that time (see v. 27)? What did Simeon do with Jesus (see v. 28)?

25. Simeon uttered a psalm of praise, extolling God for fulfilling His promise to bring salvation. Whom did Simeon say this salvation was for (see vv. 30-32)? (See also Acts 10:45; 13:47; 28:28; Romans 9:24; Galatians 3:14.)

26. Simeon started his psalm of praise by saying, "According to Your word" (v. 29) and then described salvation as "a light to bring revelation" (v. 32). Why did he describe salvation as a light? (See Genesis 1:3; Isaiah 9:2; 42:6; 49:6; 60:1-3; John 8:12; 2 Corinthians 4:6; 1 John 1:5.)

27. How did Joseph and Mary respond to Simeon's prophetic psalm (see v. 33)?

28. Simeon prophesied again, this time to Mary. The first thing he mentioned was that "this Child is destined for the fall and rising of many in Israel" (v. 34). What did this refer to? (See Isaiah 8:14; Hosea

14:9; Matthew 21:44; Romans 9:32; 1 Corinthians 1:23; 1 Peter 2:7-8.)

29. The second thing Simeon prophesied about the child was that He would be “a sign which will be spoken against” (v. 34). What did this refer to? (See Matthew 28:12–15; John 15:18; Acts 4:2; 17:32; 28:22; 1 Peter 2:12; 4:14.)

30. What was Simeon’s final prophetic message to Mary (see v. 35)? What was he referring to? (See John 19:25.)

Anna’s Testimony—Read Luke 2:36-38

31. Luke reported of another person who was in Jerusalem when Mary and Joseph brought Jesus to be circumcised, Anna the prophetess (see v. 36). Carefully estimate her age as given by Luke (see vv. 36-37).

32. How did Luke describe the lifestyle of Anna the prophetess (see v. 37)?

33. What was Anna’s testimony of Jesus (see v. 38)?

Jesus Returns to Nazareth—Read Luke 2:39-40

34. After circumcising Jesus on the eighth day (see vv. 21, 27) and remaining an additional thirty-three days for Mary to complete her days of purification (see v. 22; Leviticus 12:2-4), Mary, Joseph, and the child returned to Nazareth (see v. 39). One of the few things we know about Jesus’ life from day forty until age twelve was recorded by Luke. What do we know about this part of His childhood (see v. 40)? What is another thing we know? (See Matthew 2:12-21.)

Jesus Celebrates the Passover—Read Luke 2:41-49

35. Luke recorded that Mary and Joseph went to Jerusalem every year at the Feast of Passover (see v. 41). In the year that Jesus was twelve years old (see v. 42), what did He do after the Passover celebration was completed and everyone began returning to their own cities (see v. 43)?

36. What did Joseph and Mary suppose about the twelve-year-old Jesus (see vv. 43-44)?

37. Because of their incorrect supposition, Joseph and Mary were separated from Jesus. When were

they reunited with Him? Why did it take so long (see vv. 44-46)?

38. Joseph and Mary sought Jesus (see v. 45), surely with all their heart, and found Him. Where did they find Him? What was He doing (see v. 46)?

39. When Joseph and Mary found Jesus, those who were with Him were astonished. Why (see vv. 40, 47)?

40. Joseph and Mary were amazed when they found Jesus because of where He was and what He was doing. What did His mother say to Him (see v. 48)?

41. In response to Mary's question about why He had treated them in this manner, Jesus drew a sharp distinction between them and God, His true Father. His response confirmed His mission. What was the mission that His parents should have been aware of (see v. 49)? (See also John 4:34; 5:36; 17:4.)

42. Why do you think His parents did not understand His response (see v. 50)? (See also John 6:63.)

Jesus Grows in Wisdom—Read Luke 2:50-52

43. Luke provided us with a few insights into Jesus' life between the ages of twelve and thirty (see Luke 3:23). What are those insights (see vv. 51-52)? What else do we know about Jesus at this age? (See Matthew 13:55-56.)

DETAILED NOTES

I. Introduction

- A. We're celebrating Christmas in July
- B. We really don't know when Jesus was born
- C. The earliest date on record for His birth is May 20 (Clement of Alexandria)

II. Luke 2:1-7

- A. *Registered* (see v. 1) is the best translation; a census was taken
 - I. Caesar Augustus wanted to show supremacy in the Greco-Roman world
 - 2. Two reasons for a registration/census
 - a. Military: number of fighting men
 - b. Taxation to get more revenue
 - I. Pax Romana: enforced, worldwide peace brought on by the Roman soldiers
 - II. Roads: built 50,000 miles' worth at Rome's peak
- B. Caesar Augustus (see v. 1)
 - I. Real name was Gaius Octavius
 - 2. *Augustus* means majestic one or honored one

3. On some inscriptions, they called him the savior of the world
- C. There is a problem with this text
 1. History tells us Quirinius governed Syria around 6-9 AD
 2. Jewish historian Josephus said that Quirinius oversaw a controversial census around 6-9 AD
 3. This is several years too late for our story: ten years after the death of Herod the Great
 4. There are only *apparent* contradictions in the Bible
 5. Majority of scholars believe Quirinius served two separate terms
 6. *First* (see v. 2)
 - a. Greek word *prótos*, meaning first or before
 - b. Many scholars believe the verse actually reads, "The census took place during the period before Quirinius was governing Syria"
- D. It probably wasn't a Roman requirement to go back to the city of your origin (see v. 3)
 1. It was probably a Jewish stipulation
 2. The Jews were very particular about which tribe/family you belonged to
- E. The trip from Nazareth to Bethlehem was a divine setup
 1. Mary and Joseph had to go to Bethlehem because of the prophecy in Micah 5:2
 2. They knew this text and that the baby was the Messiah (see Luke 1:31; Matt. 1:21)
 3. Caesar may have been ruling, but God is overruling
 4. Nothing escapes His gaze; He is sovereign and in control behind the scenes
 5. There's no record of Mary and Joseph or other godly, Jewish people protesting against the taxation of Rome
 6. They went along with it because they believed that the hand of God was behind it all
- F. *Up* (see v. 4): topographically, the elevation of Bethlehem is higher than that of Nazareth
- G. Bethlehem is two words in Hebrew
 1. *Bet* = the house, the place of
 2. *Léchem* = bread
 3. It was the breadbasket of the land
 4. Boaz had fields outside Bethlehem that Ruth gleaned in (see Ruth 1:22-2:3)
 5. The Bread of Life came from the place of bread
- H. Two portions of a Jewish wedding
 1. Twelve-month preparation, the *kiddushin*
 2. The wedding, the *chupah*
- I. The inns in those days were anything but a holiday
 1. *Inn* (see v. 7) would be better translated as a caravansary, a place where caravans would stop
 2. A courtyard open to the sky with rooms all around it, except for the opening
 3. *Lewan*, little rooms with raised floors, could be rented
 4. Either Mary and Joseph were out in a field somewhere in a cave, or they were in the courtyard, where the animals were kept
- J. Manger
 1. Not a wooden crib
 2. Hewn out of stone; a feeding trough
- K. Jesus came to occupy their city; they were preoccupied with their census

1. The world never has room for Jesus
2. There's still no room for Jesus in the lives of many people today
- L. Swaddling cloth
 1. A band 4-5 inches wide and eighteen feet long
 2. Child bound tightly so their limbs couldn't move
 3. Ancient practice: it was believed the infant's limbs wouldn't grow straight unless they were kept very tight
 4. Very similar to how Jesus was buried
- III. Luke 2:8-20
 - A. The shepherds' business kept them isolated
 - B. It may have started as a silent night; it certainly did not end that way
 1. Usually the first words out of an angel's mouth are, "Don't panic! Don't be afraid!"
 2. The human reaction to a divine interaction is often fear
 - C. Thirty-four books of the Bible speak about angels
 1. Seventeen in each testament
 2. Angels are spiritual, heavenly beings or emissaries for special projects
 - a. They guard and glorify the presence of God in heaven
 - b. They also do God's bidding on the earth
 - D. Nothing in this text says these angels were singing
 1. We have no record of angels singing except for two places:
 - a. At the beginning of creation before the fall
 - I. Job 38:1-6
 - II. Job 38:7 seems to indicate that when God created the world, the angels sang and rejoiced
 - b. In the book of Revelation, when Jesus will take the scroll and remove the curse; Revelation 5:8-9, 11-12
 2. It's as if angels have been silenced while a curse remains on the earth, and they will sing again one day
 - a. They can't wait to sing again
 - b. 1 Peter 1:12
 3. If this is the case, it must frustrate angels to no end when we don't sing when it's time to worship
 - E. Shepherds were the lowest rung on the social ladder
 1. They were excluded and lived their lives apart from the people
 2. Genesis 46:34
 3. In the New Testament era, shepherds were considered ceremonially unclean—they could not comply with Sabbath regulations
 4. When God wanted to send the greatest news ever, He didn't go to the blue bloods, but to blue-collar workers in Bethlehem
 5. Writings say the sheep raised for sacrifice in the temple were raised by the shepherds around Bethlehem
 6. These shepherds went and saw the Lamb of God who would effectively put them out of business
- IV. Luke 2:21-38
 - A. Luke 1:31
 1. Yeshua, Yehoshua, Joshua, Jesus

2. It means God/Jehovah/Yahweh is salvation
- B. Requirements of the law of Moses
 1. Circumcision (see v. 21)
 - a. Predated the law of Moses; Genesis 17:9-14
 - b. Why the eighth day?
 - I. God said so
 - II. Doctors who deal with this say blood clotting is at its highest rate on the eighth day—the perfect day physiologically to circumcise a male child
 2. Offering (see v. 24)
 - a. Leviticus 12
 - b. Jesus was born into a very poor household
 - c. Psalm 50:10
 - d. *Kenosis*, emptying process; Philippians 2:5-8
 - e. 2 Corinthians 8:9
 - f. Mary brought the Lamb who takes away the sin of the world (see John 1:29)
- C. The consolation of Israel (see v. 25)
 1. The messianic hope
 2. A Jewish prayer in that day was, "May I see the consolation of Israel"
 3. Isaiah 40:1
 4. Simply means waiting for the Messiah to be born
- D. Simeon was probably an old man (see vv. 26, 29)
 1. If this was so, he was just a boy when Rome conquered Jerusalem and the general Pompey butchered Jews
 2. And yet, he hoped
- E. *Salvation* (see v. 30) is the Greek word *soterion*
 1. If he was speaking Hebrew, he would've said, "For my eyes have seen Your *Yeshua*"
 2. Salvation isn't something you do; it's Someone you know
 3. Acts 4:12
 4. You need to know Christ personally to be saved
 5. John 14:6
- F. Verse 32
 1. Gentiles are non-Jewish people
 2. Salvation isn't just a Jewish thing; Romans 1:16
 3. John 3:16
 4. This baby was God's flashlight to show people the way out of darkness
- G. Verse 34: Simeon basically said, "Your baby is going to be the most loved and the most hated person ever"
 1. Verse 35 is the first hint of the cross
 2. Rejecting Jesus Christ reveals the truth about a person's condition
- H. Anna was around 103-105 years old
- V. Luke 2:39-52
 - A. The childhood and early part of Jesus' life was completely silent except for this story
 - B. A Jewish boy could and usually did attend one of the major feasts in Jerusalem in his twelfth year to prepare for his *bar mitzvah*

1. *Bar mitzvah* literally means son of the commandment, the Law
 2. Responsible for your actions before God; seen as a Jewish adult
 3. Rite of passage
- C. Passover is followed by the Feast of Unleavened Bread
- D. Mary and Joseph would've traveled in a company of friends and relatives from Nazareth; the kids would've intermingled and played together, and there was trust there
- E. At twelve years of age, Jesus understood His divine calling from His Father in heaven
- F. It was common during Passover time for the Sanhedrin, rulers of the Jewish nation, to hold discussions and training sessions for young *talmidim*—students, disciples
- G. Colossians 2:3

Figures referenced: Clement of Alexandria, Caesar Augustus, Quirinius, Josephus, Herod the Great, Pompey

Greek/Hebrew words: augustus, prótos, bet, léchem, kiddushin, chupah, lewan, kenosis, soterion, Yeshua, bar mitzvah, talmidim

Cross references: Genesis 17:9-14; 46:34; Leviticus 12; Ruth 1:22-2:3; Job 38:1-7; Psalm 50:10; Isaiah 40:1; Micah 5:2; Matthew 1:21; Luke 1:31; 2; John 1:29; 3:16; 14:6; Acts 4:12; Romans 1:16; 2 Corinthians 8:9; Philippians 2:5-8; Colossians 2:3; 1 Peter 1:12; Revelation 5:8-9, 11-12

Topic: The Nativity

Keywords: Christmas, census, Pax Romana, Roman Empire, sovereign, sovereignty, Jesus' birth, the Nativity, shepherds, angels, singing, worship, the Lamb, humility, the Law, circumcision, offerings, consolation of Israel, salvation, Jesus' childhood, Jerusalem, temple



SERIES:	42 Luke - 2014
MESSAGE:	Luke 3
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 3
URL:	http://CalvaryABQ.org/2761

MESSAGE SUMMARY

In Luke 3, we are introduced to John, the forerunner of Jesus. Although John seemed to be an unusual man and shocked many people by what he said and did, his dedication to follow the Lord is what made his life count. Jesus even said that there hasn't been anyone greater than John. As we get a glimpse into his life and character, we are directed to the message he wished to proclaim: Jesus Christ the Messiah.

STUDY GUIDE

Luke 3

The Ministry of John the Baptist—Read Luke 3:1-20

1. One of Luke's goals in writing his gospel was to give an "orderly account" (Luke 1:3) He lists seven people who occupied some type of leadership role at the time. List the seven people and their roles (see vv. 1-2).
2. Despite all these leaders in important roles, what event did Luke record that happened in the fifteenth year of the reign of Tiberius Caesar? To whom did it happen? Where? (See v. 2.)
3. As the ministry of John the Baptist began, where did he go to minister (see v. 3)? (See also John 1:28.)
4. A preacher is someone who speaks the truth of God's Word to those who are far from Him or who do not know Him. A teacher is someone who speaks the truth of God's Word to those who do know Him. Which role was John the Baptist called to (see v. 3)?
5. The word minister means servant or person who serves. As John began his role as a minister, what was his message (see v.3)? (See also Matthew 3:1-2; Mark 1:4.)
6. Whose message was identical to John's? (See Matthew 4:17.)
7. Luke used a prophecy from Isaiah 40:3-5 to identify John's mission. What was that mission (see vv.

4-6)?

8. Zacharias, the father of John the Baptist, prophesied of John's ministry, giving even more clarity about John's mission. What additional insights into his ministry can you find in Luke 1:76-79?

9. When a king was scheduled to tour through a region of his kingdom, men were sent in advance to repair the roads and ensure the area was presentable. In Luke, the leveling of the land was a figurative expression denoting that the way of the Messiah would be made smooth through John. Instead of roadways, what did John prepare in advance of the coming Messiah (see vv. 3, 7)? (See also Matthew 3:5; Mark 1:5.)

10. As the multitudes came out to be baptized by John, what did they see? Describe John the Baptist's attire and diet (see Matthew 3:4). What prophet dressed similarly to John (see 2 Kings 1:8)? In Matthew 11:14, whom did Jesus equate with John? (See also Malachi 4:5; Matthew 17:10-13; Luke 1:17.)

11. Multitudes came out to be baptized by John. To whom, specifically, did John refer to as a "brood of vipers" (v. 7)? (See also Matthew 3:7.)

12. John referred to "the wrath to come" (v. 7). Upon whom will this wrath come? (See John 3:36; Romans 1:18; Ephesians 5:6; Colossians 3:6.) What does the word wrath refer to? (See Revelation 16:1.) How can people be saved from this wrath? (See Romans 5:9; 1 Thessalonians 1:10.)

13. When John addressed the "brood of vipers," what did he say they should bear (see v. 8)? What was he referring to? (See also 2 Corinthians 7:9-11.)

14. What did John say this "brood of vipers" should not begin to say to themselves (see v. 8)? Why would that saying be of no value? (See John 8:33-39; Romans 2:28-29.)

15. When John addressed the "brood of vipers," he said the ax is laid to the root of the trees, and those trees that are not bearing good fruit would be cut down and burned (see v. 9). What was John referring to by the trees and the ax? (See Psalm 1:3; Matthew 7:19; Luke 13:6-9.)

16. Three groups of people from within the multitudes who had come to be baptized by John were struck by the seriousness of John's message. Identify these three groups of people (see vv. 10, 12, 14).

17. The seriousness of John's message led these three groups of people to ask John a very serious question (see vv. 10, 12, 14). What was it?

18. What was it about John's message that led these people to ask that question (see v. 9)? (See also Matthew 3:12.)

19. How was their question important—one that we, too, should try to get every unsaved person we know to sincerely ask? (See also Acts 2:37-38; 16:30-31.)

20. What did John instruct each of the three groups to do (see vv. 11, 13, 14)?

21. Because of the seriousness of John and his message, whom did the people think John might be (see v. 15)? (See also John 1:19-22.)

22. As the people reasoned in their hearts about who John might be, what was John's perspective of himself? What was his perspective of the One who would come after him (see v. 16)?

23. John's baptism was one of repentance for the remission of sins (see v. 3). What type of baptism did John say the One to come after him would bring (see v. 16)? What might this type of baptism mean? (See Acts 2:1-4; Malachi 3:2-3.)

24. What else did John's ministry and message consist of (see v. 18)?

25. What did Herod the tetrarch do to John? Why (see vv. 19-20)? (See also Matthew 14:3-5.)

The Baptism of Christ—Read Luke 3:21-22

26. Multitudes of people came out to the region where John was baptizing and many were baptized. John the Baptist said that he did not know Jesus, but he recognized him. How did John recognize Jesus? (See John 1:31-34.)

27. When John recognized Jesus as He came to be baptized, how did John refer to Him? (See John 1:29.)

28. During John the Baptist's ministry of "baptism of repentance for the remission of sins" (v. 3), Jesus came to him to be baptized. John rightly recognized that the sinless Son of God needed no baptism of repentance and that he was certainly not worthy to baptize his own Savior (see Matthew 3:14). What reason did Jesus give for permitting John to baptize Him (see Matthew 3:15)? (See also 2 Corinthians

5:21.)

29. Luke alone records what Jesus did at His baptism. What did He do? What happened because of that (see v. 21)?

30. All three persons of the Trinity were present at the baptism of Jesus. How was each represented (see vv. 21-22)?

The Genealogy of Christ Through Mary—Read Luke 3:23-38

31. Luke recorded how old Jesus was when He began His ministry (see v. 23). How old was He? Why is this age significant (See Numbers 4:3, 35, 39, 43, 47)? How many years had passed since Luke 2:42?

32. In Matthew's genealogy, the term begot, which means to be the physical father of, was used. In Luke, the phrase the son of was used. The word son can also mean son-in-law. As Luke recorded the genealogy of Jesus, he said, "as was supposed" (v. 23) in reference to Jesus being the son of Joseph. This passage is a record of Mary's genealogy. Who was Mary's physical father (see v. 23)? Who was Joseph's physical father? (See Matthew 1:16.)

33. Matthew's genealogy traces Jesus' lineage from Abraham to Jesus. Luke's genealogy traces Jesus' lineage in reverse order to whom (see v. 38)?

34. Matthew's genealogy proves Jesus was the royal heir to the line of King David. Luke's genealogy proves Jesus was legal heir to the throne of David. What son of David did Matthew trace Jesus' genealogy through? (See Matthew 1:6.) What son of David did Luke trace Jesus' genealogy through (see v. 31)?

DETAILED NOTES

I. Introduction

- A. 142 people were given the title "the Great"; some of them were not so great
- B. Greatness is not usually what people imagine it to be
- C. Jesus Christ said John the Baptist was a great man; Luke 7:28
 - 1. Not because he lived long or had a long ministry—he didn't
 - 2. Because his life counted
 - 3. He made what God gave him count for the glory of the Lord
- D. John the Baptist was born in Judah, the southern hill country
- E. We believe Jesus Christ was his second cousin
- F. John would have been a priest

1. His dad Zacharias served as a priest in the temple; John naturally would have been in the same priestly line
2. *Kohanim* = priests
3. Priests began training at age twenty and went into ministry at age thirty
- G. But John went rogue; he didn't follow the protocol
- H. God's ways are counterintuitive
 - I. It was as if John the Baptist stepped out of the pages of the Old Testament into the pages of the New Testament
 1. In fact, he was the last Old Testament prophet
 2. Luke 16:16
 3. The old covenant, 400 silent years, then the very last prophet introducing the new covenant—John
 - J. Luke set the historical background of John the Baptist
 1. John's coming was so monumental, Luke wanted readers to understand the dates of when it all happened
 2. Luke set the scene internationally, nationally, and spiritually
- II. Luke 3:1-6
 - A. John's job was to set the stage, pave the road for the Messiah
 1. By what he did—baptized people
 2. By what he said—pretty scathing remarks
 - B. John's baptism was a baptism of preparation
 1. Not a baptism of transformation; not the same as Jesus'
 2. Acts 19:1-5
 3. The transformation of Jesus Christ is the baptism of the Spirit
 - C. AD 28-29
 1. Tiberius Caesar was the second Roman emperor, the first being Caesar Augustus
 2. Pontius Pilate was the Roman representative as the governor of Judea
 - a. Spanish origin
 - b. Married the granddaughter of Caesar Augustus, Claudia Procula
 3. Herod the Great divided his kingdom between his three sons
 - a. A tetrarch is the ruler of a fourth of something, but it came to mean the governor of any part of something
 - b. Herod Antipas, Herod Philip, Herod Archelaus
 4. History knows nothing about the tetrarch Lysanias; only Josephus mentioned him
 5. The high priest was the measure of the spiritual goings-on
 - a. Annas was the high priest before Caiaphas, his son-in-law
 - b. Though Caiaphas became the acting high priest, the power behind the throne was still Annas
 - c. When Jesus was arrested, He was first brought before Annas
 - D. The wilderness of Judea
 1. Toward the northern end of the Dead Sea; barren
 2. There were people like the Essenes; we're not sure John hung around with them
 3. Every PR firm on earth would say John started his ministry the wrong way
 4. The way of God—the Nazareth principle
 - a. John 1:46

- b. Isn't it interesting how God places His people at different spots for different reasons and it is so counterintuitive to human nature?
 - c. I Corinthians 1:27
 - E. Why this section of the Jordan River, where the Jordan empties into the Dead Sea?
 - 1. Because that was the spot the children of Israel crossed over into the land under Joshua; see Joshua 3
 - 2. Nationally, Israel had effectively been baptized in the Jordan years before
 - F. Baptism was not a Christian ordinance; it is Jewish in origin
 - 1. If you wanted to become a Jew, you had to go through instruction by a scribe, male circumcision, and immersion
 - 2. Baptism speaks of cleansing
 - 3. You would baptize yourself whenever you wanted to worship in the temple; *mikvah*, a pool of water
 - G. John was baptizing both Jews and Gentiles, which was shocking
 - H. All four Gospels include Isaiah 40:3-5 when speaking about John the Baptist
 - 1. Even John himself quoted this; John 1:19-23
 - 2. Jesus is the Word (see John 1:1); John was the voice that carried the Word
 - 3. Jesus was the message; John was the messenger
 - a. Thousands of years ago, when eastern kings wanted to tour their dominion, they would send out a courier to announce their coming and tell the people to fix their roads
 - b. The King is Jesus; the courier was John
 - c. Not a road for your feet, but the roadway of your heart
- III. John 3:7-38
 - A. What attracted people to go hear John?
 - 1. It was not his feel-good sermons or the music before the message
 - 2. John wasn't even proclaiming a gospel; all of his words were condemnatory
 - 3. But he was a man of conviction
 - a. He didn't care about his ratings
 - b. There's something attractive about a person who has a deeply-held conviction
 - 4. David Hume listened to George Whitefield's preaching
 - 5. "Set a man on fire and people will come to watch him burn" —C.H. Spurgeon
 - B. John was stripping away the religious veneer
 - 1. You have to know the bad news to appreciate the good news
 - 2. A belief common among Jewish people was that because one was Jewish, one was in a secure covenant with God
 - 3. Like many people with their religious pedigree today
 - 4. Stones (v. 8)
 - a. Ezekiel 36:26
 - b. Or perhaps he was talking about Gentiles; God could take outsiders and make them insiders
 - C. Repent, *metanoia*, means to turn around or to change your mind
 - 1. When you turn around in your thinking, your actions should follow
 - 2. Same coin; two different sides
 - a. Repentance is turning from something
 - b. Belief is turning toward something

- D. "Give us practical suggestions that will demonstrate the reality of our change" (see v. 10)
 - 1. By sharing
 - 2. By sparing
 - a. Tax collectors were so despised that they were not allowed into public worship in the synagogues
 - b. Rome required a certain percentage; whatever tax collectors could get on top of that, they could pocket
 - 3. By caring (soldiers)
 - 4. Whatever profession or position you're in now, be good at it
 - 5. You can show change in your life right where you are
- E. John's message was really Jesus
- F. John said he was not even worthy enough to be Jesus' house slave
- G. Types of baptism
 - 1. Baptism with water—repentance
 - 2. Baptism of the Holy Spirit—transformation
 - 3. Baptism by fire
 - a. "Tongues, *as of fire*" (Acts 2:3, emphasis added)
 - b. Baptism by fire will happen at the second coming of Jesus Christ when unbelievers come under the wrath of God (see Luke 3:7)
- H. Winnowing is an analogy of judgment
 - 1. Separating the wheat from the chaff
 - 2. The chaff is good for nothing and is burned; the wheat is kept
- I. Herod Antipas married his half brother Philip's wife, Herodias
 - 1. Herod seduced her to become his wife
 - 2. Herod had to divorce his current wife, the daughter of Aretas
 - 3. Aretas was so ticked off that he destroyed almost all of Herod's army before Rome intervened
 - 4. Herodias was one of the most wicked women who ever lived
 - a. Hated John the Baptist and eventually got his head cut off
 - b. Got her sixteen-year-old daughter to dance the seductive Dance of the Veils before Herod
 - c. Mark 6:14-29; Matthew 14:1-12
- J. Why did Jesus have to be baptized?
 - 1. To identify with us sinners; Hebrews 4:15
 - 2. To verify
 - a. Especially for John the Baptist
 - b. Luke 7:19; Matthew 11:2
 - c. Isaiah 11:1-2
 - 3. To prophesy
 - a. To prefigure the death, burial, and resurrection of Jesus
 - b. Romans 6:4
- K. All three members of the Trinity were represented at Jesus' baptism
 - 1. All three members of the Trinity are active in our salvation
 - 2. God the Father sent Jesus the Son; Jesus the Son sent the Holy Spirit
 - 3. John 16:8-11
- L. When the heavens are opened, hell is opened
 - 1. Every action has an equal and opposite reaction; this is true spiritually

2. In Luke 4, Satan tempted Jesus in the wilderness immediately after this event
- M. Genealogy of Jesus
 1. Luke 3:23; was Jesus the biological son of Joseph? Not at all
 2. This genealogy is completely different from the one in Matthew (see 1:1-17)
 - a. Matthew is Joseph's genealogy
 - b. Luke is Mary's genealogy
 - I. Joseph was included because he was in the family of David and tribe of Judah, as was Mary
 - II. We believe Heli was the father of Mary
 - III. Luke focused more on Mary than any of the other gospel writers
 3. Luke's genealogy is so important because it solved the oldest problem in the Old Testament

Figures referenced: Tiberius Caesar, Caesar Augustus, Pontius Pilate, Claudia Procula, Herod the Great, Herod Antipas, Herod Philip, Herod Archelaus, Lysanias, Josephus, David Hume, George Whitefield, C.H. Spurgeon, Herodias, Aretas

Greek/Hebrew words: kohanim, mikvah, metanoia

Cross references: Joshua 3; Isaiah 11:1-2; 40:3-5; Ezekiel 36:26; Matthew 1:1-17; 11:2; 14:1-12; Mark 6:14-29; Luke 3; 4; 7:19, 28; 16:16; John 1:1, 19-23, 46; 16:8-11; Acts 2:3; 19:1-5; Romans 6:4; 1 Corinthians 1:27; Hebrews 4:15

Topic: John the Baptist

Keywords: greatness, priests, old covenant, new covenant, baptism, transformation, God's ways, the Word, conviction, preaching, religion, repent, repentance, judgment, Jesus Christ, Trinity, John the Baptist, genealogy, baptism of Jesus



SERIES:	42 Luke - 2014
MESSAGE:	The Genealogy of Jesus Christ
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 3:23-38
URL:	http://CalvaryABQ.org/2763

MESSAGE SUMMARY

When studying the Scriptures, genealogies can often be overlooked, mistakenly seen as an unimportant list of names. But as we consider the genealogy of Christ found in Luke 3, we find that the lineage of Mary, Jesus' mother, shows us four important things about Christ and solves one of the biggest problems of the Old Testament.

DETAILED NOTES

I. Introduction

- A. In Luke, we find a family record and history of the King of Kings and Lord of Lords
- B. A lot of the names in Luke 3 are hard names
 1. But sometimes the driest orchards yield the sweetest fruit
 2. Sometimes what appears to be the driest part of Scripture yields some of the greatest truths about the Lord
- C. This portion of Scripture is as much of Scripture as John 3:16
- D. 2 Timothy 3:16-17
- E. What's important about the genealogy of Jesus Christ?
 1. Shows us Jesus was a part of history
 - a. The Gospels and the Bible appeal to history
 - b. The focal point of all history is the birth of Christ
 2. Shows us Jesus is the fulfillment of prophecy
 - a. Makes Him unique
 - b. All the prophecies that deal with Christ are 100 percent accurate
 - c. Abraham; see Genesis 12:3
 - d. David; see 2 Samuel 7:16
 3. Shows us that Jesus had the right pedigree; genealogies were very important to the Jews
 - a. To buy and sell land
 - b. If you were in the priesthood, to prove you were directly related to Aaron
 - c. Anyone claiming to be the Messiah had to prove it by a genealogical record

II. Luke 3:23-38

- A. The other genealogical record of Jesus is found in Matthew 1:1-17
- B. Differences between the two
 1. Matthew is a descending genealogy; Luke is ascending
 2. Once we get to King David, there are two different family trees

- a. Matthew is Joseph's genealogy
 - b. Luke is Mary's genealogy, most scholars believe
- 3. Why?
 - a. Matthew says it is Joseph's genealogy
 - b. Luke emphasizes Mary more than Joseph, while Matthew emphasizes Joseph more than Mary
 - c. Women were typically not named in genealogical records
 - I. We would expect to find Joseph's name in the genealogical record in Luke
 - II. Numbers 27:1-11; Luke is an application of this Old Testament principle
 - d. *Son* in this passage in Luke has a broader meaning than actual blood son
 - I. *Bar mitzvah*, son of the commandment
 - II. Could mean son-in-law
 - e. Greek word *to* in this passage in Luke
 - I. Means of—ownership
 - II. Used for every single name except Joseph's
- 4. We can safely say Matthew is a genealogy of Joseph and Luke is a genealogy of Mary
 - a. Legal record in Matthew
 - b. Racial record in Luke
 - c. For Jesus to ever lay claim to the throne of David, He had to show He has the legal right—found in Joseph
 - d. Racial purity found in Mary
- C. This solves for us the biggest problem in the Old Testament: the blood lineage of David had been cursed
- D. Jesus had no human father; how was He going to be a direct blood descendant through his father?
 - 1. He couldn't; He had to have it through his mother
 - 2. Legal right vs. biological bloodline
- E. Jeremiah 22:26-30
 - 1. Another name for Coniah is Jeconiah or Jehoiachin
 - 2. One of the kings of Judah who was a direct bloodline descendant of David
 - 3. If the bloodline of David was cursed, how could the son of David rule and reign?
 - 4. After Coniah was deposed, none of his descendants took the throne
- F. Matthew's genealogy follows the line back to David through Solomon, including Coniah
 - 1. Jesus has the legal right to the throne through the royal line of David, even though that bloodline was cursed
 - 2. Luke's genealogy goes back to David not through Solomon, the royal line, but through the second surviving son of Bathsheba, Nathan
- G. God got around His own curse by having His Son virgin-born
 - 1. The father's bloodline was cursed, but so what?
 - 2. Joseph was not Jesus' father
 - 3. This is why the virgin birth is absolutely essential to salvation
 - 4. Isaiah 7:14
 - 5. Genesis 3:15: the seed of the woman
 - a. Biological and theological oxymoron

- b. Women don't have seed; men do
 - H. Jesus is perfectly and wholly man
 - 1. He can represent humankind
 - 2. He died like a human
 - I. As God, He is the perfect, sinless sacrifice
 - J. This genealogy solves the greatest problem of the Old Testament
- III. Closing
 - A. Jesus' genealogy also shows us that Jesus came to save humanity
 - 1. Some of the names in His genealogy are a good representation of human history and show why He needed to come
 - a. They were not perfect people
 - b. Judah committed incest and adultery
 - c. David committed adultery and murder
 - d. Abraham was a liar
 - e. Terah was an idolater
 - 2. A perfect microcosm picture of the problem of humanity in every generation; shows us that Jesus came to save sinners
 - B. We have a dark history, but light came into the world
 - 1. John 1:4; 8:12
 - 2. Allow the Lord to penetrate the darkest parts of your life

Greek/Hebrew words: bar mitzvah, tou

Cross references: Genesis 3:15; 12:3; Numbers 27:1-11; 2 Samuel 7:16; Isaiah 7:14; Jeremiah 22:26-30; Matthew 1:1-17; Luke 3:23-38; John 1:4; 3:16; 8:12; 2 Timothy 3:16-17

Topic: Genealogy of Jesus

Keywords: family record, history, genealogy, names, Scripture, prophecy, family tree, Jesus Christ, Mary, Joseph, legal right, racial purity, bloodline, lineage, royal line, royalty, virgin birth, sin, salvation, darkness, light



SERIES:	42 Luke - 2014
MESSAGE:	Luke 4:1-29
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 4:1-29
URL:	http://CalvaryABQ.org/2764

MESSAGE SUMMARY

After Jesus was baptized in the Jordan River and filled with the Holy Spirit, He was led into the wilderness, where He experienced a season of oppression and conflict. In this study, we see the temptations the Devil extended to Jesus and how Jesus handled them, and we learn how to overcome our own temptations.

STUDY GUIDE

Luke 4

The Temptation of Christ—Read Luke 4:1-13

1. After Jesus' baptism in Luke 3, He returned from the Jordan where John was baptizing and was led directly into the wilderness to be tempted by the Devil. Who led Jesus into the wilderness (see v. 1)?

2. The temptation of Jesus was preceded by a time of fasting. How long did Jesus fast? What was his physical condition when the tempter came to Him (see v. 2)?

3. The tempter and the Devil are names for Satan, a fallen angel (see Isaiah 14:12-15). The Devil made an appeal to Jesus' physical appetite, the lust of the flesh. What was that appeal? Why would it be a temptation (see v. 3)?

4. How did Jesus respond to this temptation (see v. 4)? (See also Deuteronomy 8:3.) How is His response a model of how we should handle temptation? (See 2 Peter 1:3-4.)

5. In Jesus' response to this temptation, He quoted Deuteronomy 8:3, stating that true life does not come from physical bread but "by every word of God" (v. 4). What was He referring to? (See Matthew 19:17; John 1:1-4; 5:39-40; 10:10; 14:6; 17:3; 1 John 1:2; 5:11-12, 20.)

6. Unable to convince Jesus to turn the stones into bread, where did the Devil take Jesus? What did he show Him (see v. 5)?

7.The Devil appealed to the lust of the eyes by showing Jesus all the kingdoms of the world, their authority, and glory (see v. 5) and tempting Him with immediate rule and ownership (see v. 6). He offered Jesus an easy route to becoming King of kings, bypassing the cross and thus thwarting God's plan of salvation. What did the devil say Jesus had to do in order to receive rule and reign over all the kingdoms (see v. 7)?

8.This offer would not have been a temptation if the Devil didn't own and rule all the kingdoms of the world. In 2 Corinthians 4:4, John 12:31, and Ephesians 2:2, what titles are given to the Devil?

9.Satan's desire to be exalted and worshiped was his demise. Read Isaiah 14:12-15 and list the five "I will" statements that Lucifer (Satan) proclaimed before his fall. (See also Luke 10:18; Ezekiel 28:11-19.) What was at the root of Satan's desire to be worshiped? (See Ezekiel 28:17.)

10.What was Jesus' response to the lust of the eyes temptation (see vv. 8-9)? (See also Deuteronomy 6:13.)

11.Unable to get Jesus to worship him, the Devil made an appeal to personal gain—the pride of life. He tempted Jesus to make a display of showmanship by jumping from the pinnacle of the temple (see v. 9) for all to see, knowing He would not be hurt because the angels would bear Him up, lest He dash His foot against a stone (see v. 11). What did the Devil use in this temptation (see vv. 10-11)? (See Psalm 91:11-12; Malachi 3:1.)

12.Carefully compare Satan's misquotation of Scripture (see vv. 10-11) with the actual passage (see Psalm 91:11-12). What is missing? Why is it a significant omission?

13.How did Jesus respond to this pride temptation (see v. 12)? (See also Deuteronomy 6:16.)

14.The Devil misquoted Scripture during this temptation. Why is it important to ensure that we check the Scriptures? (See Acts 17:11; 1 Thessalonians 5:21; 1 John 4:1; 2 John 1:7; Revelation 12:9.)

15.When the Devil ended every temptation, what did he do (see v. 13)?

16.Read Hebrews 5:8. What did Jesus learn through temptation? (See also Philippians 2:8; Hebrews 2:18.)

17.What lessons should we learn as we endure temptations and trials? (See James 4:7-10; Ephesians 4:27; 6:11-12; 1 Peter 5:8-9; 2 Corinthians 1:3-5.)

18. After the temptations, angels came and ministered to Jesus (see Matthew 4:11; Mark 1:13). List some of the ministries that angels perform and to whom (see Matthew 26:53; Luke 22:43; Hebrews 1:14).

Acceptance Throughout Galilee—Read Luke 4:14-15

19. Once the temptations were complete and Jesus physically recovered from the time of fasting, where did He go? What did He do (see vv. 14-15)?

20. What was the initial response of the people of Galilee to Jesus and His message (see vv. 14-15)?

Rejection at Nazareth—Read Luke 4:16-30

21. Jesus' initial reception was favorable throughout the region of Galilee. When He arrived in Nazareth, where He had been brought up, what did He do that was "His custom" (v. 16)?

22. A rabbi would stand as he read the Scripture and sit when he began to teach. In Nazareth, Jesus was handed the book of the prophet Isaiah, which was the reading for that particular Sabbath. What did Jesus read (see vv. 18-19)? Compare what He read with the source, Isaiah 61:1-2. What did He not read?

23. When Jesus finished reading this Scripture, He returned the book to the attendant and sat down to teach. What were the people in the synagogue doing (see v. 20)? What did Jesus teach them (see v. 21)?

24. Jesus' teaching caused those in the synagogue to ask, "Is this not Joseph's son?" (v. 22). What was Jesus teaching that caused them to ask this question (see v. 21)?

25. The people were amazed and marveled at His gracious words, literally "words of grace" (see v. 22). However, they immediately began to question the authority with which He could say these things. How could Joseph's son—the boy they saw grow up in their town—have the authority to say that this passage was fulfilled in their hearing? Because these people knew Him growing up (see v. 22), Jesus knew they would ask Him to validate His ministry and substantiate His authority by doing a miracle among them as He had done in Capernaum (see v. 23). What did Jesus say about a prophet prophesying among his own people (see v. 24)?

26. Jesus proceeded to give two examples of prophets who ministered before Him. Who were these prophets? To whom were they sent in the episodes recounted by Jesus (see vv. 25-27)?

27. Jesus said, “No prophet is accepted in his own country” (v. 24). The people in Jesus' hometown synagogue did not believe that the Scripture He read was fulfilled in their hearing (see John 1:11.) What was their response to Jesus' teaching (see vv. 28-29)?

28. The people in Jesus' hometown synagogue were so angry with His teaching that they sought to murder Him. For whom was Jesus sent into the world? (See Luke 2:32; John 3:16-17; Isaiah 42:6; 60:3; Acts 13:47-48; 28:28; Romans 15:8-9.)

29. Jesus came to His own in Nazareth, and His own did not receive Him; they attempted to murder Him. Because of their rejection, what did Jesus do (see v. 30)?

30. Those in the Nazareth synagogue were the children of God, yet they rejected the authority and message of the Son of God. We, too, are children of God and have to make the same choice. What did Jesus say we must do if we want to follow after Him? (See Luke 9:23-25.)

31. Some of Jesus' sayings were difficult and caused many of His disciples to walk with Him no more (see John 6:66.) This is still true today. Jesus, through His Spirit and His Word, may convict you of sin in your life, and it may be hard for you to receive. You might feel like responding like those in the Nazareth synagogue because what He wants you to do means you have to deny yourself and take up your cross. What must you do with His commandments? (See John 14:15-17; 15:10-14.)

Demons are Cast Out—Read Luke 4:31-37

32. Jesus left Nazareth and went down to Capernaum and began teaching in the synagogue there (see v. 31). How did the people in Capernaum respond (see v. 32)?

33. Unlike those in Nazareth, those in Capernaum were astonished, literally struck out of their senses at His words and His authority. Who was at the Capernaum synagogue on the particular Sabbath when Jesus was teaching (see v. 33)?

34. In the Gospels, crying out with a loud voice seems to be characteristic of those who were demon-possessed. What did the man in the Capernaum synagogue say when he cried out (see v. 34)?

35. What did the unclean demon in the man recognize and proclaim that neither those in Nazareth nor those in Capernaum recognized (see v. 34)?

36.What two things did Jesus command the demon to do, despite its proclamation (see v. 35)?

37.How did the demon respond to Jesus' commands (see v. 35)?

38.After witnessing this encounter between the demoniac and Jesus, how did the people respond (see v. 36)?

39.After experiencing this event in the Capernaum synagogue, what did the eyewitnesses do (see v. 37)?

Peter's Mother-in-Law Healed—Read Luke 4:38-39

40.After teaching with authority in the Capernaum synagogue, Jesus accompanied Peter to his house. Peter was married (see 1 Corinthians 9:5), and his wife's mother was sick with a fever in Peter's house (see v. 38). What did Jesus do to and for her (see v. 39)?

41.How did Peter's mother-in-law respond to what Jesus did (see v. 39)? How should we respond to Jesus when He does the same for us?

Jesus Ministers Throughout Galilee—Read Luke 4:40-44

42.The setting of the sun marked the end of the Sabbath. Luke wrote about a late evening at Peter's home, when many people who were sick with various diseases were brought to Jesus. What did Jesus do for these people (see v. 40)?

43.In addition to the people with various diseases, there were also many who were demon possessed. What did Jesus do to the demons? What did He prohibit them to do? Why (see v. 41)?

44.How many people came to Jesus for healing after the sun had set on the Sabbath (see v. 40)? (See also Mark 1:33.) How much time do you think Jesus spent healing these people?

45.After the late evening at Peter's house, what time of day was it when Jesus rose and left the house? How much sleep do you think Jesus got that night? Where did He go? What was He going to do (see v. 42)? (See also Mark 1:35.)

46.What was more important to Jesus than His sleep? How important should this activity be to us? (See Acts 12:5; 1 Thessalonians 5:17; 1 John 5:14-15.)

47. Simon Peter and a crowd of people who were with him searched for Jesus. When they found Him, what did they try to prevent Jesus from doing (see v. 42)? What was Jesus' response to them (see v. 43)?

48. What was Jesus' purpose for preaching in the synagogues of Galilee (see v. 43)?

DETAILED NOTES

I. Introduction

- A. Based on Luke 4:1, it sounds like the rest of the chapter is peaceful, but Jesus was walking right into oppression and affliction
- B. Wherever we read of Jesus, we find Him in conflict
 - 1. Jewish leaders and people
 - 2. Roman leaders
 - 3. Satan himself
 - 4. In two different synagogues opposed by His countrymen
- C. The power of punctuation

II. Luke 4:1-13

- A. Don't think that if you are filled with the Holy Spirit, you will not be afflicted by the Devil
 - 1. Don't think that if you are led by the Holy Spirit, you will not be lambasted by the Devil
 - 2. If you are led by the Spirit, you are going to experience the attacks of the Enemy
- B. It was a season: there were forty days of this
- C. Our Lord was tempted immediately after He was baptized (see Luke 3:21-22)
 - 1. Every time God gives you a blessing, your Enemy would love to steal it
 - 2. Don't be frightened; just be aware
 - 3. 2 Corinthians 2:11
 - 4. Israel miraculously delivered out of Egypt and chased by Pharaoh (see Ex. 12-14)
 - 5. Hezekiah, the Passover, and Sennacherib (see 2 Chron. 30-32)
 - 6. Transfiguration followed by the demon-possessed boy who challenged the disciples' authority (see Matt. 17:1-21; Luke 9:28-42)
 - 7. It's a pattern of attack
- D. When you're in the will of heaven, expect the wrath of hell
 - 1. You're a target
 - 2. 1 John 4:4
 - 3. "Sometimes Satan is more active in church than anywhere else" —J. C. Ryle
- E. Fasting
 - 1. When you fast, you eventually lose your appetite, but when it returns, you're on the verge of starving to death
 - 2. In the Bible, people fasted for different reasons
 - a. Mourning for the dead
 - b. As an act of repentance
 - 1. Yom Kippur

- II. Biblical term: to afflict your soul (see Isaiah 58:3, 5, 10)
 - c. Dependence on the Lord
 - 3. Fasting is not a spiritual or sanctified diet
 - a. Neither is it a way to twist God's arm to get what you want
 - b. It's a way to tune out the flesh and tune into the Spirit—to say no in order to say yes
 - c. Acts 13:2
 - 4. When Jesus was physically weak, the Devil was counting on Him being vulnerable emotionally
- F. Satan questioned God's provision (see vv. 3-4)
 - 1. Verse 3: *if* could be translated *since*
 - a. It's not a supposition; it's an affirmation
 - b. "In view of the fact that You are the Son of God..."
 - 2. It's really a slur or slam on God's provision
 - 3. Same temptation in the garden of Eden (see Genesis 3:1-4) and with Abraham and Sarah (see Genesis 16:1-4)
 - 4. Deuteronomy 8:3; the manna chapter
 - 5. How many times have you had the feeling or thought, "I'm a child of God; why isn't God taking care of me?"
- G. Satan questioned God's promise (see vv. 5-8)
 - 1. *Mountain* just means an elevated place
 - 2. Ephesians 2:2; 2 Corinthians 4:4
 - 3. Psalm 2:7-8
 - 4. Satan was suggesting a deal with no pain, no cross involved for Jesus
 - a. Isaiah 14:14
 - b. Immediate gratification
 - 5. The child of God will say, "I will wait for His promise to be fulfilled"
 - 6. Deuteronomy 6:13; a warning chapter
- H. Satan questioned God's protection (vv. 9-13)
 - 1. Satan knows the Bible better than we do
 - 2. He quoted it, but he took it out of context
 - a. Original: "He shall give His angels charge over you, to keep you in all your ways" (Psalm 90:11)
 - b. What Satan was suggesting was not the way of God or the way the Scripture predicted
 - c. Any text of Scripture taken out of context can become a pretext
 - d. You can prove just about anything you want with the Bible simply by taking it out of context
 - 3. "Pinnacle of the temple": in Jesus' day, the southeast corner of the Temple Mount to the bottom of the Kidron Valley was over 450 feet
 - 4. Rabbis had predicted that when the Messiah came, He would come to the pinnacle, the Temple Mount
 - a. Malachi 3:1
 - b. Belief that the Messiah would reveal Himself in this area of the temple with some demonstration in front of people
 - 5. Satan ended his temptations for that time, but there would be more times

- a. The Devil looks to find the weakest moment, the right and opportune time
 - b. Greek *kairos*, the right showing of time
 - 6. Deuteronomy 6:16; we test the Lord our God all the time
 - a. You cannot expect to walk into temptation and then ask the Lord to deliver you from evil
 - b. Stay away from it; don't deliberately test the Lord
 - I. Two ways Jesus handled temptation—and we can too
 - 1. Stand your ground
 - a. James 4:7
 - b. Resist = military term meaning to stand immovable
 - 2. Study your Bible
 - a. Don't become so biblically illiterate that in times of temptation, you have no reference point or source of authority
 - b. Matthew 22:29; Mark 12:24
 - J. In the wilderness, Israel failed but Jesus succeeded
- III. Luke 4:14-29
- A. Galilee
 - 1. Heavily populated: Flavius Josephus said at the time of Christ, there were 204 towns or villages, each having a population of 15,000 (about three million people)
 - 2. Also known as:
 - a. Lake of Gennesaret (see Luke 5:1)
 - b. Lake of Kinneret; Hebrew *kinnor*, meaning harp
 - c. Tiberius, after a Hellenistic town on the shore
 - B. Why Galilee?
 - 1. Isaiah 9:1-2
 - 2. More populated with outsiders, non-Jewish people than any other place
 - 3. Galileans were snubbed by those in Jerusalem; Matthew 26:73
 - C. Synagogues are not mentioned in the Old Testament
 - 1. In the Old Testament, there was a tabernacle, then a temple
 - 2. Temple destroyed in 586 BC by the Babylonians
 - 3. As captives of the Babylonians, they could not practice ceremonial law, only study written law
 - 4. They started *beit knessit*
 - a. The house of gathering
 - b. Greek word is *sunagóge*, gathering people together in one common place
 - 5. Office of the scribe developed; oral law developed
 - 6. Kept their synagogues after their captivity was over
 - D. Jesus had a custom to be in fellowship every weekend
 - 1. There's a difference between an admirer of God and a worshiper of God
 - 2. The synagogue services probably weren't all that stimulating
 - 3. They stood up when they read Scripture, then the preacher would sit down and give an exposition of what was read
 - E. Readings in the synagogue were already prescribed
 - 1. Isaiah 61:1-2
 - 2. Jesus' message: "This Scripture has happened today; you're seeing it before your very eyes"

3. Verse 22 created a stir in this synagogue service
- F. Verses 25-27
 1. She was a Gentile widow (see 1 Kings 17:8-24); Naaman was a Gentile and a leper (see 2 Kings 5:1-14)
 2. Women, lepers, Gentiles—the lowest rung on the Jewish ladder 2,000 years ago
 3. Elijah and Elisha
 - a. Two prophets misunderstood by the Jewish nation in their time
 - b. God sent them to Gentiles
 4. Jesus said these second-class citizens were better than unbelieving Israelites
- G. "They love truth when it enlightens them; they hate truth when it accuses them" — Augustine
- H. They rejected Jesus and His words
- IV. Closing
 - A. Nazareth is a hilly country
 1. From Nazareth looking out over the valley, all of Old Testament history was displayed before Jesus as a young boy
 2. Including the Valley of Armageddon and what would happen in the future
 - B. Zechariah 12:2-3; 14:2
 1. Don't be surprised at what you see in the news
 2. It's not happy, but it's predicted

Figures referenced: J. C. Ryle, Flavius Josephus, Augustine

Greek/Hebrew words: kairos, kinnor, beit knessit, sunagóge

Cross references: Genesis 3:1-4; 16:1-4; Exodus 12-14; Deuteronomy 6:13, 16; 8:3; 1 Kings 17:8-24; 2 Kings 5:1-14; 2 Chronicles 30-32; Psalm 2:7-8; 90:11; Isaiah 9:1-2; 14:14; 58:3, 5, 10; 61:1-2; Zechariah 12:2-3; 14:2; Malachi 3:1; Matthew 17:1-21; 22:29; 26:73; Mark 12:24; Luke 3:21-22; 4:1-29; 5:1; 9:28-42; Acts 13:2; 2 Corinthians 2:11; 4:4; Ephesians 2:2; James 4:7; 1 John 4:4

Topic: Temptation

Keywords: oppression, affliction, conflict, Holy Spirit, Enemy, Satan, the Devil, evil, temptation, blessing, baptism, spiritual warfare, attack, fasting, flesh, provision, promises, God's Word, Scripture, Bible, patience, protection, Bible study, context, the temple, Messiah, Galilee, synagogue, Gentiles, the law, fellowship, women, lepers



SERIES:	42 Luke - 2014
MESSAGE:	Luke 4:16-5:26
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 4:16-5:26
URL:	http://CalvaryABQ.org/2785

MESSAGE SUMMARY

As we wrap up Luke 4 and begin our study in Luke 5, we continue to explore the public ministry of Jesus, examining aspects of His character as the promised Messiah, our compassionate healer, our great teacher, and the Son of Man who forgives sins. In this passage of Scripture, we learn what it means to serve the Lord and follow Him with uncompromised obedience.

STUDY GUIDE

Luke 4

The Temptation of Christ—Read Luke 4:1-13

1. After Jesus' baptism in Luke 3, He returned from the Jordan where John was baptizing and was led directly into the wilderness to be tempted by the Devil. Who led Jesus into the wilderness (see v. 1)?

2. The temptation of Jesus was preceded by a time of fasting. How long did Jesus fast? What was his physical condition when the tempter came to Him (see v. 2)?

3. The tempter and the Devil are names for Satan, a fallen angel (see Isaiah 14:12-15). The Devil made an appeal to Jesus' physical appetite, the lust of the flesh. What was that appeal? Why would it be a temptation (see v. 3)?

4. How did Jesus respond to this temptation (see v. 4)? (See also Deuteronomy 8:3.) How is His response a model of how we should handle temptation? (See 2 Peter 1:3-4.)

5. In Jesus' response to this temptation, He quoted Deuteronomy 8:3, stating that true life does not come from physical bread but "by every word of God" (v. 4). What was He referring to? (See Matthew 19:17; John 1:1-4; 5:39-40; 10:10; 14:6; 17:3; 1 John 1:2; 5:11-12, 20.)

6. Unable to convince Jesus to turn the stones into bread, where did the Devil take Jesus? What did he show Him (see v. 5)?

7.The Devil appealed to the lust of the eyes by showing Jesus all the kingdoms of the world, their authority, and glory (see v. 5) and tempting Him with immediate rule and ownership (see v. 6). He offered Jesus an easy route to becoming King of kings, bypassing the cross and thus thwarting God's plan of salvation. What did the devil say Jesus had to do in order to receive rule and reign over all the kingdoms (see v. 7)?

8.This offer would not have been a temptation if the Devil didn't own and rule all the kingdoms of the world. In 2 Corinthians 4:4, John 12:31, and Ephesians 2:2, what titles are given to the Devil?

9.Satan's desire to be exalted and worshiped was his demise. Read Isaiah 14:12-15 and list the five "I will" statements that Lucifer (Satan) proclaimed before his fall. (See also Luke 10:18; Ezekiel 28:11-19.) What was at the root of Satan's desire to be worshiped? (See Ezekiel 28:17.)

10.What was Jesus' response to the lust of the eyes temptation (see vv. 8-9)? (See also Deuteronomy 6:13.)

11.Unable to get Jesus to worship him, the Devil made an appeal to personal gain—the pride of life. He tempted Jesus to make a display of showmanship by jumping from the pinnacle of the temple (see v. 9) for all to see, knowing He would not be hurt because the angels would bear Him up, lest He dash His foot against a stone (see v. 11). What did the Devil use in this temptation (see vv. 10-11)? (See Psalm 91:11-12; Malachi 3:1.)

12.Carefully compare Satan's misquotation of Scripture (see vv. 10-11) with the actual passage (see Psalm 91:11-12). What is missing? Why is it a significant omission?

13.How did Jesus respond to this pride temptation (see v. 12)? (See also Deuteronomy 6:16.)

14.The Devil misquoted Scripture during this temptation. Why is it important to ensure that we check the Scriptures? (See Acts 17:11; 1 Thessalonians 5:21; 1 John 4:1; 2 John 1:7; Revelation 12:9.)

15.When the Devil ended every temptation, what did he do (see v. 13)?

16.Read Hebrews 5:8. What did Jesus learn through temptation? (See also Philippians 2:8; Hebrews 2:18.)

17.What lessons should we learn as we endure temptations and trials? (See James 4:7-10; Ephesians 4:27; 6:11-12; 1 Peter 5:8-9; 2 Corinthians 1:3-5.)

18. After the temptations, angels came and ministered to Jesus (see Matthew 4:11; Mark 1:13). List some of the ministries that angels perform and to whom (see Matthew 26:53; Luke 22:43; Hebrews 1:14).

Acceptance Throughout Galilee—Read Luke 4:14-15

19. Once the temptations were complete and Jesus physically recovered from the time of fasting, where did He go? What did He do (see vv. 14-15)?

20. What was the initial response of the people of Galilee to Jesus and His message (see vv. 14-15)?

Rejection at Nazareth—Read Luke 4:16-30

21. Jesus' initial reception was favorable throughout the region of Galilee. When He arrived in Nazareth, where He had been brought up, what did He do that was "His custom" (v. 16)?

22. A rabbi would stand as he read the Scripture and sit when he began to teach. In Nazareth, Jesus was handed the book of the prophet Isaiah, which was the reading for that particular Sabbath. What did Jesus read (see vv. 18-19)? Compare what He read with the source, Isaiah 61:1-2. What did He not read?

23. When Jesus finished reading this Scripture, He returned the book to the attendant and sat down to teach. What were the people in the synagogue doing (see v. 20)? What did Jesus teach them (see v. 21)?

24. Jesus' teaching caused those in the synagogue to ask, "Is this not Joseph's son?" (v. 22). What was Jesus teaching that caused them to ask this question (see v. 21)?

25. The people were amazed and marveled at His gracious words, literally "words of grace" (see v. 22). However, they immediately began to question the authority with which He could say these things. How could Joseph's son—the boy they saw grow up in their town—have the authority to say that this passage was fulfilled in their hearing? Because these people knew Him growing up (see v. 22), Jesus knew they would ask Him to validate His ministry and substantiate His authority by doing a miracle among them as He had done in Capernaum (see v. 23). What did Jesus say about a prophet prophesying among his own people (see v. 24)?

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27. Jesus said, “No prophet is accepted in his own country” (v. 24). The people in Jesus' hometown synagogue did not believe that the Scripture He read was fulfilled in their hearing (see John 1:11.) What was their response to Jesus' teaching (see vv. 28-29)?

28. The people in Jesus' hometown synagogue were so angry with His teaching that they sought to murder Him. For whom was Jesus sent into the world? (See Luke 2:32; John 3:16-17; Isaiah 42:6; 60:3; Acts 13:47-48; 28:28; Romans 15:8-9.)

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Demons are Cast Out—Read Luke 4:31-37

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33. Unlike those in Nazareth, those in Capernaum were astonished, literally struck out of their senses at His words and His authority. Who was at the Capernaum synagogue on the particular Sabbath when Jesus was teaching (see v. 33)?

34. In the Gospels, crying out with a loud voice seems to be characteristic of those who were demon-possessed. What did the man in the Capernaum synagogue say when he cried out (see v. 34)?

35. What did the unclean demon in the man recognize and proclaim that neither those in Nazareth nor those in Capernaum recognized (see v. 34)?

36.What two things did Jesus command the demon to do, despite its proclamation (see v. 35)?

37.How did the demon respond to Jesus' commands (see v. 35)?

38.After witnessing this encounter between the demoniac and Jesus, how did the people respond (see v. 36)?

39.After experiencing this event in the Capernaum synagogue, what did the eyewitnesses do (see v. 37)?

Peter's Mother-in-Law Healed—Read Luke 4:38-39

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41.How did Peter's mother-in-law respond to what Jesus did (see v. 39)? How should we respond to Jesus when He does the same for us?

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43.In addition to the people with various diseases, there were also many who were demon possessed. What did Jesus do to the demons? What did He prohibit them to do? Why (see v. 41)?

44.How many people came to Jesus for healing after the sun had set on the Sabbath (see v. 40)? (See also Mark 1:33.) How much time do you think Jesus spent healing these people?

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48. What was Jesus' purpose for preaching in the synagogues of Galilee (see v. 43)?

DETAILED NOTES

- I. Introduction
 - A. Punctuation saves lives
 - B. There's a very important comma that was changed into a period by Jesus Christ
- II. Luke 4:16-30
 - A. Verse 19: in the original quotation, there was no period there; there was a comma
 - B. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all who mourn, to console those who mourn in Zion" (Isa. 61:2-3)
 - C. Jesus ended where He ended on purpose
 - D. Because He turned the comma into a period, He could say, "Today this Scripture is fulfilled in your hearing"
 - 1. The reason He did this is because He would come twice
 - 2. There's a gap, a comma, a pause between the first and second coming of Christ
 - 3. When He comes again, He will fulfill the second part, "the day of vengeance of our God"
 - E. Isaiah and the prophets did not see the two comings
 - 1. Prophetic foreshortening
 - 2. The prophets saw several events from their perspective but could not delineate the sequence or the gaps of time between the events
 - 3. The church age is between the first and second coming
 - 4. That comma has lasted 2,000 years
 - F. Be thankful for the comma, because you've been saved in the comma, the age of grace
 - G. One day, there will be no more comma, but a period
 - H. Elijah and Elisha were prophets who were bypassed by Israel
 - 1. They bypassed Israel and went to the Gentiles
 - 2. Jesus was saying, "I'm going to open the door of grace even wider; My message is for the world"
- III. Luke 4:31-44
 - A. Jesus made His headquarters in Capernaum
 - B. Jesus was almost killed for His testimony in the synagogue, but He went back because He wanted to honor God
 - C. The demon knew Jesus was the Messiah
 - 1. James 2:19
 - 2. But Jesus didn't want the testimony of a demon
 - 3. Satan is the Father of Lies
 - D. Verses 38-39
 - 1. Luke is the only gospel writer who said Peter's mother-in-law had a *high* fever

2. 2,000 years ago, a fever was considered a disease
 3. As soon as she was cured, she exhibited the evidence of that healing by wanting to serve
 4. The evidence of salvation is service
 - E. The Jewish day begins at night
 1. The Sabbath goes from Friday evening to Saturday evening
 2. Genesis 1:5, 8, etc.
 - F. Compare Capernaum with Nazareth
 1. Nazareth wanted to get rid of Jesus
 2. Capernaum didn't want Him to leave
 - G. The emphasis of Jesus' ministry was His preaching and teaching, not His healing
 1. It was about His message, not the marvels that went along with His message
 2. The marvels pointed to the message, which was paramount
- IV. Luke 5:1-11
- A. Natural amphitheater effect (see v. 3)
 - B. Whatever Jesus preached to the multitude, He wanted Peter to hear as well
 1. You're not here by accident
 2. Jesus wants you to hear this message as well as anyone else
 - C. In Galilee, the best fishing is at night, not during the daytime
 1. At night, the fish go toward the shore to feed
 2. For Jesus to make this command was unusual
 - D. Peter: "This plan is illogical, but You said it, so I'll do it"
 1. How's that for a principle?
 2. Peter submitted to Jesus' command
 - E. Peter was in for a journey, an adventure
 1. His whole world was wrapped in a fishing business in Galilee
 2. Acts 2
 3. James and John, too—they all were in for an incredible journey
 - F. Typically, when rabbis took on disciples, the disciple picked the rabbi they wanted to follow
 1. Here, Jesus was doing the picking
 2. He told these men to leave their jobs; typically, rabbis wanted their disciples to have their own occupation
 3. The Lord wanted to isolate these men and give them kingdom principles
 - G. Wherever Jesus went, they *followed*
 1. On-the-job training
 2. Stages of discipleship
 - a. I do it
 - b. I do it, you watch
 - c. I do it, you help
 - d. You do it, I help
 - e. You do it, I watch
 - f. You do it
 3. If you want to serve or go into the ministry, just follow Jesus and have that relationship with Him; it will happen naturally
 - H. Jesus called them into ministry when they were at the peak of their occupation
- V. Luke 5:12-26

- A. Luke was saying this man was in the advanced stages of leprosy
 - B. Leviticus 13-14; two classes of leprosy
 - 1. General term to describe a variety of skin diseases
 - 2. Mycobacterium leprae: eventually engulfs the body
 - a. Known as the walking death
 - b. This was like the Ebola virus of the ancient world
 - c. Special chamber in some synagogues called a *mechitsah*
 - C. This leper should have said, "Unclean!"
 - D. What compassion from Jesus!
 - E. Why did Jesus say, "Don't tell anyone"?
 - 1. He didn't want people attracted to Him just because He could heal them physically
 - 2. Already the religious elite eyed Jesus suspiciously and were jealous of His popularity; He didn't want to attract the attention before the time
 - F. Leviticus 14
 - 1. Jesus was telling this man to do what the Bible says to do
 - 2. Jesus was effectively giving the priest His business card
 - 3. A leper hadn't been healed in Israel since Elijah the prophet
 - G. Verse 19: we can guess this was a Greco-Roman dwelling place because of the tiles
 - H. These four guys (see Mark 2:3) were real friends
 - 1. A real friend will spare no expense to get their friends to Jesus
 - 2. The friends believed and had faith (see v. 20), not the paralyzed man
 - I. The paralyzed man's greatest need was not physical healing, but forgiveness of sin
 - J. There was a thought among ancient Jews that a person's sickness was directly related to their sin; Job 4:7
 - K. If Jesus was just a man, what He said was blasphemy
- VI. Closing
- A. Is it easier to say, "Your sins are forgiven" or "Rise up and walk"?
 - 1. The forgiveness of sin is all inward
 - 2. "Get up and walk" is harder
 - B. Both things are impossible to say unless you're God
 - C. The physical miracle pointed to a spiritual miracle

Hebrew words: mechitsah

Cross references: Genesis 1:5, 8; Leviticus 13-14; Job 4:7; Isaiah 61:2-3; Mark 2:3; Luke 4:16-5:26; Acts 2; James 2:19

Topic: Jesus' Ministry

Keywords: ministry, grace, vengeance, first coming, second coming, prophets, prophecy, prophetic foreshortening, demons, healing, sickness, preaching, teaching, disciples, leprosy, sin, forgiveness



SERIES:	42 Luke - 2014
MESSAGE:	Luke 5:27-6:19
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 5:27-6:19
URL:	http://CalvaryABQ.org/2787

MESSAGE SUMMARY

God uses a variety of people to build His kingdom; in fact, the men Jesus chose as His disciples might even go on a list of "Most Unlikely to Succeed." In this study, we see how Jesus' interactions with His disciples, the Pharisees, and the multitudes were infused with a deep compassion. We are also reminded that God chooses to use the foolish things of the world, and we can take comfort knowing that He sees us for who we will become.

STUDY GUIDE

Luke 5

The First Disciples are Called—Read Luke 5:1-11

1. Jesus was becoming popular among the people because of His miraculous works (see Luke 4:37). As He stood by the Lake of Gennesaret, the multitude pressed about Him. What was Jesus doing at the lake that caused the people to press about Him (see v. 1)?

2. As the multitude pressed about Jesus, it was difficult for the people to hear Him. How did Jesus remedy this situation (see vv. 2-3)?

3. Jesus taught the multitudes from Simon's boat. What do you think He taught about? (See Luke 4:43.)

4. When Jesus stopped speaking, what did He ask Simon to do (see v. 4)? What was Simon's initial response? Why (see v. 5a)? What was Simon's final response? Why (see v. 5b)?

5. Simon launched out into the deep at Jesus' request despite his own justification for not doing it. What was the result of Simon's obedience to Jesus' word (see vv. 6-7)?

6. How is what Simon did an example of how we are to respond to Jesus' word? (See Proverb 3:5.)

7. Simon became aware that the result of his hearing and doing what Jesus said, despite his own objections, was an abundant, miraculous catch, and he was astonished and humbled himself. What did Simon do and say when he saw the filled boats nearly sinking (see v. 8)?

8. Simon wasn't the only one astonished at this miraculous catch. Who else saw and experienced this miracle (see vv. 9-10)? (See also Matthew 4:18.)

9. What vision did Jesus proclaim for Simon's life as he was humbly bowed at Jesus' knees (see v. 10)?

10. How did Simon, James, and John respond to this miraculous catch of fish (see v. 11)?

11. When Jesus speaks to you through the Holy Spirit and His Word, how should you respond? Can you expect to receive an abundant blessing? (See Deuteronomy 28:1-2.) How should your response be like that of Simon, James, and John (see v. 11)?

A Leper is Cleansed—Read Luke 5:12-15

12. Types or models are often used in Scripture to illustrate points. In the Bible, leprosy represents sin: loathsome, spreading, and incurable, gradually rotting away the flesh, slowly deadening the nerve endings, and eventually leading to death (see Isaiah 1:5-6). How is this man's leprosy described (see v. 12)?

13. What did the leper do when he saw Jesus (see v. 12)? (See also Matthew 8:2; 9:18; 15:25; John 9:38.)

14. The rabbis of Jesus' day firmly believed that leprosy was a direct judgment from God. In fact, the word leprosy means smitten. Lepers were excluded from the community and were required to cry, "Unclean! Unclean!" as others approached them (see Leviticus 13:45-46). Lepers defiled others who came near them and anything they touched. How did the leper address Jesus? What did he ask Him (see v. 12)?

15. What did Jesus do to the leper (see v. 13)? How is this significant?

16. What did Jesus say to the leper (see v. 13)?

17. What did Jesus do for the leper (see v. 13)?

18. What did Jesus charge the leper not to do (see v. 14)? Why (see v. 15)?

19. Jesus instructed the leper to go and show himself to the priest and offer the gift that Moses commanded (see v. 14). What was that gift? (See Leviticus 14:3-20.)

20. It is likely that the priests had never seen anyone cleansed of leprosy. Why did Jesus instruct the cleansed leper to offer this gift (see v. 14)?

21. Although Jesus strictly charged the leper to say nothing to anyone, what did the leper do? (See Mark 1:45.) What was the result of the leper's disobedience to Jesus' instruction (see v. 15)?

A Paralytic is Healed—Read Luke 5:16-26

22. Because of the great multitudes continually pressing in upon Him, what did Jesus often do (see v. 16)? (See also Mark 1:35; Matthew 14:23.)

23. Jesus was in a house (probably Peter's) (see Mark 1:29). The Jewish custom was to leave your doors unlocked and to be hospitable to uninvited and unexpected guests. Who was among the crowd that came to this house? Where had they come from (see v. 17)?

24. What was Jesus doing in that house (see v. 17)?

25. In addition to Jesus and the guests who crowded the house, what else was present (see v. 17)?

26. Four men brought a paralytic to Jesus (see Mark 2:3-4). What issues did they face? How did they overcome them in order to bring the paralytic to Jesus (see v. 19)?

27. Obviously Jesus saw the four men, the paralytic lying before Him, the hole in the roof, and the crowd, but what did Luke record Jesus saw (see v. 20)? Why is this important to the story? (See also

Matthew 21:22; Mark 11:24; James 2:26.)

28. The four men brought the paralytic to Jesus most likely for healing—not to hear Jesus teaching (see v. 17). What did Jesus initially do for the man (see v. 20)? Why is this important? (See also Matthew 5:29-30; 18:8-9; 2 Corinthians 4:16-18.)

29. How did the scribes and Pharisees respond to what Jesus initially did for the paralytic (see v. 21)?

30. The scribes and Pharisees began to reason within themselves. Their belief that Jesus was blaspheming by saying the paralytic's sins were forgiven was scripturally based. How were they correct in their reasoning (see Isaiah 43:25; Daniel 9:9; Psalm 32:5; 130:4)? What did they not understand that caused their reasoning to be incorrect?

31. One of Jesus' divine powers was demonstrated in verse 22. What power is that? (See also Psalm 139:2; Matthew 12:25; Luke 6:8.)

32. Jesus knew what they were thinking (see Matthew 9:4). He perceived their thoughts in His spirit and asked them why they were reasoning that way (see v. 22). He then asked them a second question, which began, "Which is easier..." (see v. 23). What was the answer to this question?

33. Jesus' words in verse 24, "But that you may know," indicated He wanted those who were reasoning in their hearts to know something with certainty. What did Jesus want His hearers to know? Jesus wants you to know this, too. How should this affect your life, especially if you have a paralyzing sin in your life?

34. When capitalized, the term "Son of Man" refers to God's Messiah, destined to preside over the final judgment of mankind. Jesus often used this term regarding Himself. In Luke 5:24, He used it to demonstrate His power to forgive sins by healing the paralytic. What did Jesus say to the paralytic to demonstrate His authority to forgive sins (see v. 24)?

35. Jesus saw the faith of the men (see v. 20). Was it physically possible for the paralytic to obey what Jesus commanded him to do (see v. 24)?

36. Jesus commanded the paralytic to get up (a test of his faith), take his mat (to take hold of that which he was bound to), and go home (demand of obedience). What was the paralytic's involvement in his healing (see v. 25)?

37. A person can believe the Word of God and believe that Jesus is the Son of Man who is able to forgive their sins and heal their paralysis, but if they do not do what He says, how might their life be described? (See Matthew 7:21; Romans 2:13; James 1:22; 2:14; 2:26.)

38. What was the final response of the scribes, Pharisees, and multitudes crowding the house (see v. 26)?

Matthew is Called—Read Luke 5:27-28

39. Jesus called Matthew to follow Him. By what other name was Matthew called (see v. 27)? (See also Mark 2:14.)

40. What was Matthew's response to Jesus' call (see v. 28)?

41. How was Matthew's response to Jesus' call similar to the way Peter, James, and John responded (see v. 11)? (See also Matthew 4:18-22.)

42. Have you done what Matthew did? Have you risen, left all, and started following Jesus? What is the cost of being a disciple of Jesus (See Luke 14:27, 33.)

Jesus Eats with Sinners—Read Luke 5:29-32

43. After Levi's (Matthew's) decision to follow Jesus, it is likely that he invited his former associates over for a feast to make his career change known to them. How did Luke identify those with whom Jesus was dining at Levi's house (see v. 29)? (See also Mark 2:15.)

44. Tax collectors collected the required taxes for the Roman government. They could keep any money they collected above and beyond the required tax. This practice led to corruption and a hatred of tax collectors, especially Jewish ones. When the scribes and Pharisees saw Jesus dining at Levi's house, what was their response (see v. 30)?

45. Eating with a person equated to identifying with them (see 1 Corinthians 5:11). The Pharisees questioned Jesus' and His disciples' motives in eating with these people. How did Jesus respond to the Pharisees (see vv. 31-32)?

46. Jesus' response to the scribes and Pharisees implied that Matthew (Levi) and his friends were sick sinners and in need of a physician. What did the scribes and Pharisees fail to recognize about themselves?

Jesus Teaches About Fasting—Read Luke 5:33-35

47. John the Baptist's disciples and the Pharisees were fasting, presumably while Jesus was feasting at Matthew's house. Therefore, they questioned Jesus about why His disciples didn't fast (see v. 33). Jesus responded by referring to His disciples as friends of the bridegroom (see v. 34). What did John say the friends of the bridegroom would do instead of fasting? (See John 3:29.)

48. The Old Testament prescribed fasting for all Jews only on the annual Day of Atonement as an act of repentance (see Leviticus 16:29), but the Pharisees promoted voluntary fasts on every Monday and Thursday as an act of piety (see Luke 18:12). Why did Jesus say His disciples could not fast as John's disciples did (see v. 34)? (See also Mark 2:19.)

49. Although Jesus' disciples could not fast while He was with them, when would they fast (see v. 35)?

50. Jesus referred to Himself as the bridegroom (see v. 34). His presence among the disciples constituted a situation as joyous as a wedding festival. Jesus said the days would come when the bridegroom would be taken away and His disciples would fast. How were they to fast? (See Matthew 6:16-18.)

Parable of the Cloth and Wineskins—Read Luke 5:36-39

51. When answering why His disciples did not fast, Jesus gave a parable in which He referred to old and new cloth and old and new wineskins. This symbolized the traditions of Judaism (old wineskins) and the kingdom He was bringing forth (new wineskins). What two things happened if a new piece of cloth was put on an old garment (see v. 36)?

52. What happened if new wine was poured into old wineskins (see v. 37)? What happened if new wine was poured into new wineskins (see v. 38)?

53. What must the new wine be put into (v. 38)? What happened when this was done?

54. What do you think the wine Jesus referred to was a picture of? (See Ephesians 5:18; Acts 2:4, 13, 15; Joel 2:28-32.)

55. In stating that no one who had drunk old wine immediately desires new wine, Jesus was noting that His way and the way of the Pharisees were unmixable. The Pharisees would refuse to try the new way, for they assumed that their old way was better. Jesus' teaching was considered by the Pharisees and religious leaders to be like new wine, and they wanted no part in it. What did Jesus say those who had drunk the old wine would say about the new wine (see v. 39)?

DETAILED NOTES

I. Introduction

- A. God uses a variety of people to build His kingdom
- B. When we look at the Lord's chosen ones, they would probably be listed as "Most Unlikely to Succeed"
- C. The basis of God's choice is out of I Corinthians 1:26-27
 - 1. Abraham is called the Father of Faith, yet he had a lapse of faith at least two times
 - 2. God chose Moses, a man with a speech impediment, to be the vocal representative of Israel before Pharaoh
 - 3. People like this tend to realize their deficits and depend more on God's strength
 - 4. Gideon; Judges 6:11-12
- D. The Lord sees not who we are now but what we can become

II. Luke 5:27-39

- A. Matthew was a tax collector, which meant he was hated
- B. Roman system of tax farming
 - 1. You could keep anything you collected beyond the hefty tax Rome required
 - 2. Tax collectors were considered the scum class
 - 3. Greek writer Lucian put them in the same class as adulterers
- C. Because Matthew was called Levi, we can infer he had a religious background
 - 1. Probably from the tribe of Levi
 - 2. Maybe he was slated to go into ministry, but he took a wrong turn
- D. *Matthew* means a gift
 - 1. Perhaps a name Jesus gave him
 - 2. Jesus liked to rename people
 - a. James and John to Sons of Thunder
 - b. Simon to Peter
- E. We don't know why the scribes and Pharisees were at Matthew's party

- F. To the Jews, the act of eating a meal connoted real intimacy; Revelation 3:20
 - G. Why did Matthew throw the feast?
 - 1. For Jesus
 - 2. It seems Matthew wanted to show his faith and show off his Lord to his friends
 - 3. This is a good friend
 - H. Compare Matthew's style of evangelism with the Pharisees'
 - 1. They didn't do it at all!
 - 2. Pointing the finger is not an effective method of evangelism
 - 3. What is attractive about that kind of lifestyle? Nothing
 - I. Sinners and sick people have a lot in common
 - 1. Then there are some people who never like to admit they're sick
 - 2. The gospel is not for people who think they are good; the gospel is for people who know they are bad
 - 3. Matthew 5:3
 - J. In the Jewish belief system, fasting was not required, except for one day
 - 1. "Afflicting one's soul"
 - 2. On Yom Kippur, the Day of Atonement
 - 3. More religious folks fasted twice a week: Monday and Thursday
 - a. In Jerusalem, those were the busiest market days
 - b. They'd stand on the street corners in order to be seen by people
 - 4. Three pillars of Judaism: prayer, fasting, and almsgiving
 - K. Fasting is a good practice, but it has to be voluntary
 - 1. It reminds you that you can go without
 - 2. It gets you in touch with people who don't have very much in this world; Isaiah 58
 - L. Verse 35 is a hint of the cross that was coming
 - M. Analogy of a husband and wife during their wedding week; fasting is good, but feasting is good, too
 - N. Jesus was making a reference to the very system He was confronting—the Judaic legal system as represented by the scribes and Pharisees
 - 1. Jesus did not come to patch up the old legal system of Judaism; God the Father wanted to do a new work, to pour the gospel, new wine, into something fresh
 - 2. For God to do a new work, He had to select a whole new system, vessel, to pour into—the church
 - 3. Martin Luther and the Protestant Reformation
 - 4. John Wesley
 - O. The Lord wants to expand you personally; are you done stretching?
 - P. Sadly, some believers think we have to go back to the law of Judaism
 - 1. No, we don't; read the book of Galatians
 - 2. The law was a schoolmaster to point us to Christ
- III. Luke 6:1-19
- A. What were the Pharisees doing out in the cornfields?
 - B. Deuteronomy 23:24-25; God's welfare system
 - C. Why would the Pharisees say this was unlawful?
 - 1. Over time, tradition was added to the simple laws of Scripture
 - 2. In the Mishnah, there were thirty-nine different things you could not do on the Sabbath

- a. In the grain fields, you couldn't reap, thresh, winnow, or prepare a meal
 - b. Technically, the disciples had broken all four of those laws
- D. I Samuel 21:1-6
 - 1. What David did was unlawful
 - 2. What Jesus did was not unlawful; He took them back to an incident that was really unlawful
- E. This passage shows that compassion is more important than ritual, that the heart of God to care for the needs of people is greater than picky rules and regulations
- F. Luke weaved together Sabbath violation stories
 - 1. Luke was observing as a Gentile
 - 2. Jesus' greatest enemies came from within Judaism, and they would be the ones to conspire against Him
- G. Verse 6: only Luke the doctor mentioned it was the man's right hand
- H. Some scholars believe the man with the withered hand was planted by the Pharisees
 - I. The Jewish thought was if you had a disease, it was tied to some sin in your or your parents' lives
 - J. Jesus commanded the man to do something he had been unable to do his whole life
 - 1. Rather than saying, "I can't," the man just did it
 - 2. With the commandment comes the enablement; God's commandments are His enablements
 - 3. Peter walking on water; Matthew 14:28-30
 - 4. There is power in the very Word of God itself
- K. Religious people can be the most narrow-minded and hardest to be around people in the universe
- L. The apostles are listed four times in the New Testament: Matthew, Mark, Luke, Acts, and three things are always constant
 - 1. Peter is always mentioned first
 - 2. Judas is always mentioned last
 - 3. James is always before his brother John, because he was older
- M. Judas was from an intellectually-based, white-collar village in Judea called Kerioth; he was sophisticated
- IV. Closing
 - A. We should be encouraged looking at the list of who Jesus chose
 - B. There are exceptions—but not many—to the rule that God has chosen the foolish things of this world
 - C. If He could take these twelve (eleven) guys and change the world, what could He do with 1,100? 11,000?
 - D. What will He want to do through your life this week?

Figures referenced: Lucian, Martin Luther, John Wesley

Cross references: Deuteronomy 23:24-25; Judges 6:11-12; I Samuel 21:1-6; Isaiah 58; Matthew 5:3; 14:28-30; Luke 5:27-6:19; I Corinthians 1:26-27; Revelation 3:20

Topic: Disciples

Keywords: foolish things, followers, disciples, apostles, tax collector, eating, sinners, sickness, evangelism, fasting, Judaism, the law, the gospel, compassion, needs, Sabbath, healing, commandment, enablement, Word of God, Bible, religion



SERIES:	42 Luke - 2014
MESSAGE:	Luke 6:17-7:23
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 6:17-7:23
URL:	http://CalvaryABQ.org/2792

MESSAGE SUMMARY

Jesus' public ministry of preaching to the multitudes and performing miracles went against the flow of the world—especially since He reached out to the downtrodden with love and grace. As we continue our study through Luke 6-7, we examine a different take on the Beatitudes, observe an extraordinary encounter with a Roman centurion that even left Jesus amazed, and learn what it means to live with Jesus as our Lord.

STUDY GUIDE

Luke 6

Jesus Works on the Sabbath—Read Luke 6:1-5

1. Jesus and His disciples traveled through grain fields on a Sabbath day and began to pluck and eat heads of grain (see v. 1). The Pharisees said what they were doing was not lawful to do on the Sabbath (see v. 2). Were their actions lawful? (See Deuteronomy 23:25.)
2. Jesus directed the Pharisees to 1 Samuel 21:1-6, when David and his men were hungry and ate the showbread. Who alone was allowed to eat the showbread (see v. 4)? (See also Leviticus 24:9.)
3. The gospel of Mark quotes Jesus as saying the Sabbath was instituted (by God) for mankind's benefit and refreshment, not that people were made to keep burdensome regulations pertaining to it (see Mark 2:27). Read Hebrews 4 to discover how true rest is found in Him. How is Jesus the Sabbath we seek?
4. When capitalized, the term Son of Man refers to the Messiah, destined to preside over the final judgment of mankind. Jesus often used this term regarding Himself. What does Jesus say the Son of Man is Lord over (see v. 5)?
5. Jesus told the Pharisees, "Have you not even read this...?" (v. 3). Why is it important to know what the Bible says and how it applies to your circumstances and actions? (See Proverbs 14:12; Isaiah 55:8; Judges 21:25.)

6. When Jesus asked the Pharisees if they had read about David eating the showbread, He was making a comparison between God's anointed king David and God's anointed Messiah—Himself. David was hounded by the forces of the dying dynasty of Saul, while Jesus was being hounded by the forces of the dying dynasty of religious traditions. Read Exodus 31:16-17. For whom was the Sabbath established as a perpetual covenant? What does this mean for those of us who are in Christ and thus no longer bound to religious traditions?

Jesus Heals on the Sabbath—Read Luke 6:6-11

7. Jesus often taught in synagogues on Sabbath days. A synagogue was not a place to offer sacrifices, but a place of study, worship, and prayer. They were not overseen by the priests but by a council of elders who elected a ruler. When a rabbi would come into the area, the ruler of the synagogue would invite him to come and speak on the Sabbath day. On this particular Sabbath day, a man with a withered hand was in attendance (see v. 6). Which one of his hands was withered?

8. On this particular Sabbath, Jesus was teaching in the synagogue and the Pharisees were watching Him closely (vv. 6-7). For what two reasons were they watching Him (v. 7)?

9. In Matthew's account of this healing, the Pharisees asked Jesus a question (see Matthew 12:10). What was the question? Why did they ask Him?

10. Read Luke 13:10-17. What was the Pharisees' attitude about healing on the Sabbath?

11. What type of accusation do you think the Pharisees wanted to make against Jesus (see v. 7)? (See also Exodus 31:14-17.)

12. What did Jesus ask the man with the withered hand to do (see v. 8)? Luke included a detail concerning the reason why He asked the man with the withered hand to do this. What was the reason?

13. Jesus answered the Pharisees' question with a question. When He did this, He was trying to get people to see a truth about themselves and their situation. What truth did He want the Pharisees to understand (see v. 9)?

14. Jesus asked the Pharisees a rhetorical question about doing good or evil on the Sabbath. What answer did the Pharisees give? (See Mark 3:4.)

15. What was the answer to Jesus' question (see v. 9)? How was His question a trick question?

16. After the Pharisees responded, Jesus looked around at them all (see v. 10). What did He notice? How did that make Him feel? (See Mark 3:5.)

17. Since the Pharisees kept silent (see Mark 3:4), Jesus demonstrated the answer to His rhetorical question by commanding the man to stretch out his withered hand. What happened to the man's hand? (See v. 10.)

18. Jesus directly answered the Pharisees' question (see Matthew 12:12). What was His answer? How was the healing of the withered hand a demonstration of His answer?

Selection of the Twelve Apostles—Read Luke 6:12-19

19. Jesus went out to the mountain (see v. 12). What did He do before He called those He wanted?

20. Apparently, many more than twelve disciples followed Jesus (see Mark 2:15; Luke 6:13). From among those, Jesus chose twelve. What specific things did He choose for them to do? (See Mark 3:14-15.)

21. Not only did Jesus call all His disciples to Himself and choose twelve, but He also named them. What did He name them (see v. 13)? What does this name mean?

22. List the names of the twelve Jesus called, chose, and named (see vv. 14-16).

23. After an entire night of prayer (see v. 12) and the calling, choosing, and naming His apostles (v. 13), where did Jesus go? Who was with Him? (See vv. 17-18.)

24. When Jesus was in this place with these people, what emanated from Him? What was the result of this emanation? (See v. 19.)

The Beatitudes—Read Luke 6:20-26

25. The word blessed is mentioned in the next nine verses. The word beatitude (beatus in Latin) means happy. The Beatitudes show the path to true happiness. Read Psalm 33:12 and Psalm 32:1. What makes a person blessed or happy?

26. The Beatitudes reveal the perspective of the kingdom of God, not the perspective of this world. Before Jesus presented the Beatitudes, what did He physically do? (See v. 20.)
27. Although there was a multitude of people present (see v. 17), to whom were the Beatitudes addressed? (See v. 20.)
28. From the kingdom of God's perspective, why are the poor blessed or happy (v. 20)? (See also James 2:5.)
29. From the kingdom of God's perspective, why are those who are hungry happy or blessed (see v. 21)? (See also Psalm 63:3-5; 107:9; Isaiah 55:1.)
30. From the kingdom of God's perspective, why are those who weep happy or blessed (see v. 21)? (See also Psalm 126:5; Isaiah 61:3; Revelation 7:17.)
31. From the kingdom of God's perspective, why are those who are hated, excluded, reviled, and whose names are cast out as evil for the Son of Man's sake happy or blessed (see vv. 22-23)? (See also 1 Peter 2:19, 3:14, 4:14.)
32. When Jesus used the term woe, He was not pronouncing a final judgment but deploring the miserable condition in God's sight of those He was addressing. The word woe could be expressed as "how terrible it will be." It was an expression of great sorrow or distress and contrasted with His expression oh how happy or blessed. Why did Jesus say woe to those who are rich (see v. 24)? (See also Luke 12:16-21; 16:19, 22, 25; James 5:1-6; Psalm 49:6-9; Proverbs 11:28; Revelation 3:17.)
33. From the kingdom of God's perspective, why did Jesus say woe to those who are full (see v. 25)?
34. From the kingdom of God's perspective, why did Jesus say woe to those who laugh now (see v. 25)? (See also Matthew 13:41-43.)
35. From the kingdom of God's perspective, why did Jesus say woe to those of whom all men speak well (v. 26)? (See also John 15:18-19.)

36. Kingdom living is about having an eternal perspective. Here and now, life may be very difficult, but if it is difficult for the Son of Man's sake, you have a great reward in heaven. How can we keep our focus on eternal things—even if life now is very difficult? (See Colossians 3:1-4; Roman 8:4-6; 1 John 2:15-17.)

Rules of Kingdom Life—Read Luke 6:27-38

37. Jesus gave His disciples rules for having a mind set on the things of the kingdom of God. This mindset would help them focus on what was truly important—eternity with God. How did Jesus say those with a kingdom mindset should treat their enemies and the people who hate, curse, and spitefully use them (see vv. 27-28)?

38. How did Jesus say those with a kingdom mindset should respond to those who strike them on the face and steal their cloak (see v. 29)? (See also Romans 12:17; 1 Thessalonians 5:15; 1 Peter 3:9.)

39. How did Jesus say those with a kingdom mindset should respond to those who ask of them or take away their goods (see v. 30)? (See also Deuteronomy 15:7-8; Proverbs 21:26.)

40. Verse 31 is often referred to as the Golden Rule. What did Jesus say those with a kingdom mindset should proactively do (see v. 31)? (See also Matthew 5:16.)

41. What did Jesus say is easy for His followers to do, because even sinners readily do these things (see vv. 32-34)?

42. In contrast to doing what is easy for sinners to do, what did Jesus say those with a kingdom mindset should proactively do (see v. 35)? (See also Romans 13:10; Hebrews 13:16; Leviticus 25:35-37; Psalm 37:26.)

43. If those with a kingdom mindset proactively do what Jesus said, who will they be like? Why (see vv. 35-36)? (See also Matthew 5:48; Ephesians 4:32.)

44. How can those with a kingdom mindset proactively do what Jesus said? (See Philippians 2:12-15; 4:13.)

45. Jesus said that those with a kingdom mindset should not judge with a condemning attitude. How are we to judge? (See Matthew 7:15-20.)

46. How should those with a kingdom mindset forgive (see v. 37)? (See also Ephesians 4:32; Matthew 18:27.)

47. How should those with a kingdom mindset give (see v. 38)? (See also Isaiah 32:8; Matthew 10:8; 2 Corinthians 9:7.)

Parable of the Blind Leading the Blind—Read Luke 6:39-45

48. In this parable, Jesus referred to a blind person—a person who cannot see, does not see, or refuses to see truth. What happens if a blind person leads another blind person (see v. 39)?

49. A disciple is a learner, a student, and a follower. Why must we be very careful in choosing who we learn from, follow after, and emulate (see v. 40)? (See also Psalm 115:2-8.)

50. Jesus used a speck as an illustration of something small you see wrong in another person's life. In contrast, He used a plank—the large beam used to support the infrastructure of a house—to illustrate what is wrong in your own life. What two things must a person with a kingdom mindset do before attempting to remove a speck they see in their brother's eye (see vv. 41-42)?

51. A tree in the Bible is often a picture of a man, a nation of men, or of mankind. Fruit is the clear proof of the type of tree; for example, an apple tree produces apples. What types of trees and fruits did Jesus list? How are they recognized (see vv. 43-44)?

52. Biblically, a man's heart is where he thinks (see Proverbs 23:7); it is a place where man stores up thoughts, memories, and emotions. A man's heart can be likened to a treasure chest of thoughts. How can you tell what is stored in a man's heart (see v. 45)? (See also James 3:8-10.)

Parable of the Two Foundations—Read Luke 6:46-49

53. A lord—kyrios in Greek—is an owner, ruler, or master. What evidence proves that Jesus is truly a person's Lord (see v. 46)? (See also Malachi 1:6; John 14:15; 15:14.)

54. Jesus gave His disciples a parable of two foundations. What three prerequisites did He give to qualify a person as the wise builder who built on the rock (v. 47)?

55. A house in the Bible is often a picture of a man's life (see Proverbs 24:3-4). In this parable, there are two men, each building a house. What did the men do that qualified them as builders (see vv. 47, 49)?
56. Both of these men built a house that, from the outside, may have looked solidly constructed. What was the primary difference in construction that was not visible (vv. 48-49)?
57. Once both men had completed their house, what happened to them (see vv. 48-49)? (See also Matthew 5:45; James 1:2-4.)
58. What was the end result of each house (see vv. 48-49)?
59. Jesus made it clear in the parable of the two foundations that it is not enough to come to Him and hear His sayings—you must do what He says. What does a person do to himself if he doesn't do what Jesus says (see v. 49)? (See also James 1:22.)
60. In the parable of the two foundations, the rock foundation is a picture of Jesus' teachings; the earth foundation is a picture of worldly wisdom—which is no foundation at all. Once the houses were built, the foundations were not visible. How can you tell what foundation you are building your life on? (See Judges 21:25; Proverbs 14:12; Matthew 7:21; Luke 6:46; John 14:15; 1 John 5:3.)

DETAILED NOTES

- I. Introduction
 - A. Jesus went from praying to picking to preaching
 - B. Sermon on the Mount; Matthew 5-7
 - C. Does this contradict what Matthew wrote? Is it a different sermon?
 1. It could be the same sermon
 - a. It would be better titled the Sermon on the Kingdom
 - b. Luke omitted certain parts of it that are characteristically Jewish; Matthew wrote to the Jews, and Luke wrote to the Greeks
 - c. Differences in the way Matthew and Luke translated the Aramaic to Greek
 2. It could be a similar sermon but a wholly different event
 - a. Jesus could've preached this sermon many times, altering it depending on the place and situation

- b. Sermon on the Mount was on a knoll; Matthew 5:1
- c. Luke 6:17: Jesus came down from a mountain peak, the Horns of Hattim

II. Luke 6:17-49

- A. This was the Sermon on the Plain
- B. Anyone who is familiar with Jesus knows about the Beatitudes
- C. The word *blessed* means *how fortunate; how blissful; to be congratulated; how happy*
 - 1. Greek word *makarios*
 - 2. Sadly, Christianity has been seen by the world as something that takes joy away from you
- D. Better a poor follower of Christ than a wealthy unbeliever
- E. The reason for blessedness? Being persecuted
 - 1. Believers started losing their jobs in the early church
 - 2. Paul had to take an offering for the Jerusalem church from Gentiles; see 2 Corinthians 8
 - 3. 2 Timothy 3:12
 - 4. The qualification of this persecution is "for the Son of Man's sake" (Luke 6:22)
 - a. We cannot allow our belief in Jesus Christ to justify us being weird and obnoxious
 - b. Be careful in your portrayal to the world of your Savior
 - c. Acts 5:41
 - 5. You're to rejoice because of what's coming in heaven
- F. There are four beatitudes and four woes in Luke
- G. Verses 27-30 could be called the pinnacle of this sermon
 - 1. This separates the big leagues from the minor teams, the men from the boys
 - 2. It's what Jesus can do in and through people who follow Him
 - 3. This separates Christianity from every other religious system
 - 4. All religions cannot all be right
 - 5. The Crusades are a blot on Christianity's history
 - 6. Islam
 - a. *Dar al-Islam*, the House of Islam
 - b. *Dar al-Harb*, the House of War
 - c. Plenty of source material in the Qur'an for people *not* looking for peace
 - d. But we're told to love them
 - 7. We are to be aware and protective, but also love our enemies
- H. "Know thyself" —Socrates
 - 1. "Be thyself" —Freud
 - 2. "Give thyself" —Jesus
- I. *Lord* connotes authority, power; the boss
 - 1. Acts 10:9-14
 - 2. You cannot say "Lord" and "no"
 - 3. Jesus was speaking about those who say He is Lord but do not submit to Him as Lord
 - 4. They use eternal language but do not have eternal life
 - 5. Look under the house: you need a foundation anchored to something strong that will endure

III. Luke 7:1-23

- A. Jesus was headquartered at Capernaum; He did more miracles here than anywhere else

- B. Roman centurions
 - 1. The backbone of the Roman army
 - 2. Ruled 80-100 men
 - 3. Prestigious position
 - 4. In the New Testament, centurions are never seen in a negative light, even though they were the foreign invaders
- C. The elders had a wrong—though typical—view of the relationship between man and God
 - 1. Belief system of earning your favor with God
 - 2. The Bible teaches grace—undeserved favor
- D. The centurion had the right view of the relationship between man and God
- E. Old Greek writers, including Aristotle, looked at servants as something you own; not this centurion
- F. The word *marvel* in Greek is *thaumazó*; the centurion's statement blew Jesus' mind
- G. What made Jesus marvel?
 - 1. This man's perception of the authority structure
 - 2. Roman authority was autocratic; to disobey a centurion was to disobey Caesar
 - 3. He believed Jesus represented the authority of God the Father
- H. Luke is the only gospel writer who recorded the story in Nain
- I. The widow had no protection or provision
- J. Jesus had compassion on her
 - 1. Greek word *splagchnizomai*
 - 2. Literally means *the gut, bowels of mercy*
 - 3. Ancient belief system that the deepest emotions were felt in the abdomen, gut
 - 4. His heart went out to her; He felt her pain and wanted to help her
- K. Jesus was with two crowds: a happy and sad one
 - 1. There were also two only begotten sons: a dead son destined to live and a living Son of God destined to die
 - 2. It's by that authority Jesus said, "Get up"
- L. This was technically not a resurrection; it was a restoration to life
 - 1. Jesus is the firstfruits of the resurrection
 - a. I Corinthians 15:20, 23
 - b. When Jesus rose from the dead, He had a glorified body
 - c. Philippians 3:21
 - 2. This boy would die again; Lazarus died again
 - 3. The resurrection includes a glorified body
 - 4. This was a preview of coming attractions; I Thessalonians 4:16-17
- M. Why did Luke include this story? Because of the conversation that came after the story
- N. John asked this question (see Luke 7:19) when he was in prison at Machaerus
 - 1. Was he doubting? Perhaps
 - 2. John was the last Old Testament prophet; Matthew 11:13
 - 3. Malachi 3:1
 - 4. He proclaimed Jesus was the Messiah (see John 1:29), but being an Old Testament prophet, he believed the Messiah would come rule and reign and restore Israel
- O. These words to John (see Luke 7:22-23) would have satisfied him, for a very important and scriptural reason

Figures referenced: Socrates, Freud, Aristotle

Greek words: makarios, thaumazó, splagchnizomai

Cross references: Malachi 3:1; Matthew 5-7; 11:13; Luke 6:17-7:23; John 1:29; Acts 5:41; 10:9-14; 1 Corinthians 15:20, 23; 2 Corinthians 8; Philippians 3:21; 1 Thessalonians 4:16-17; 2 Timothy 3:12

Topic: Lordship

Keywords: Sermon on the Mount, preaching, teaching, Beatitudes, blessed, persecution, Christianity, religions, Islam, enemies, lordship, Roman Empire, centurion, authority, miracles, resurrection, John the Baptist, Christian living



SERIES:	42 Luke - 2014
MESSAGE:	Luke 7:19-8:3
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 7:19-8:3
URL:	http://CalvaryABQ.org/2814

MESSAGE SUMMARY

As we finish our study of Luke 7, John the Baptist comes back into the picture, this time imprisoned and doubting who Jesus is. But Jesus comforted John through the message He sent, and we consider why Jesus called this final Old Testament prophet great. Then, in a passage of Scripture found only in Luke's gospel, we observe the great mercy Jesus extended to the outcasts of society He often spent time with—in this case, women.

STUDY GUIDE

Luke 7

A Centurion's Servant is Healed—Read Luke 7:1-10

1. After Jesus' sermon (see Luke 6), He entered the village of Capernaum, His adopted hometown, where he performed many of His messianic signs (see v. 1). A Roman centurion heard that Jesus had come into the village. What was the circumstance in this man's household (see v. 2)?

2. Because of the situation in his household, the Roman centurion summoned Jesus. Whom did he send to Jesus and why (see v. 3)?

3. What did those sent by the Roman centurion beg for? What reasons did they give to convince Jesus to go to the centurion's house (see vv. 4-5)?

4. Jesus obliged the Jewish elders' pleading to go to the Roman centurion's house. As Jesus was on His way, the centurion sent others with a different message. Whom did he send? What was their message (see v. 6)?

5. The Roman centurion changed his mind about having Jesus come to his house. Why (see vv. 6-7)?

6. Contrast the Jewish elders' perception of the Roman centurion (see v. 4) with the centurion's perception of himself (see vv. 6-7).

7. Because of his perception of himself, his understanding of authority, and his recognition of Jesus' authority, what did the Roman centurion request Jesus do instead of entering his household to heal his servant (see v. 7)?

8. As a man placed under authority, the Roman centurion understood the concept of giving and obeying verbal commands. As the leader of one hundred soldiers, what did the centurion state he was accustomed to doing (see v. 8)?

9. Jesus marveled at what the centurion communicated through his friends. Why did the centurion's words cause Jesus to marvel? (See Psalm 33:9; Psalm 107:20; John 15:3; Luke 4:36.)

10. As Jesus marveled at the words of the centurion, what did He declare to the crowd (see v. 9)?

11. How does Jesus' answer to the centurion encourage us to believe in Him for our desperate needs? (See also Matthew 9:29; 15:28; Mark 9:23.)

12. According to your estimation of the text, did Jesus actually talk to the Roman centurion?

13. Did the centurion receive what he pleaded for Jesus to do (see v. 10)?

14. How should we ask for our greatest needs? (See James 1:6; Luke 11:9-10; 18:1; Matthew 21:22; Mark 11:24.)

A Widow's Son is Raised—Read Luke 7:11-16

15. Jesus traveled to Nain, a city about twenty-five miles southwest from Capernaum. Who traveled with Him, and how long did the journey take (see v. 11)?

16. As Jesus and those who accompanied Him were nearing the gates of Nain, whom did they encounter? Describe them (see vv. 11-12).

17. What two people had the woman who Jesus encountered lost to death (see v. 12)?

18. What was Jesus' emotional response to this woman (see v. 13)? (See also Lamentations 3:32; Hebrews 4:15.)

19. Jesus approached the crowd in the funeral march, walked up to the open coffin, and touched it, while those who were carrying it stood still. What did Jesus say to the dead man (see v. 14)?

20. How was Jesus able to speak to a dead man? (See Luke 8:54-55; John 11:43; Romans 4:17.)

21. What was the dead man's response to what Jesus told him (see v. 15)?

22. Jesus presented the once dead son to his once weeping mother (see v. 15). What was the response of the crowd who was present (see v. 16)?

John's Questions are Answered—Read Luke 7:17-23

23. Jesus' miracles were being reported throughout Judea and the surrounding regions (see v. 17). These reports reached John the Baptist, who was in prison (see Matthew 11:2). Read John's confession in John 1:29-34. Why do you think John doubted who Jesus was (see v. 19)?

24. Because of John's situation in prison and his doubts, he sent two of his disciples to Jesus. What did he want them to ask Jesus (see v. 19)?

25. Before answering the questions asked by John's disciples, what did Jesus do (see v. 21)?

26. What did Jesus tell John's disciples to tell relay to John (see v. 22)?

27. How is what Jesus told John's disciples significant (see v. 22)? How would what they saw and heard answer John's questions? (See Isaiah 29:18; Isaiah 35:4-6.)

28. How might people be offended by Jesus (see v. 23)? (See also Isaiah 8:14-15; Romans 9:32; 1 Peter 2:8; John 6:60, 66.)

Jesus Praises John—Read Luke 7:24-30

29. When Jesus referred to a reed shaken by the wind, what do you think He meant (see v. 24)? (See also Luke 3:7.)

30. Jesus asked the multitudes what they went into the wilderness to see: "A man clothed in soft garments" (see v. 25). Was John clothed in soft garments? (See Matthew 3:4.)

31. Jesus called John the Baptist a prophet (see v. 26) and the fulfillment of the prophecy from Malachi 3:1 (see v. 27). When John was asked, "Who are you?" who did John say he was, and who did he say he wasn't (see John 1:19-23)?

32. Jesus said, "Among those born of women there is not a greater prophet than John the Baptist" (v. 28). Who did Jesus say is greater than John (see v. 28)?

33. Who is least in the kingdom of heaven? (See Matthew 5:19; Colossians 1:25-27.)

34. Jesus contrasted those who believed what John the Baptist was preaching and teaching and who

were baptized by him (see v. 29) with those who did not believe John and were not baptized by him (see v. 30). What did those who believed and were baptized do (see v. 29)? What did those who did not believe and were not baptized do (see v. 30)?

35. Those who believed what John the Baptist was preaching and teaching were baptized by him. What was the message of John's baptism (see Luke 3:3)?

36. Ironically, the Pharisees and lawyers (experts in the law of God) should have known the most about the forerunner (John) and the Messiah (Jesus), yet they rejected John's message. When Jesus began His ministry, how was His message the same as John's (See Matthew 4:17)? Have you believed this message and been baptized?

Jesus Criticizes His Generation—Read Luke 7:31-35

37. Jesus criticized His generation by comparing the men to children sitting in the marketplace. The marketplace was a place where there was work to be done, but the little children, not involved in the work, would play. What did the little children call to one another (see v. 32)?

38. Jesus meant that nothing satisfied the Pharisees and lawyers who rejected the message of John the Baptist (see v. 30). "Played the flute" was a reference to a happy song or message, and "mourned to you" was a reference to a sad song or a funeral wailing. Who did Jesus say communicated a sad song (see v. 33)? Who communicated the happy song (see v. 34)?

39. Jesus said John the Baptist did not eat bread or drink wine. What did John eat (see Matthew 3:4)? Why did John not drink wine (see Luke 1:15)?

40. Despite John the Baptist's lifelong commitment to God and his strict personal and spiritual discipline, what did the religious leaders say about John (see v. 33)?

41. Jesus said the Son of Man (a messianic title) came eating and drinking (see v. 34). With whom did the Son of Man eat and drink (see Luke 15:2)? What did the religious leaders say about this (see v. 34)?

42. Jesus said, “Wisdom is justified by all her children” or “But wisdom is proved right by her actions,” (NIV). Jesus meant that those who hear wisdom, believe it, and practice it prove that it is true because it is evidenced in their lives. Read Matthew 7:24-27 and Luke 6:47-49. What actions did Jesus say are required to be wise?

43. “Wisdom is justified by all her children” referred to the evidence of lives changed by heeding a message. Who received John the Baptist’s message and had their life change (see v. 29)? (See also Matthew 3:5-6.) Who did not heed his message and thus did not have their life changed (see v. 30)?

A Woman Anoints Jesus’ Feet—Read Luke 7:36-39

44. A Pharisee named Simon asked Jesus to come to his house and eat with him (see v. 36). A woman found out that Jesus was at Simon’s house. How was this woman described (see v. 37)?

45. Once this woman knew Jesus was at Simon’s house, what did she do (see vv. 37-38)?

46. Simon the Pharisee saw what the woman was doing. What did Simon say to himself (see v. 39)? How was his statement critical of both Jesus and the woman?

47. We too can be like Simon and look at people critically. What must we remember in order to not be critical of them, despite their outward appearance and actions? (See Ephesians 2:1; Colossians 1:21; 2:13; Romans 5:6, 8, 10.)

The Parable of the Two Debtors—Read Luke 7:40-50

48. In response to Simon’s critical spirit, Jesus told him a parable about two debtors. What three things did both debtors have in common (see vv. 40-42)?

49. A denarii was a day’s wage for a common laborer (see Matthew 20:2). When Jesus asked Simon which debtor would love the creditor more (see v. 42), what was Simon’s answer (see v. 43)? Why?

50. Jesus said Simon answered correctly (see v. 43), then He turned to the woman and asked Simon, “Do you see this woman?” (v. 44). Did Simon see the woman? What did Simon see about her (see v. 39)?

51. Although both debtors owed the creditor, one owed ten times more than the other, yet both were forgiven. Jesus used the parable of the debtors to relate the woman and Simon the Pharisee. Make a list of what Simon did not do for Jesus and contrast it with what the woman did do for Jesus (see vv. 44-46).

52. Which debtor did Jesus compare the woman to, and which one is a reference to Simon (vv. 41, 47)?

53. Grace received becomes grace reciprocated. The woman recognized her sinfulness, and Jesus, the creditor, forgave her many sins; thus, she loved much, as demonstrated by her acts in Simon’s house. What did Jesus say about Simon’s love for Him (see v. 47)?

54. Both debtors (sinners) owed the creditor (Jesus) a debt they could not pay, and both were forgiven. The one who recognized how much she was forgiven loved much. The one who did not recognize that he was unable to repay what he owed and who did not perceive the great forgiveness extended to him loved little. How much have you been forgiven? (See Acts 13:38-39; Colossians 2:13; 2 Corinthians 5:19; 1 John 1:7-10, 2:12.)

55. It is important to remember how much God has forgiven us so that we do not love little, but recognize the lavish grace that God extends to us (see Ephesians 1:7-8). How can you tell if you recognize how much you’ve been forgiven (see v. 47)? (See also John 13:34-35.)

56. Jesus forgave the woman her many sins (see v. 48). What did those who sat at the table with Him begin to say to themselves (see v. 49)?

57. Jesus told the woman, “Your faith has saved you. Go in peace” (v. 50). Like the woman and the debtor who owed much, through what are we saved? (See Ephesians 2:8-10; 2 Timothy 1:9; Romans 4:16-17.)

58. Jesus told the woman to “go in peace” (v. 50). Before we can have the peace of God (see Philippians 4:7), what peace must we attain (see Romans 5:1)?

DETAILED NOTES

- I. Introduction
 - A. The most important thing about you is what you think of Jesus
 - B. Matthew 16:13-16
 - C. The identity of Jesus Christ is the most important issue to be settled
 - D. Luke 7:49; 8:25
- II. Luke 7:19-35
 - A. Don't think John was less of a great man of God or a prophet because he asked this question
 - 1. You should love and respect him all the more
 - 2. It is not uncommon for great men of God to come to this place in their lives
 - 3. Moses, Jeremiah, Elijah
 - B. A witness is someone who tells someone what they've heard and seen
 - C. Why would the answer Jesus gave be satisfying to John?
 - 1. What Jesus said comes from Isaiah 35:3-6
 - 2. This is a reference primarily to the coming kingdom age, after Jesus comes a second time
 - 3. Jesus was saying, "John will know that if I can do this, I will also be able to do that"
 - D. The longer you're a believer, there's a tendency for you to become offended at Jesus
 - 1. Over time, you have the temptation to become disappointed in Him
 - 2. But blessed, oh how happy, how satisfied is the one who doesn't stumble on account of Jesus
 - 3. This is not that unusual; be patient and help those who are struggling
 - 4. Luke 24:13-32
 - a. They were disappointed in Jesus
 - b. Jesus comforted them the way He comforted John the Baptist: with Scripture
 - c. Do you want the good kind of heartburn? Let the Lord give you His promise
 - E. Jesus spoke to the crowd about John
 - 1. Reed: flimsy little plant blown back and forth by the wind
 - a. Not John; he spoke his mind and heart and didn't care if you liked it or not
 - b. James 1:8
 - 2. John dressed like Elijah the prophet
 - a. 2 Kings 1:8
 - b. Matthew 3:4
 - 3. Malachi 3:1
 - a. The same Scripture the angel Gabriel quoted to John's parents
 - b. John was more than a prophet: he was a prophet who fulfilled prophecy
 - F. We have standards by which we consider people to be great

1. By those standards, John and Jesus would not be called great
 2. Why is John considered great?
 - a. He was filled with the Holy Spirit from birth; Luke 1:15
 - b. He was a faithful representative of God
 - c. He funneled people to Jesus Christ; John 3:30
 - d. He was the final Old Testament prophet; Luke 16:16
 - e. He was the forerunner of Jesus Christ
 3. How could we be greater than John the Baptist?
 - a. By position
 - b. John was the announcer and preparer of the Messiah
 - c. The kingdom is always greater than the announcement of the kingdom
 - d. John never enjoyed or entered into the kingdom; Matthew 14:10; Mark 6:27
- G. To justify God (see v. 29) means to acknowledge that God is right
1. At that time, John the Baptist was the dividing line; he required confession and repentance
 2. The problem with those who rejected Jesus:
 - a. Self-righteousness
 - b. Shallowness
 - I. "He that hath slight thoughts of sin never had great thoughts of God" —John Owen
 - II. If you don't think your sin is that bad, you'll never think God is all that great and Jesus is that awesome of a Savior
- H. Children's games (see vv. 31-35)
1. Back then, children would mimic their parents; kids still do this
 2. Jesus likened that generation to a bunch of spoiled little brats
 - a. They didn't like the messenger or the message
 - b. The problem was their mess
 3. Verse 35: the proof is in the pudding; look at the fruit of John and Jesus' lives
- III. Luke 7:36-50
- A. This story is only found in Luke
 - B. Why would a Pharisee invite Jesus to his home?
 1. It was a custom to invite visiting rabbis for a Sabbath meal
 2. Jesus had become a controversial celebrity; it would be cool to host Him
 - C. Verse 36: you wouldn't just go and sit down and eat; there was protocol
 - D. Alabaster was very expensive and held very expensive oil or perfume
 - E. How did this woman get in?
 1. Houses were built around a courtyard; meals were held outside with the gate open
 2. They ate at a low table called a *triclinium*; they ate leisurely on their sides
 - F. Could you have two people more different?
 1. But both were in the presence of Jesus, so cool things were going to happen
 2. The host, the invited guest, and the uninvited intruder
 - G. Chronologically, Jesus gave a sermon shortly before this
 1. Matthew 11:28
 2. It could be that this woman heard these words and went to find Him
 - H. Verses 41-43

1. Two people who owe money—the Pharisee and the woman—both in the presence of the One who could forgive them
2. The woman was a better sinner, but both were still sinners
3. To sin is to miss the mark
4. We tend to rely on and approach God with a relative righteousness; Romans 3:10, 23
5. The woman who was a great sinner became a great saint
 - a. Our greatest need is forgiveness, and God's greatest accomplishment is forgiveness
 - b. She came as a repentant sinner and left a changed woman
 - c. He came as a religious sinner and stayed unchanged

IV. Luke 8:1-3

- A. These verses are also unique to Luke
- B. These women gave Jesus what He needed financially for His ministry
- C. Luke as an author highlighted women's importance and role more than any other gospel writer
- D. Here, there were women from the highest strata to the lowest strata of society
 1. Mary Magdalene came from a town called Magdala on the southwest shore of the Sea of Galilee
 2. Joanna and Susanna are only mentioned in these verses
- E. When people—especially women—heard Jesus, they were drawn to Him
 1. Jesus was a man's man, but He had such a message of compassion; He was different from the rabbis and religious system
 2. Because women were drawn to Him, there was controversy surrounding Him
 3. Women were ill-regarded; they were not respected or placed on the same level as men were
 4. Gnostic gospels
 - a. In the second century AD, Gnostics said Jesus gave Mary Magdalene special, secret knowledge
 - b. Gospel of Philip says Jesus loved Mary Magdalene more than He loved the apostles
 - c. Speculation about their relationship
- F. There were women Jesus had a special heart for; John 8:1-11
- G. The book of Acts; the role of women was elevated by Jesus and the early church
 1. Galatians 3:28
 2. Jesus liberated women 2,000 years ago, and the early church is a testimony to that liberation

Figures referenced: John Owen

Cross references: 2 Kings 1:8; Isaiah 35:3-6; Malachi 3:1; Matthew 3:4; 11:28; 14:10; 16:13-16; Mark 6:27; Luke 1:15; 7:19-8:3, 25; 16:16; 24:13-32; John 3:30; 8:1-11; Romans 3:10, 23; Galatians 3:28; James 1:8

Topic: Mercy

Keywords: Jesus Christ, witness, stumbling, backsliding, Christian walk, prophet, John the Baptist, greatness, kingdom, sin, sinner, self-righteousness, repentance, Pharisees, women, forgiveness



SERIES:	42 Luke - 2014
MESSAGE:	Luke 8:1-39
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URL:	http://CalvaryABQ.org/2841

MESSAGE SUMMARY

Jesus displayed a great measure of compassion throughout His ministry on earth, whether He was performing miraculous works or revealing deep spiritual truths. In this study of Luke 8, we consider Jesus' power to save and heal us, and we learn from His actions and parables about what it means to grow spiritually and place our faith in Him.

STUDY GUIDE

Luke 8

Certain Women Minister to Christ—Read Luke 8:1-3

1. Jesus' three-fold ministry included teaching, preaching, and healing (see Matthew 9:35). As Jesus was preaching in every city and village, what message was He bringing the people (see v. 1)? (See also Luke 2:10-12; Mark 1:14-15; Matthew 4:17.)

2. Who accompanied Jesus as He preached in every city and village (see vv. 1-3)?

3. Like the woman in Luke 7:44 who had been forgiven much and loved much, these women who accompanied Jesus and His disciples loved much. As Jesus and His disciples preached in every city and village, what ministry did these women perform (see v. 3)?

4. Women of high social standing (Joanna) and low social standing (Mary called Magdalene) were brought together in ministering service because of Jesus (see vv. 2-3). As Jesus' ministry of teaching, preaching, and healing continues by the Holy Spirit through faithful disciples today, how might you be a part of it? (See Matthew 25:37-40; Romans 12:3-8.)

The Parable of the Soils—Read Luke 8:4-15

5. The word parable comes from parabole in Greek. The Greek word para means alongside, while ballo means to cast or to throw. Thus, the word parable means to cast alongside. Parabolic teaching places a story alongside a truth or a principle. When Jesus spoke this parable, to whom was He speaking? Where had they come from (see v. 4)?

6. The sower went out to sow seed (see v. 5). Identify the four places where Jesus said the sower's seed fell (see vv. 5-8).

7. Identify what became of the seed in each of the four places (see vv. 5-8).

8. Based on the description of the place that yielded a crop (see v. 8), what can you infer about the other three places?

9. After speaking the parable, Jesus shouted, "He who has ears to hear, let him hear!" (v. 8). What did He mean? How can you be sure that you're hearing?

10. Once the multitude was gone (see Mark 4:10), those around Jesus with the twelve asked Him about the parable. What did they ask Him (see v. 9)? (See also Matthew 13:10.)

11. Jesus' disciples asked Him, "Why do you speak to them in parables?" (see Matthew 13:10). Who did the "them" in their question refer to?

12. Jesus quoted Isaiah 6:9-10 as the reason why He spoke to the multitudes in parables. What was given to the disciples and those who ministered to Him that was not given to the multitudes (see v. 10)? Why?

13. Jesus responded to the disciples' question by stating that it was given to them to know the mystery of the kingdom of God. The word mystery means secret or hidden truth. The Greek word *mysterion* refers to a truth previously hidden but now revealed. Name some of the mysteries that were made known to Christ's disciples. (See 2 Thessalonians 2:7; 1 Timothy 3:16; Ephesians 3:3-6; 5:32; 1 Corinthians 2:7-10; 15:51.)

14. As Jesus began to explain the parable of the sower, He asked, "Do you not understand this parable? How then will you understand all the parables?" (Mark 4:13). In effect, He said that understanding this parable is the key to understanding all the parables. What did Jesus say each of these pictures represented: sower, seed, soil, wayside, birds, stony places, sun, thorny ground, thorns, good soil, and fruit? (See also Matthew 13:18-23; Mark 4:13-20.)

Parable of the Lamp—Read Luke 8:16-18

15. Jesus stated that once a lamp is lit, it should not be covered or hidden under a bed, but rather put on a lampstand (see v. 16). What did Jesus say the light of the lamp would do (see vv. 16-17)? (See also Ecclesiastes 12:14; Matthew 10:26-27; Luke 12:3; 1 Corinthians 4:5.)

16. What do you think the light of the lamp refers to in Jesus' parable of the lamp? (See Psalm 43:3; 119:105; Proverbs 6:23; John 3:19; 8:12, Matthew 5:14; Ephesians 5:8-13; 2 Peter 1:19.)

17. Jesus said, "Take heed how you hear" (v. 18). That might be translated, "Be very careful what you are hearing" or "be very careful how you listen." How should those who hear, listen(see v. 18)? (See also Psalm 119:10; Proverbs 8:17; Jeremiah 29:13-14; Mark 4:24; Hebrews 11:6.)

18. What did Jesus say will be given to those who take heed to how they hear (see v. 18)? What is the reward for those who take heed to how they hear? (See also Proverbs 8:17; Jeremiah 29:13-14; Matthew 5:6; Proverbs 2:1-6.)

19. What danger exists to those who do not take heed how they hear (see v. 18)?

20. As you come to church week after week, realize that your heart is one of the four soils mentioned in the parable of the soils. You have to take heed, be very careful how you hear or you may lose the truths being revealed to you by the light of the lamp. What should your heart's response be when you hear the Word of God (the seed)? (See Matthew 7:24; Luke 6:47; 11:28; John 13:17; James 1:22.)

21. The parable of the lamp is tied to the parable of the soils by Jesus' statement, "Therefore take heed how you hear" (v. 18). In the first three soils, no fruit was born. Describe the required attributes of the fourth soil that caused the seed—the Word of God (see v. 11)—to bear fruit (see v. 15).

22. Those whose heart is like the fourth soil are the only people in which the Word of God bears fruit. Does this describe you? If not, why? Which soil best characterizes you?

Christ's True Brethren—Read Luke 8:19-21

23. As Jesus was teaching the multitude, who came to see Him? Why were they unable to approach Him (see v. 19)?

24. Why did those who came desire to see Him (see v. 20)? (See also Mark 3:21.)

25. From Mark's account, it is clear that Jesus and His disciples were in a very crowded house when Jesus' mother and brothers came to visit Him (see Mark 3:31-32). Where were Jesus' mother and brothers in relation to where Jesus was (see v. 20)? How was their physical location spiritually significant? (See John 7:5.)

26. Jesus was informed by some that these visitors desired to see Him (see v. 20). How did Jesus answer those who told Him that He had visitors (see v. 21)?

27. Jesus looked around in a circle at those who sat about Him and declared, "Here are My mother and My brothers!" (see Mark 3:34-35). What made Jesus consider those around Him His brothers and mother (see v. 21)? (See also John 6:29; 7:5; 1 John 3:23.)

28. How can you be certain that Jesus considers you one of His brothers or mother (see v. 21)? (See also Matthew 7:24; John 10:27; 14:15, 23; 15:14.)

The Storm is Stilled—Read Luke 8:22-25

29. After Jesus and His disciples got into a boat, what did Jesus tell His disciples they would do (see v. 22)?

30. The disciples launched out in multiple boats (see Mark 4:36) for the other side of the Sea of Galilee. While they were crossing the sea at night (see Mark 4:35), a windstorm came down on the lake (see v. 23). What was Jesus doing (see v. 23)? What was the disciples' concern (see v. 23)? What did they do about their concern (see v. 24)?

31. What did Jesus do when the disciples awoke Him (see v. 24)?

32. In verse 24, the word for rebuke is the same phraseology used in Luke 4:35 and Mark 1:25. Literally it means command. Jesus commanded the wind and the waves, “Peace, be still!” or “Be muzzled and remain so!” Why do you think He rebuked the wind? (See Job 1:7; Matthew 14:30; Mark 1:25; Ephesians 2:2.)

33. Jesus rebuked the wind, then He rebuked His disciples. Why did He rebuke the disciples (see v. 25)? (See also Mark 4:40.)

34. Jesus’ disciples were afraid and marveled at His response to the windstorm. What made the disciples marvel in fear (see v. 25)?

35. After teaching comes testing. The disciples spent the day listening to Jesus teach (see Mark 4:35), then that night, they encountered a great windstorm while Jesus was with them sleeping in the boat. What can you learn from what the disciples did in the midst of their storm? What might you do when a great storm arises in your life (see v. 24)? (See also James 1:6.)

36. The disciples marveled in fear because the wind and sea obeyed Jesus, and they asked themselves, “Who can this be?” (v. 25). They did not yet recognize who He truly was, yet when they reached the other side of the sea, the demons knew who He was. Who did the demons proclaim Him to be (see v. 28)?

Demons are Cast into Swine—Read Luke 8:26-40

37. Jesus said, “Let us cross over to the other side” (v. 22), and He and His disciples did just that. Leaving Capernaum on the north shore of the Sea of Galilee, it was a five-mile journey by water to Gadara, located on the eastern shore. When they got off the boat, who immediately greeted them (see v. 27)? (See also Matthew 8:28.)

38. Describe in detail this welcoming party (see vv. 26-29). (See also Matthew 8:28; Mark 5:2-5.)

39. The demons recognized Jesus. By what name did they refer to Him (see v. 28)? (See also Luke 4:41.) (For additional insight about demons, see James 2:19.)

40. When the man with the unclean spirit saw Jesus, what did he do (see v. 28)? (See also Matthew 8:29; Mark 5:6.)

41. Evil and unclean spirits who occupy human hosts often recognize Jesus' authority and obey His commands (see Mark 1:26; 3:11; Matthew 8:29; Luke 4:41). Why do we have such a difficult time obeying His commands? (See Luke 6:46-49.)

42. The demons were concerned that Jesus had come to torment them (see vv. 28, 31) before their time (see Matthew 8:29). What time were they referring to? (See also Matthew 25:41; 2 Peter 2:4; Jude 6; Revelation 20:10.)

43. Jesus commanded the unclean spirit(s) to come out of the man. Because of the unclean spirits that resided within the man's spiritual life, what bondages existed in the man's physical life (see v. 29)? (See also Ephesians 4:27, NIV.)

44. Jesus asked the demon-possessed man, "What is your name?" By what name did he call himself (see v. 30)? Why? (See also Mark 5:9.)

45. The demons begged Jesus not to send them out of the area (see Mark 5:10) or into the abyss (see v. 31). What place do you think the demons were referring to that caused them to beg Him earnestly? (See Job 1:7; Matthew 12:43-45; Jude 6; Revelation 20:1-3.)

46. The demons begged Jesus to send them into a nearby feeding herd of swine (see v. 32). Why do you think the demons begged Jesus instead of simply fleeing on their own? (See also Job 1:9-12.)

47. Jews were forbidden to eat swine (see Deuteronomy 14:8), yet about 2,000 of them were being kept nearby (see Mark 5:13). What became of the swine when the demons entered them (see v. 33)?
48. What did those who fed the swine do when they saw what became of the herd (see v. 34)? (See also Matthew 8:33.)
49. Upon hearing about the healing of the demon-possessed men, the whole city came out to meet Jesus (see Matthew 8:34). What did they see when they came out to meet Him? What was their emotional response (see v. 35)?
50. What did the inhabitants of Gadara ask Jesus to do (see v. 37)? How did Jesus respond to their pleading (see v. 37)? (See also Matthew 9:1; John 3:20.)
51. How was the response of the whole city of Gadara (see v. 37) similar to the request of the demons (see v. 31)?
52. What did the man who was freed from the demons beg of Jesus (see v. 38)?
53. How did Jesus respond to the man's begging (see vv. 38-39)?
54. What became of the man who was set free from his demonic oppressors (see v. 39)?
55. Read Luke 8:22, 26, 29, 38-39. What can you infer from the combination of these passages? (See also Isaiah 61:1; 1 John 3:8.)
56. When Jesus and His disciples departed Gadara, they returned to Capernaum. Describe the welcome they received upon their return (see v. 40).

A Woman is Healed—Read Luke 8:41-48

57. In Capernaum, a synagogue ruler named Jairus came to Jesus because his twelve-year-old daughter was dying (see vv. 41-42). What did Jairus believe about Jesus' power? (See Mark 5:23.)

58. Why do you think Jairus believed this about Jesus? (See Mark 3:1-5.)

59. A synagogue ruler was in charge of the synagogue services and was responsible for overseeing the maintenance and cleaning of the building. As a ruler in the Jewish religious system, Jairus was a prominent man. How did this prominent religious leader approach Jesus with his desperate need (see v. 41)?

60. How did Jesus respond to Jairus' humble, earnest begging (see v. 42)? (See also Matthew 9:19; Mark 5:24.)

61. When a woman had a flow of blood, she was considered ceremonially unclean (see Leviticus 15:25). In addition to this woman's ceremonial uncleanness, what other details are given of her past twelve years (see v. 43)?

62. Along the way to Jairus' house, the woman who had a flow of blood for twelve years came from behind and touched the border of Jesus' garment; immediately her flow of blood stopped (see v. 44). What did the woman believe and say to herself that caused her to touch His garment? (See Matthew 9:21; Mark 5:28.)

63. What did Jesus say made her well (see v. 48)?

64. Read Mark 5:27-28, and answer the following: What had the woman heard about (see v. 27)? What did she believe about what she heard (see v. 28)? What did she do about what she had heard and believed (see v. 27)?

65. This woman acted upon what she heard and believed, and immediately her blood flow stopped, and she felt in her body that she was healed of her affliction (see v. 44). What did Jesus know and ask when the woman touched his garment (see vv. 45-46)? (See also Mark 5:30.)

66. What did Peter and the disciples say about Jesus' question (see v. 45)? Why?

67. Jesus looked around to see the woman who touched Him (see Mark 5:32). What was the woman's response when it became clear that she was the one who had touched Jesus (see v. 47)?

68. What affectionate title did Jesus call this woman (see v. 48)? What do you think Jesus was implying by using this title? (See also v. 21; John 1:12.)

69. What did Jesus indicate was the source of the woman's healing (see v. 48)?

70. The woman who had been ceremonially unclean for twelve years heard of Jesus, believed in Jesus, and touched Jesus' garment as an expression of her faith. She was immediately healed because of her faith. Jesus told her she could now "be of good cheer" and "go in peace" (v. 48). What two types of peace did this woman then experience, made clear by the affectionate title Jesus called her? (See Isaiah 26:3; John 14:27; Romans 5:1; 15:33; Philippians 4:7, 9; Colossians 3:15.)

Jairus's Daughter is Raised—Read Luke 8:49-56

71. While Jesus was still speaking to the woman, people came from Jairus' household. What did they tell Jairus (see v. 49)?

72. When Jesus heard what those from the household of Jairus said, what did he tell Jairus (see v. 50)? Why? (See Mark 5:23.)

73. Although a large crowd was closely following Jesus to Jairus' house (see v. 45), who did He allow to follow Him inside (see v. 51)?

74. What did Jesus see when He arrived at Jairus' house (see v. 52)? (See also Mark 5:38.)

75. What did Jesus say to those who were loudly weeping and wailing (see v. 52)?

76. Jesus said that Jairus' daughter was not dead but rather doing what (see v. 52)? (See also John 11:4,

77. What did the crowd at Jairus' house think about what Jesus said about the girl (see v. 53)?

78. Jesus cleared the house of the scorers, weepers, and wailers. Only Peter, James, John, and the girl's mother and father remained. He took the girl by the hand and said to her, "Little girl, arise" (v. 54). Jairus had earnestly begged Jesus for this (see v. 41). What was the end result of Jairus' humble, earnest begging (see v. 55)?

79. How did Jairus and his wife respond to Jesus' answer to his request (see v. 56)?

80. After resurrecting their daughter, what did Jesus charge Jairus and his wife (see v. 56)?

81. How old was Jairus' daughter (see v. 42)? How long had the woman with the blood flow been suffering (see v. 43)? Do you see any connection?

DETAILED NOTES

I. Introduction

- A. Acts 2:42
- B. Women were not highly regarded in society 2,000 years ago
 - 1. By Romans, Greeks, and Jews
 - 2. Even by Jesus' followers; John 4:27
- C. The Romans were male-dominant and autocratic
 - 1. *Patria potestas*
 - a. Whatever the man of the house said was law
 - b. Power to sell his children as slaves and enact capital punishment
 - 2. "Our ancestors established the rule that all women, because of their weakness of intellect, should be under the power of guardians" —Cicero
 - 3. "Is there anyone to whom you entrust more serious matters than to your wife, and is there anyone to whom you talk less?" —Socrates
 - 4. Women were not included in the census figures
 - 5. Female babies got the feminine name of their father; second and third female children often got named *Secunda* (second) or *Tertia* (third)
- D. Women were attracted to Jesus' message of compassion
 - 1. Women were last at the cross, first to the tomb
 - 2. Women outnumber men in church involvement

II. Luke 8:1-21

- A. These women wanted to support the ministry of Jesus financially
 - 1. Jesus didn't need it

2. But He allowed those who had been touched, forgiven, and healed by Him to partner with Him in ministry
3. Key to giving to the Lord
 - a. If you feel like you have to do it, don't do it
 - b. 2 Corinthians 9:7
- B. Jesus was a storyteller
 1. Mark 12:37
 2. Matthew 7:29; Mark 1:22
 3. One-third of all of Jesus' recorded teachings is in parable form
- C. The word *parable* appears forty-eight times in the New Testament
 1. Greek *parabole* means to cast alongside
 2. To come alongside a truth that is unfamiliar and cast next to it a familiar example or story
- D. The wayside (see v. 5) was a hardened path you walked on
- E. Mark 4:13; it's as if this parable became a key to unlocking many of the other parables
- F. Three elements of this parable
 1. The seed is the Word of God; 1 Peter 1:23
 2. The sower is the person who takes the Word of God and tells it to somebody else
 - a. Who led you to Christ?
 - b. In the book of Acts, the apostles were sowers of seed
 - c. Acts 1:1: the implication is that Jesus continued His work through the apostles
 3. The soil is the heart
- G. Why Jesus taught in parables
 1. To reveal the truth to those whose hearts are open to receive it
 2. To conceal the truth from those whose hearts are hardened
- H. Jesus quoted from Isaiah 6:8-10
 - I. Listening to truth can be very dangerous
 1. Without the intention of an open heart and ears, the heart becomes hardened and the Lord will be less inclined to reveal truth to you
 2. Jeremiah 29:13; Matthew 5:6
 3. People who are spiritually stunted have no real hunger
 4. Your growth spiritually is directly proportional to your hunger spiritually
 5. Romans 12:2
 - J. Four different kinds of hearts
 1. Calloused heart (see v. 12): no penetration, conviction, or openness
 2. Shallow heart (see v. 13)
 - a. Luke 19:40; everywhere in Israel is rocky
 - b. Few inches of dirt on bedrock; no allowance for the root system to go deep
 - c. Emotional reaction that doesn't last
 3. Crowded heart (see v. 14)
 - a. Never made a clean break with the world
 - b. Split between two kingdoms
 4. Fruitful heart (see v. 15)
 - a. If there's no root, there's no fruit

- b. If there's fruit, they have a root
 - 5. Only 25 percent out of all the seed that is sown are the real deal
 - K. How are you listening right now? (see v. 18)
 - 1. When you receive truth, go out and lift the lamp higher
 - 2. Give away what you receive
 - L. Verses 19-21
 - 1. Jesus had brothers; Mary was not perpetually a virgin
 - 2. Jesus didn't seem to have the same veneration toward His mother that many people do
 - 3. Jesus acknowledged His physical family relations, but He placed a higher emphasis on spiritual family
- III. Luke 8:22-39
- A. The Sea of Galilee is below sea level and surrounded by mountains
 - 1. Hot air rises from the lake, creating a vacuum effect that draws in cooler air from the Mediterranean down on the lake (see v. 23)
 - 2. Within a short period of time, the lake can become deadly
 - B. Jonah 1:4-12
 - 1. Jesus proved Matthew 12:41 to the disciples
 - 2. Normally, it would take time for the waves to calm after the wind stopped
 - 3. They had never seen this before; they marveled—Greek *thaumazó*
 - C. Why did Jesus ask them, "Where is your faith?"
 - 1. His promise
 - a. Jesus made a promise to them, and they weren't listening (see v. 22)
 - b. If they were going to go over, why were they worried they were going under?
 - c. If He makes you a promise, grab a hold of it
 - 2. His presence
 - a. He was with them in the boat
 - b. Deuteronomy 31:6; Joshua 1:5
 - 3. His peace
 - a. Jesus was sleeping in the boat
 - b. If He's resting in the storm, it's a good indicator for you to just relax
 - D. A legion was 6,000 armed foot soldiers with 120 horsemen; very organized hierarchy of demonic spirits
 - E. "Do not torment me!" (v. 28)
 - 1. The demon was speaking of something very particular
 - 2. Abyss (see v. 31)
 - a. Greek word *abussos*
 - b. Appears seven times in Revelation; rendered *the bottomless pit*
 - 3. It seems that there are certain demons incarcerated in this pit; 2 Peter 2:4-5
 - a. Some demons do combat in the heavenly places; see Daniel 10
 - b. Other demons are confined to the earthly realm
 - c. Other demons are incarcerated in this special place
 - 4. What did they do to get thrown in this place?
 - a. Jude 1:6
 - b. Scholars believe these are demons involved in Genesis 6:1-2

- c. The sons of God, Hebrew *bene haelohim*, intended to produce an irredeemable race
 - d. God's judgment was to confine those demons in the abyss
- 5. Revelation 9
- F. These demons recognized something many people do not recognize
 - 1. The authority and superiority of Christ
 - 2. James 2:19
 - 3. Every demon in hell believes in the existence of God, the deity of Christ, the future judgment, and the power of prayer
- G. Verse 35: these people were more concerned with their business than with the business of spiritual matters
- H. The demons begged for Jesus not to send them into the abyss, the townspeople begged Him to leave, and the healed man begged to go with Him
 - 1. The only guy with the right heart was the healed man
 - 2. He became the first missionary, the first witness to proclaim what Jesus can do to a person
- IV. Closing
 - A. The broken body of Jesus represents that He took all of our sin on His body; Isaiah 53:5
 - B. This demon-possessed man was isolated and alienated from society
 - 1. Society cannot change a person
 - 2. Jesus changed this man with a word, just like Jesus can change any one of us with a word
 - C. The juice speaks to us of His blood
 - 1. Matthew 26:28
 - 2. I John 1:9

Figures referenced: Cicero, Socrates

Greek/Hebrew words: parabole, thaumazó, abussos, bene haelohim

Cross references: Genesis 6:1-2; Deuteronomy 31:6; Joshua 1:5; Isaiah 6:8-10; 53:5; Jeremiah 29:13; Daniel 10; Jonah 1:4-12; Matthew 5:6; 7:29; 12:41; 26:28; Mark 1:22; 4:13; 12:37; Luke 8:1-39; 19:40; John 4:27; Acts 1:1; 2:42; Romans 12:2; 2 Corinthians 9:7; James 2:19; 1 Peter 1:23; 2 Peter 2:4-5; 1 John 1:9; Jude 1:6v; Revelation 9

Topic: Jesus' Ministry

Keywords: women, parables, salvation, truth, understanding, hearts, sower and the seed, family, calming of the storm, faith, trust, demons, bottomless pit, abyss, communion



SERIES:	42 Luke - 2014
MESSAGE:	Luke 8:40-9:17
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 8:40-9:17
URL:	http://CalvaryABQ.org/2969

MESSAGE SUMMARY

The miracles Jesus performed show that He is sovereign, compassionate, and powerful. Throughout His ministry on earth, a number of people approached Him by faith to ask for healing. As we study Luke 8-9, we see how Jesus met these people where they were and how He challenged His own disciples to trust in God's provision. We are reminded that God cares deeply for us and that He will use us in big ways if we offer Him what we have.

STUDY GUIDE

Luke 8

Certain Women Minister to Christ—Read Luke 8:1-3

1. Jesus' three-fold ministry included teaching, preaching, and healing (see Matthew 9:35). As Jesus was preaching in every city and village, what message was He bringing the people (see v. 1)? (See also Luke 2:10-12; Mark 1:14-15; Matthew 4:17.)

2. Who accompanied Jesus as He preached in every city and village (see vv. 1-3)?

3. Like the woman in Luke 7:44 who had been forgiven much and loved much, these women who accompanied Jesus and His disciples loved much. As Jesus and His disciples preached in every city and village, what ministry did these women perform (see v. 3)?

4. Women of high social standing (Joanna) and low social standing (Mary called Magdalene) were brought together in ministering service because of Jesus (see vv. 2-3). As Jesus' ministry of teaching, preaching, and healing continues by the Holy Spirit through faithful disciples today, how might you be a part of it? (See Matthew 25:37-40; Romans 12:3-8.)

The Parable of the Soils—Read Luke 8:4-15

5. The word parable comes from parabole in Greek. The Greek word para means alongside, while ballo means to cast or to throw. Thus, the word parable means to cast alongside. Parabolic teaching places a story alongside a truth or a principle. When Jesus spoke this parable, to whom was He

speaking? Where had they come from (see v. 4)?

6. The sower went out to sow seed (see v. 5). Identify the four places where Jesus said the sower's seed fell (see vv. 5-8).

7. Identify what became of the seed in each of the four places (see vv. 5-8).

8. Based on the description of the place that yielded a crop (see v. 8), what can you infer about the other three places?

9. After speaking the parable, Jesus shouted, "He who has ears to hear, let him hear!" (v. 8). What did He mean? How can you be sure that you're hearing?

10. Once the multitude was gone (see Mark 4:10), those around Jesus with the twelve asked Him about the parable. What did they ask Him (see v. 9)? (See also Matthew 13:10.)

11. Jesus' disciples asked Him, "Why do you speak to them in parables?" (see Matthew 13:10). Who did the "them" in their question refer to?

12. Jesus quoted Isaiah 6:9-10 as the reason why He spoke to the multitudes in parables. What was given to the disciples and those who ministered to Him that was not given to the multitudes (see v. 10)? Why?

13. Jesus responded to the disciples' question by stating that it was given to them to know the mystery of the kingdom of God. The word mystery means secret or hidden truth. The Greek word *musterion* refers to a truth previously hidden but now revealed. Name some of the mysteries that were made known to Christ's disciples. (See 2 Thessalonians 2:7; 1 Timothy 3:16; Ephesians 3:3-6; 5:32; 1 Corinthians 2:7-10; 15:51.)

14. As Jesus began to explain the parable of the sower, He asked, "Do you not understand this parable? How then will you understand all the parables?" (Mark 4:13). In effect, He said that understanding this parable is the key to understanding all the parables. What did Jesus say each of these pictures represented: sower, seed, soil, wayside, birds, stony places, sun, thorny ground, thorns, good soil, and fruit? (See also Matthew 13:18-23; Mark 4:13-20.)

Parable of the Lamp—Read Luke 8:16-18

15. Jesus stated that once a lamp is lit, it should not be covered or hidden under a bed, but rather put on a lampstand (see v. 16). What did Jesus say the light of the lamp would do (see vv. 16-17)? (See also Ecclesiastes 12:14; Matthew 10:26-27; Luke 12:3; 1 Corinthians 4:5.)

16. What do you think the light of the lamp refers to in Jesus' parable of the lamp? (See Psalm 43:3; 119:105; Proverbs 6:23; John 3:19; 8:12, Matthew 5:14; Ephesians 5:8-13; 2 Peter 1:19.)

17. Jesus said, "Take heed how you hear" (v. 18). That might be translated, "Be very careful what you are hearing" or "be very careful how you listen." How should those who hear, listen (see v. 18)? (See also Psalm 119:10; Proverbs 8:17; Jeremiah 29:13-14; Mark 4:24; Hebrews 11:6.)

18. What did Jesus say will be given to those who take heed to how they hear (see v. 18)? What is the reward for those who take heed to how they hear? (See also Proverbs 8:17; Jeremiah 29:13-14; Matthew 5:6; Proverbs 2:1-6.)

19. What danger exists to those who do not take heed how they hear (see v. 18)?

20. As you come to church week after week, realize that your heart is one of the four soils mentioned in the parable of the soils. You have to take heed, be very careful how you hear or you may lose the truths being revealed to you by the light of the lamp. What should your heart's response be when you hear the Word of God (the seed)? (See Matthew 7:24; Luke 6:47; 11:28; John 13:17; James 1:22.)

21. The parable of the lamp is tied to the parable of the soils by Jesus' statement, "Therefore take heed how you hear" (v. 18). In the first three soils, no fruit was born. Describe the required attributes of the fourth soil that caused the seed—the Word of God (see v. 11)—to bear fruit (see v. 15).

22. Those whose heart is like the fourth soil are the only people in which the Word of God bears fruit. Does this describe you? If not, why? Which soil best characterizes you?

Christ's True Brethren—Read Luke 8:19-21

23. As Jesus was teaching the multitude, who came to see Him? Why were they unable to approach Him (see v. 19)?

24. Why did those who came desire to see Him (see v. 20)? (See also Mark 3:21.)

25. From Mark's account, it is clear that Jesus and His disciples were in a very crowded house when Jesus' mother and brothers came to visit Him (see Mark 3:31-32). Where were Jesus' mother and brothers in relation to where Jesus was (see v. 20)? How was their physical location spiritually significant? (See John 7:5.)

26. Jesus was informed by some that these visitors desired to see Him (see v. 20). How did Jesus answer those who told Him that He had visitors (see v. 21)?

27. Jesus looked around in a circle at those who sat about Him and declared, "Here are My mother and My brothers!" (see Mark 3:34-35). What made Jesus consider those around Him His brothers and mother (see v. 21)? (See also John 6:29; 7:5; 1 John 3:23.)

28. How can you be certain that Jesus considers you one of His brothers or mother (see v. 21)? (See also Matthew 7:24; John 10:27; 14:15, 23; 15:14.)

The Storm is Stilled—Read Luke 8:22-25

29. After Jesus and His disciples got into a boat, what did Jesus tell His disciples they would do (see v. 22)?

30. The disciples launched out in multiple boats (see Mark 4:36) for the other side of the Sea of Galilee. While they were crossing the sea at night (see Mark 4:35), a windstorm came down on the lake (see v. 23). What was Jesus doing (see v. 23)? What was the disciples' concern (see v. 23)? What did they do about their concern (see v. 24)?

31. What did Jesus do when the disciples awoke Him (see v. 24)?

32. In verse 24, the word for rebuke is the same phraseology used in Luke 4:35 and Mark 1:25. Literally it means command. Jesus commanded the wind and the waves, “Peace, be still!” or “Be muzzled and remain so!” Why do you think He rebuked the wind? (See Job 1:7; Matthew 14:30; Mark 1:25; Ephesians 2:2.)

33. Jesus rebuked the wind, then He rebuked His disciples. Why did He rebuke the disciples (see v. 25)? (See also Mark 4:40.)

34. Jesus’ disciples were afraid and marveled at His response to the windstorm. What made the disciples marvel in fear (see v. 25)?

35. After teaching comes testing. The disciples spent the day listening to Jesus teach (see Mark 4:35), then that night, they encountered a great windstorm while Jesus was with them sleeping in the boat. What can you learn from what the disciples did in the midst of their storm? What might you do when a great storm arises in your life (see v. 24)? (See also James 1:6.)

36. The disciples marveled in fear because the wind and sea obeyed Jesus, and they asked themselves, “Who can this be?” (v. 25). They did not yet recognize who He truly was, yet when they reached the other side of the sea, the demons knew who He was. Who did the demons proclaim Him to be (see v. 28)?

Demons are Cast into Swine—Read Luke 8:26-40

37. Jesus said, “Let us cross over to the other side” (v. 22), and He and His disciples did just that. Leaving Capernaum on the north shore of the Sea of Galilee, it was a five-mile journey by water to Gadara, located on the eastern shore. When they got off the boat, who immediately greeted them (see v. 27)? (See also Matthew 8:28.)

38. Describe in detail this welcoming party (see vv. 26-29). (See also Matthew 8:28; Mark 5:2-5.)

39. The demons recognized Jesus. By what name did they refer to Him (see v. 28)? (See also Luke 4:41.) (For additional insight about demons, see James 2:19.)

40. When the man with the unclean spirit saw Jesus, what did he do (see v. 28)? (See also Matthew 8:29; Mark 5:6.)

41. Evil and unclean spirits who occupy human hosts often recognize Jesus' authority and obey His commands (see Mark 1:26; 3:11; Matthew 8:29; Luke 4:41). Why do we have such a difficult time obeying His commands? (See Luke 6:46-49.)

42. The demons were concerned that Jesus had come to torment them (see vv. 28, 31) before their time (see Matthew 8:29). What time were they referring to? (See also Matthew 25:41; 2 Peter 2:4; Jude 6; Revelation 20:10.)

43. Jesus commanded the unclean spirit(s) to come out of the man. Because of the unclean spirits that resided within the man's spiritual life, what bondages existed in the man's physical life (see v. 29)? (See also Ephesians 4:27, NIV.)

44. Jesus asked the demon-possessed man, "What is your name?" By what name did he call himself (see v. 30)? Why? (See also Mark 5:9.)

45. The demons begged Jesus not to send them out of the area (see Mark 5:10) or into the abyss (see v. 31). What place do you think the demons were referring to that caused them to beg Him earnestly? (See Job 1:7; Matthew 12:43-45; Jude 6; Revelation 20:1-3.)

46. The demons begged Jesus to send them into a nearby feeding herd of swine (see v. 32). Why do you think the demons begged Jesus instead of simply fleeing on their own? (See also Job 1:9-12.)

47. Jews were forbidden to eat swine (see Deuteronomy 14:8), yet about 2,000 of them were being kept nearby (see Mark 5:13). What became of the swine when the demons entered them (see v. 33)?
48. What did those who fed the swine do when they saw what became of the herd (see v. 34)? (See also Matthew 8:33.)
49. Upon hearing about the healing of the demon-possessed men, the whole city came out to meet Jesus (see Matthew 8:34). What did they see when they came out to meet Him? What was their emotional response (see v. 35)?
50. What did the inhabitants of Gadara ask Jesus to do (see v. 37)? How did Jesus respond to their pleading (see v. 37)? (See also Matthew 9:1; John 3:20.)
51. How was the response of the whole city of Gadara (see v. 37) similar to the request of the demons (see v. 31)?
52. What did the man who was freed from the demons beg of Jesus (see v. 38)?
53. How did Jesus respond to the man's begging (see vv. 38-39)?
54. What became of the man who was set free from his demonic oppressors (see v. 39)?
55. Read Luke 8:22, 26, 29, 38-39. What can you infer from the combination of these passages? (See also Isaiah 61:1; 1 John 3:8.)
56. When Jesus and His disciples departed Gadara, they returned to Capernaum. Describe the welcome they received upon their return (see v. 40).

A Woman is Healed—Read Luke 8:41-48

57. In Capernaum, a synagogue ruler named Jairus came to Jesus because his twelve-year-old daughter was dying (see vv. 41-42). What did Jairus believe about Jesus' power? (See Mark 5:23.)

58. Why do you think Jairus believed this about Jesus? (See Mark 3:1-5.)

59. A synagogue ruler was in charge of the synagogue services and was responsible for overseeing the maintenance and cleaning of the building. As a ruler in the Jewish religious system, Jairus was a prominent man. How did this prominent religious leader approach Jesus with his desperate need (see v. 41)?

60. How did Jesus respond to Jairus' humble, earnest begging (see v. 42)? (See also Matthew 9:19; Mark 5:24.)

61. When a woman had a flow of blood, she was considered ceremonially unclean (see Leviticus 15:25). In addition to this woman's ceremonial uncleanness, what other details are given of her past twelve years (see v. 43)?

62. Along the way to Jairus' house, the woman who had a flow of blood for twelve years came from behind and touched the border of Jesus' garment; immediately her flow of blood stopped (see v. 44). What did the woman believe and say to herself that caused her to touch His garment? (See Matthew 9:21; Mark 5:28.)

63. What did Jesus say made her well (see v. 48)?

64. Read Mark 5:27-28, and answer the following: What had the woman heard about (see v. 27)? What did she believe about what she heard (see v. 28)? What did she do about what she had heard and believed (see v. 27)?

65. This woman acted upon what she heard and believed, and immediately her blood flow stopped, and she felt in her body that she was healed of her affliction (see v. 44). What did Jesus know and ask when the woman touched his garment (see vv. 45-46)? (See also Mark 5:30.)

66. What did Peter and the disciples say about Jesus' question (see v. 45)? Why?

67. Jesus looked around to see the woman who touched Him (see Mark 5:32). What was the woman's response when it became clear that she was the one who had touched Jesus (see v. 47)?

68. What affectionate title did Jesus call this woman (see v. 48)? What do you think Jesus was implying by using this title? (See also v. 21; John 1:12.)

69. What did Jesus indicate was the source of the woman's healing (see v. 48)?

70. The woman who had been ceremonially unclean for twelve years heard of Jesus, believed in Jesus, and touched Jesus' garment as an expression of her faith. She was immediately healed because of her faith. Jesus told her she could now "be of good cheer" and "go in peace" (v. 48). What two types of peace did this woman then experience, made clear by the affectionate title Jesus called her? (See Isaiah 26:3; John 14:27; Romans 5:1; 15:33; Philippians 4:7, 9; Colossians 3:15.)

Jairus's Daughter is Raised—Read Luke 8:49-56

71. While Jesus was still speaking to the woman, people came from Jairus' household. What did they tell Jairus (see v. 49)?

72. When Jesus heard what those from the household of Jairus said, what did he tell Jairus (see v. 50)? Why? (See Mark 5:23.)

73. Although a large crowd was closely following Jesus to Jairus' house (see v. 45), who did He allow to follow Him inside (see v. 51)?

74. What did Jesus see when He arrived at Jairus' house (see v. 52)? (See also Mark 5:38.)

75. What did Jesus say to those who were loudly weeping and wailing (see v. 52)?

76. Jesus said that Jairus' daughter was not dead but rather doing what (see v. 52)? (See also John 11:4, 11; 1 Corinthians 15:51.)

77. What did the crowd at Jairus' house think about what Jesus said about the girl (see v. 53)?

78. Jesus cleared the house of the scorers, weepers, and wailers. Only Peter, James, John, and the girl's mother and father remained. He took the girl by the hand and said to her, "Little girl, arise" (v. 54). Jairus had earnestly begged Jesus for this (see v. 41). What was the end result of Jairus' humble, earnest begging (see v. 55)?

79. How did Jairus and his wife respond to Jesus' answer to his request (see v. 56)?

80. After resurrecting their daughter, what did Jesus charge Jairus and his wife (see v. 56)?

81. How old was Jairus' daughter (see v. 42)? How long had the woman with the blood flow been suffering (see v. 43)? Do you see any connection?

DETAILED NOTES

I. Introduction

- A. Luke was a historian of the first rank
 - 1. He told us more about Jesus' birth than any other gospel writer
 - 2. He told us a little bit about His boyhood and baptism
 - 3. We're in a section we might call the blessing of Jesus Christ: His public ministry in Galilee
- B. Chapters 7-8 are about the signs and wonders Jesus performed
 - 1. He is sovereign over sickness (see 7:1-10)
 - 2. He is sovereign over death (see 7:11-17)
 - 3. He is sovereign over sin (see 7:36-50)
 - 4. He is sovereign over the natural and supernatural world (see 8:22-39)
- C. Miracle after miracle demonstrated that Jesus was God's anointed Messiah; Isaiah 35:5-6
- D. Acts 2:22
- E. A lot of people are puzzled by Jesus' miracles
 - 1. They don't see miracles happen today
 - 2. Or they say everything is a miracle
- F. A miracle is something out of the ordinary
 - 1. David Hume: a miracle is an interruption of natural law, but daily life flows on without any supernatural disruption or interruption, hence there are no miracles
 - 2. How miracles work:
 - a. God has written natural law into the universe, but He is not confined to playing by those rules

b. He can supersede natural law by His own law

II. Luke 8:40-56

- A. Ruler (v. 41) is the Greek word *archón*
 - 1. The man who set up the synagogue service every Sabbath
 - 2. He was high standing in the community
- B. This was a risky thing for Jairus to do because of the way the Jews were starting to view Jesus at this point
- C. Jairus' dying daughter was twelve years old, just coming into adulthood, the prime of life
 - 1. The woman had had a disease for twelve years
 - 2. The well-known man named Jairus had had twelve years of happiness, and the unnamed woman of low status had suffered miserably for twelve years
- D. This woman would have been considered unclean according to the laws of Moses
 - 1. She was an outcast, unnamed, of low repute
 - 2. Her faith was imperfect faith—superstitious faith
- E. Four tassels on the robe of a Jewish male called *tzitzit*
- F. Jesus can distinguish between the tussle of the crowd and the touch of faith

Matthew 9:21

- I. The woman set a definite point of contact to release her faith
- G. How many times have your plans been interrupted?
- H. This is the only time Jesus ever called somebody "daughter" (v. 48); there was relationship there
- I. "Do not trouble the Teacher" (v. 49)
 - 1. Implicit in that statement is unbelief: "Sure, Jesus can cure sick people, but once they're dead, it's over"
 - 2. Has Satan ever whispered these words to you? Don't you dare listen to that
- J. Juxtaposition between *afraid* and *believe* (see v. 50)
 - 1. Fear and faith are mutually exclusive
 - 2. This command is in the imperative, continual tense
- K. Verse 52: Was this a misdiagnosis by Jesus?
 - 1. From a biblical perspective, there is no such thing as soul sleep
 - 2. What Jesus meant was that He was about to raise her back up
 - 3. In the Bible, sleep is a description of physical death
 - a. John 11:11-14
 - b. Acts 7:60
 - c. Old Testament phrase "they slept with their fathers"
 - d. Dying, for a believer, is like taking a nap
 - I. A nap is temporary; it connotes there will be an awakening
 - II. Death for a believer is followed by a resurrection
 - III. Cemetery literally means *a sleeping place*
 - IV. Daniel 12:2
- L. Verses 53-54: when you have people who are scorning and mocking and negative, get them out of your life; do the business the Lord's called you to do
- M. *Talitha, cumi* = "Little girl, arise" (Mark 5:41)
- N. Why did Jesus raise the little girl from the dead?
 - I. Not for her sake; to ease the grief of her parents

- 2. To show that He is sovereign over the natural and the supernatural
- O. Jesus didn't want the news to spread
 - 1. He'd be invited to every single funeral in the land for wrong reasons
 - 2. It would complicate what He was trying to show the Jewish nation
- III. Luke 9:1-17
 - A. Verses 1-6: this was a temporary mission of apprenticeship
 - 1. Jesus was preparing them for what would happen when He left
 - 2. Discipleship
 - 3. Don't prepare for it; just go and watch what God will do
 - B. There is a pattern in making disciples
 - 1. I do it
 - 2. I do it and you watch
 - 3. I do it and you help
 - 4. You do it and I help
 - 5. You do it and I watch
 - 6. You do it
 - C. Whenever you traveled to a town 2,000 years ago, you could bet that somebody would invite you into their house; dependence on hospitality
 - D. Jewish orthodox rabbis believed that the very dust of Gentile lands was defiled
 - 1. Before you reentered Israel, you wanted to get all the dust off
 - 2. Shaking the dust off one's feet was an overture or gesture of disassociation and a proclamation of judgment
 - 3. Acts 13:51
 - E. Going out unprepared is not how you do missions work
 - 1. Jesus was training, discipling them for something later on
 - 2. Luke 22:35-36
 - F. A tetrarch is the ruler of a fourth of a territory
 - 1. Herod the tetrarch (a.k.a. Herod Antipas) was Herod the Great's son
 - 2. He was headquartered in Tiberias by the Sea of Galilee; we have no record that Jesus stepped foot in Tiberias, but Herod heard about Him
 - G. Jesus planned to do something (see v. 10), but the plans got interrupted
 - 1. But Jesus didn't have office hours
 - 2. He received them; He was so flexible
 - H. Of all the miracles Jesus performed, the feeding of the 5,000 is the only one mentioned in all four Gospels
 - 1. Some commentaries say the people brought their food but were stingy and didn't bring it out until Jesus brought His food out
 - 2. One writer said Jesus and His disciples stored the food in advance
 - I. Not only did Jesus feed the multitude—He gave the disciples leftovers; Ephesians 3:20
 - J. This miracle shows us that:
 - 1. God is concerned about our physical well-being
 - a. Psalm 37:25
 - b. If God went through the trouble of sending His Son to shed His blood to buy you as His child, it only makes sense He would now provide for you
 - c. Romans 8:32
 - 2. God can do great things by using little things
 - a. A few fish and a couple loaves = not much

- b. But those things in Jesus' hands = a sufficient meal for a multitude
 - c. Take what little you have and give it to the Lord; a little bit goes a long way in His kingdom
- K. After this, Jesus remained in Galilee, until Luke 9:51, when He went toward Jerusalem

Figures referenced: David Hume, Herod Antipas, Herod the Great

Greek/Hebrew words: archón; tzitzit; Talitha, cumi

Cross references: Psalm 37:25; Isaiah 35:5-6; Daniel 12:2; Matthew 9:21; Mark 5:41; Luke 7:1-9:17, 51; 22:35-36; John 11:11-14; Acts 2:22; 7:60; 13:51; Romans 8:32; Ephesians 3:20

Topic: Miracles

Keywords: miracles, signs, wonders, Jesus Christ, ministry, faith, fear, unbelief, sickness, disease, death, discipleship, feeding of the 5,000



SERIES:	42 Luke - 2014
MESSAGE:	Luke 9:18-62
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 9:18-62
URL:	http://CalvaryABQ.org/3022

MESSAGE SUMMARY

Over the centuries, countless groups and individuals have made claims about the person of Jesus Christ, but that's not enough to know who He really is. Luke presents an accurate picture as he records both Jesus' claims about Himself and what those nearest said about Him. As we continue our study in Luke 9, we consider two different ways to approach life, how to navigate mountaintop and valley experiences, and how worship and evangelism should naturally weave together in our lives.

STUDY GUIDE

Luke 9

Twelve Are Sent to Preach—Read Luke 9:1-11

1. Jesus called His disciples together (see v. 1). Who does Romans 8:28-30 describe as the called? (See also Ephesians 4:1, 4; Philippians 3:14; 1 Peter 2:21.)
2. What did Jesus give His disciples (see v. 1)? Why would they need what Jesus gave them?
3. The word apostle comes from the Greek apostolos, which means a sent one. Luke listed what Jesus' apostles were sent to do (see v. 2). What were their two missions? How were their missions similar to Jesus' missions listed in Matthew 4:23? How were they different? (See also Mark 6:30.)
4. Jesus instructed His apostles not to take anything for the journey (see v. 3). Why? (See also Leviticus 19:13; Deuteronomy 24:15; Luke 10:7.)
5. If the apostles (sent ones) were received in a town, they were to remain in the household that received them until they departed (see v. 4). Why do you think Jesus instructed them to do this? (See also Matthew 10:11; Mark 6:10.)
6. If a town or village would not receive them, what were the apostles to do (see v. 5)? Why? (See also Luke 10:10-11; Acts 13:51; 18:6.)

7. Jesus instructed His apostles to shake off the dust from their feet if a town or city wouldn't receive them and their message (see v. 5). Shaking off dust was a symbolic act practiced by the Pharisees when they left an unclean Gentile area. Here, Jesus used this act as a warning to those who rejected His apostles' message. How are we to shake off the dust today? (See Matthew 7:6; Acts 13:51.)

8. A city that rejected the apostles by not receiving them also rejected what and whom (see v. 2)? (See also Matthew 10:40; John 13:20.)

9. The word for gospel in the Greek is the word euangelizo, from which we get the word evangelize, which means to tell the good news. What good news did the disciples tell? Where did they tell it (see vv. 2, 6). How is this a part of the mission you and I are commissioned with? (See Mark 16:15.)

10. A tetrarch was a ruler of a fourth part of a region. When Herod the Great died, his kingdom was divided among his four sons. Herod Antipas ruled over Galilee and Perea. What did Herod hear? How did he respond to what he heard (see v. 7)? (See also Mark 6:14-16.)

11. When Herod heard about Jesus and all He had done, who did he think Jesus might be (see v. 7)? Why? (See also Mark 6:20; Matthew 14:1-2.)

12. What were some of the other rumors circulating about who Jesus might be (see v. 8)? (See also Matthew 16:14.)

13. What had Herod done to John? Because of that, what did he seek (see v. 9)?

14. When the apostles returned, they told Jesus all the things they had done and taught (see v. 10; Mark 6:30). What did Jesus invite them to go and do (see v. 10)? (See also Mark 6:31.)

15. Where specifically did Jesus invite them to go (see v. 10)?

16. As Jesus and His disciples departed to the deserted place, who saw them? What did they do (see v. 11)? (See also Mark 6:32-33.)

17. How did Jesus respond to those who saw them heading to the deserted place (see v. 11)? (See also Mark 6:34.)

18. Although He desired to go privately to a deserted place with His disciples to rest, why do you think Jesus responded in the way He did? (See Matthew 11:28; John 10:11; 2 Peter 3:9.)

Five Thousand Are Fed—Read Luke 9:12-18

19. Jesus spent the day teaching, preaching, and healing the multitudes (see v. 11). When the day began to wear away, the disciples told Him to send the multitude away so they could eat and find lodging (see v. 12). How did Jesus respond to the disciples (see v. 13)?

20. What was the disciples' response to Jesus (see v. 13)? (See also Mark 6:37.)

21. Do you think the disciples could have obeyed Jesus' command to give the multitudes something to eat?

22. Approximately how many were in the multitude (see v. 14)? Could there have been more people than estimated? (See also Matthew 14:21.)

23. What did Jesus have the disciples do with the multitudes (see vv. 14-15)? Why do you think He had them do this? (See also 1 Corinthians 14:40; John 6:10-11; Psalm 23:1-2.)

24. What was the end result of Jesus sharing the five loaves and two fish (see v. 17)?

25. How many baskets of fragments were left over (see v. 17)? How many disciples served the multitude? Is there any significance to this? (See Matthew 16:9.)

26. Imagine the twelve disciples—each holding a basketful of leftover bread—and thousands of stuffed people sitting on the grass. What lessons should they have learned from this miracle? (See Matthew 16:9; 14:33.)

27. Jesus told His disciples, “You give them something to eat” (v. 13). How can we as Jesus’ disciples do this in our lives?

Peter’s Confession of Faith—Read Luke 9:19-22

28. Sometimes God asks a question to get a person to think about the question as well as the answer (e.g., Adam and Job). What two critical questions did Jesus ask His disciples (see vv. 18-20)?

29. John the Baptist was known for proclaiming the kingdom of heaven (see Matthew 3:2). Elijah was known for his miraculous works and prophetic statements (see 1 Kings 17-18, 21; 2 Kings 1-2). The prophet Jeremiah was known for his compassion and concern toward God’s people (see Jeremiah and Lamentations). Why might the crowds have said Jesus was one of those men (see v. 19)?

30. Who did Peter proclaim Jesus was (see v. 20)? How did Peter know this? (See Matthew 16:17.)

31. Jesus asked His disciples, “But who do you say that I am?” (v. 20). What is your answer to that question?

32. Jesus strictly warned and commanded the disciples not to reveal what they knew about Him to anyone (see v. 21). Instead, what did He begin to teach them (see v. 22)?

33. The disciples clearly saw who Jesus was (see v. 20; John 6:69). Jesus began to show them what His plan was; however, the disciples didn’t understand that the Christ would come twice. They expected Him to overthrow the oppressive Roman government, set up the kingdom, and reign (see Mark 10:37; Matthew 20:21). What clear plan did Jesus reveal to His disciples (see v. 22)?

True Cost of Discipleship—Read Luke 9:23-26

34. Meditate on the three things Jesus said were to be done by a person who desires to come after Him (see v. 23). What are those three things? What do they mean?

35. When Jesus called His disciples, He said, “Follow Me” (Matthew 4:19; Mark 1:17; Luke 5:27). Jesus said following Him is a requirement of anyone who desires to come after Him (see v. 23). What should

the life of a person who follows Him look like?

36. Luke 9:24 is a paradox (a seemingly absurd or self-contradictory statement). The person who wants to save his life must lose it. The person who loses his life for Jesus' sake will find it. How do you resolve this paradox?

37. Jesus gave an eternal perspective of the value of a man's soul (the life given to him). What value does He put on a man's soul (see v. 25)? (See also Psalm 49:6-9; Matthew 16:26; Mark 8:36.)

38. Our souls, our lives, are extremely valuable from God's perspective; they are worth more than anything and everything in this world (see v. 25). What price did God pay to redeem your soul? (See 1 Corinthians 6:19-20; John 3:16; 1 Peter 1:18-19.)

39. Since our souls are so valuable to God and nothing in this world can be given in exchange for them, what manner of persons ought we to be? (See 1 Peter 2:24; 4:1-6; 2 Peter 3:10-13.)

40. What is the danger of being ashamed of Jesus and His words (see v. 26)? (See also Mark 8:38; 2 Timothy 2:12.)

41. Instead of being ashamed of Jesus and His words, what should we be? (See Romans 1:16; 2 Timothy 1:8-9.)

42. What is the true cost of being a disciple of Jesus Christ and following Him? (See Matthew 19:21; Luke 5:11; 14:25-33; Philippians 3:7-8.)

43. Following Christ has serious eternal consequences and a great cost in this life. We ought to start every day with an eternal perspective. Offer yourself up as a living sacrifice (see Romans 12:1) and imagine yourself at the Bema Seat judgment, appearing before Christ. What will the followers of Christ be judged for? (See Job 34:11; Psalm 62:12; Proverbs 24:12; Jeremiah 17:10; Romans 2:2-11; 1 Corinthians 3:8, 13; 2 Corinthians 5:9-10.)

The Transfiguration—Read Luke 9:27-36

44. The transfiguration was a fulfillment of Jesus' statement in verse 27. What did Jesus say some standing there would see? (See also Matthew 16:28.)

45. The transfiguration prefigures the kingdom reign of Jesus Christ when we will see Him in all of His glory and will also be transfigured to be like Him, just as Moses and Elijah were like Him. What will our glorified bodies be like? (See Romans 8:29-30; 1 Corinthians 15:49; 2 Corinthians 3:18; Philippians 3:20-21.)

46. The word transfigured is the Greek word *metemorphothe*, from which we get the word *metamorphosis*. It means to be changed into another form, not merely a change in outward appearance. We, too, will one day be transfigured to be like Jesus. Until that day, what should we be doing? (See Matthew 6:19-21; 28:18-20; 1 John 3:2-3.)

47. Jesus took Peter, James, and John on a high mountain, probably Mount Hermon, to pray. What about Jesus was transfigured (see v. 29)? (See also Matthew 17:2; Mark 9:3.)

48. Moses and Elijah appeared with Jesus (see v. 30). What did they talk about with Jesus (see v. 31)?

49. Peter, James, and John were heavy with sleep, but once they were fully awake, they saw Jesus in glory and Moses and Elijah (see v. 32). As Moses and Elijah were parting from Jesus, what did Peter suggest (see v. 33)? Did Peter understand what he was suggesting?

50. While Peter was still speaking, what object overshadowed James, John, and him (see v. 34)? How did they respond to this object (see v. 34)? What came out of the object (see v. 35)? Why do you think this particular object overshadowed them? (See Exodus 13:21; 40:34; 1 Kings 8:10; Acts 1:9.)

51. Moses and Elijah's presence at the transfiguration represented the law and the prophets. Although obeying the law and applying the messages of the prophets is important, what did the voice of the Father say the disciples should hear (see v. 35)? (See also Deuteronomy 18:15, 19; Acts 3:22-23.)

52. What comes as a result of hearing Jesus? (See Romans 10:17.)

53. What must we do in addition to hearing Jesus? (See Matthew 7:24-27; James 1:22-25.)

54. Although Peter, James, and John were eyewitnesses to the transfiguration of Jesus and saw Moses and Elijah speaking with Him, what did they do about seeing this (see v. 36)? Why did they do this? (See Mark 8:29-33; 9:9.)

Demoniac Son Is Healed—Read Luke 9:37-42

55. As Jesus, Peter, James, and John came down the mountain to rejoin the other disciples, whom did they encounter (see v. 37)? (See also Mark 9:14-16.)

56. Describe in detail the condition of the man's son, who was demon-possessed (see vv. 39). (See also Matthew 17:15; Mark 9:17-18.)

57. The father had brought his son to the disciples, but they couldn't help him (see v. 40). Jesus then offered a compassionate invitation to the father to bring Him his son (see v. 41). How is this compassionate invitation extended to us, especially when we have an impossible situation like this man did? (See Matthew 11:28; 1 Peter 5:7.)

58. What happened when the demonic spirit saw Jesus (see v. 42)? (See also Mark 9:20.)

59. Jesus offered the man a solution to his son's impossible situation. What was that solution? (See Mark 9:23.)

60. The father was humble and honest and cried out to Jesus, asking for help with his unbelief (see

Mark 9:24). How can we make this prayer our own in the midst of impossible situations? (See Luke 17:5.)

61. Mark recorded that there were crowds running to see what was going on with the demoniac boy, so Jesus commanded the deaf and dumb spirit to come out and enter him no more (see Mark 9:25.) Why did Jesus command the spirit to enter him no more? (See Luke 11:24–26.)

62. The disciples privately asked Jesus why they couldn't cast out the demon (see Mark 9:28). Why couldn't they cast out the demon from the man's son (see v. 41)? (See also Matthew 17:20.)

63. What did Jesus do to the boy (see v. 42)?

Christ Prophecies His Coming Death—Read Luke 9:43-45

64. While everyone was amazed and marveling at what Jesus had done (see v. 43), what did Jesus try to make clear to His disciples (see v. 44)?

65. The disciples didn't understand what Jesus said, and they were afraid to ask Him about what He was teaching them (see v. 45). Why didn't they understand (see v. 45)? Why might they have been afraid to ask Him? (See Mark 8:31-33.)

True Greatness—Read Luke 9:46-50

66. What were the disciples disputing with one another about (see v. 46)?

67. What did Jesus use as a visual lesson to address the disciples' dispute (see v. 47)?

68. What was the specific answer Jesus gave to the disciples' dispute (see v. 48)? (See also Matthew 18:4; Mark 9:35.)

69. What lessons can be learned from what Jesus told the disciples about what it takes to be great in the kingdom of God? (See Matthew 5:19.)

70. Sectarianism can be defined as conflict between groups. John and the other disciples had seen someone casting out demons in Jesus' name and had forbidden him to do so (see v. 49). What did Jesus tell John about different sects (groups) doing miracles in His name (see v. 50)? (See also Mark 9:39-40.)

Samaria Rejects Christ—Read Luke 9:51-56

71. A specific time had arrived in of Jesus' ministry. What time was that (see v. 22)? What did Jesus do (see v. 51)?

72. Jesus sent messengers, probably His disciples, to make arrangements for Him in a village of the Samaritans. Why did the Samaritans not receive Him (see v. 53)? (See also John 4:9, 20.)

73. When the brothers James and John, who had seen Elijah on the Mount of Transfiguration, saw that the Samaritans had rejected Jesus, what did they ask Jesus if He wanted them to do (see v. 54)?

74. It was likely this question that earned James and John a nickname. What was their nickname? (See Mark 3:17.)

75. James and John were zealous for Jesus and His mission. What did Jesus say about their zeal (see v. 55)?

76. In rebuking James and John's zeal, what did Jesus say the Son of Man came to do and not do (see v. 56)?

77. Because the village of the Samaritans did not receive Jesus and His disciples, what did they do (see v. 56)? What else might they have done (see v. 5)?

True Cost of Discipleship—Read Luke 9:57-62

78. Someone approached Jesus and said, “Lord, I will follow You wherever You go” (v. 57). Who was this person? (See Matthew 8:19.)

79. By his response in verse 58, what do you think Jesus was communicating to this person? (See also Luke 14:25-33.)

80. Jesus said to another, “Follow Me,” but this person responded to Jesus by saying, “Lord, let me first go and bury my father” (v. 59). This saying was common in that culture and referred to taking over the family business and receiving an inheritance when the father passed away. The disciple was essentially saying, “I’ll follow you later—after I receive my inheritance.” What was Jesus’ response to the request to delay discipleship (see v. 60)?

81. A third person said to Jesus, “Lord, I will follow You, but let me first go and bid them farewell who are at my house” (v. 61). Although Elijah permitted Elisha to do this very thing (see 1 Kings 19:20), what did Jesus communicate about the importance of the kingdom of God (see v. 62)?

DETAILED NOTES

- I. Introduction
 - A. The gospel of Luke is the longest narrative in the New Testament
 - 1. Luke and Acts combined make up 28 percent of the New Testament
 - 2. Luke offered more in terms of literary real estate than anyone else, even Paul
 - B. The single most important question that you will ever answer is “Who is Jesus Christ?”
 - 1. If you make a decision about who Jesus is based on the polling available, you will be in hot water
 - 2. You must first discover what He said about Himself, as well as what those closest to Him said
 - C. There are a variety of opinions about Jesus
 - 1. He was an Essene, a member of the Qumran community by the Dead Sea
 - 2. He was a member of the Pharisees; His teaching is similar to that of Hillel
 - 3. He was a Galilean hasid, a strict adherent to Old Testament traditional law
 - 4. The Jesus Seminar is still trying to figure out who Jesus is

5. Parts of the Talmud say that Jesus was the illegitimate son of a woman named Mary and learned the magical arts of Egypt
- D. Jesus had been with His disciples for almost three years; now it was time for the test
- II. Luke 9:18-22
 - A. John 6:15
 - B. After this, Jesus and His disciples went to Caesarea Philippi
 1. Matthew 16:13
 2. Caesarea Philippi was at the headwaters of the Jordan River, which gave life to the land
 3. At the very source of life for the nation, Jesus posed this question
 4. Caesarea Philippi was also an ancient worship center
 - a. In the Old Testament, it was one of the centers of Baal worship
 - b. Included a temple, Paneas, to the Greek god Pan
 - c. Included a temple built by one of the Herods to Caesar Augustus
 5. It was as if Jesus contrasted all of that to Himself
 - C. John the Baptist
 1. Matthew 14:1-2; there were similarities between Jesus and John
 2. John was fiery and no-nonsense: Luke 3:7; Matthew 3:7
 3. Jesus was too: Matthew 23
 - D. Elijah
 1. Malachi 4:5-6 predicts that Elijah will come again
 2. There were also similarities between Elijah and Jesus
 3. Elijah was a miracle worker: he raised a woman's son from the dead (see I Kings 17:17-24); Jesus raised people from the dead
 4. Elijah stopped the rain for three and a half years (see I Kings 17:1; 18:1); Jesus had incredible power over natural forces
 - E. The ultimate question: "Who do you say that I am?"
 1. It's foolish to make a decision based upon what the popular beliefs are
 2. It's best to discover for yourself
 - F. If you're an atheist, here's a challenge
 1. Read one chapter of the gospel of John a day
 2. Then answer this: "Who is Jesus Christ? Who did John believe Jesus Christ to be? Who did Jesus claim He was?"
 - G. Matthew 16:16
 - H. The word *Christ* comes from the Greek *Christos*, which means anointed
 1. Hebrew word *mashiach*, which means the anointed one; literally, to smear
 2. A person would be smeared with oil as an indication of special service or anointing, like a king
 - I. Verses 21-22: this wasn't the time for Jesus to wear a crown; this was the time for Him to bear a cross
 1. But this did not fit into the apostles' preconception of the Messiah
 2. By this time, there was a standard belief system as to who the Messiah would be—a messianic eschatology, or a belief concerning end-time events
 3. Before the coming of the Messiah
 - a. There would be great turmoil
 - b. An Elijah-like forerunner would come (see Matthew 11:14)
 - c. Then the Messiah Himself would come rule and reign from Jerusalem

- d. Scattered Jews would return to Zion, and there would be peace
- 4. The apostles believed they were somewhere between stages one and three
- 5. They also hoped to reign with the Messiah

III. Luke 9:23-36

- A. Two approaches to life
 - 1. Deny yourself or live for self
 - 2. Take up your cross or repudiate the cross
 - 3. Follow Jesus Christ or follow your own schemes and agenda
 - 4. Lose your life for Him or save your life for the world's sake
- B. This is discipleship
 - 1. Matthew 5:45
 - 2. Evangelism is just the beginning; we ought to be focused on growing up new believers
 - 3. Jesus didn't say go into the world and make converts; He said go and make disciples (see Matthew 28:19)
 - 4. All of us are called to this role in discipleship
- C. "Deny himself" (v. 23)
 - 1. Jesus did not say, "You must deny things for yourself"
 - 2. He said don't make it about you; don't live your life for you
 - 3. "True humility is not thinking less of yourself; it is thinking of yourself less" — C.S. Lewis
 - 4. Get off the throne; let Him sit on the throne of your life
- D. "Take up his cross" (v. 23)
 - 1. Have you heard people talk about the trials in their lives as the cross they have to bear? That's not what it means
 - 2. The cross is an implement of death
 - 3. It's not an inconvenience or a trial; it means death to the old way
- E. Verse 28: Luke said eight days later while Matthew and Mark said six days later
 - 1. Luke was aware of what Matthew and Mark wrote
 - 2. "About eight days after": Luke was rounding out the number
 - 3. Luke was probably including two events along with the six days
 - a. Jesus asking His disciples who He was
 - b. The day of the transfiguration
- F. Why Moses and Elijah at the transfiguration?
 - 1. Moses represented the Law
 - 2. Elijah was considered the greatest of the Old Testament prophets to the Jewish nation; he represented the prophets
 - 3. The Law and the prophets endorsed the Messiah
 - 4. In the New Testament, the Old Testament is often called "the Law and the Prophets"
 - 5. Luke 24:27
 - 6. Moses and Elijah also both experienced a glorious appearing from God on a mountaintop and were rejected by Israel nationally
 - 7. Both had interesting endings
 - a. Moses
 - i. Jude 9
 - ii. Perhaps God has a purpose for his body in the future

- b. Elijah; 2 Kings 2:11
 - 8. Could it be that in the end of days before the second coming, Moses and Elijah will come again?
 - a. Revelation 11:6: the two witnesses sound a lot like Moses and Elijah
 - b. According to Peter, what he saw on this mountain was a preview of the second coming; 2 Peter 1:16-18
 - G. You shouldn't be waiting on the mountain; you need to be working in the valley
 - H. This was about six months before Christ's crucifixion
 - 1. This happened around October, the Jewish month of *Tishri*, during the Feast of Tabernacles
 - 2. Peter said they should make three tabernacles
 - 3. Tabernacles look back to the past and ahead to the future
 - a. Back to when God provided for them in the wilderness when they lived in tents
 - b. Ahead to the messianic age when the land will enjoy peace
 - c. It was as if Peter said, "You're setting up the messianic age right here; let's get ahead of the game and build the first three tabernacles"
 - I. "A cloud came and overshadowed them" (v. 34)
 - 1. Moses was used to this
 - 2. Exodus 13:21-22; 40:34-38; the *shekinah* glory, the presence and glory of God
 - J. Peter didn't know what he was saying in verse 33, but he essentially placed Jesus, Moses, and Elijah on the same level
 - 1. In return, God exalted His Son (see v. 35) and took away the Law and the Prophets (see v. 36)
 - 2. This is very significant
- IV. Luke 9:37-62
- A. After such a glorious, heavenly scene, they were confronted with such a hellish situation!
 - B. With every blessing God gives you, the Enemy will be there to try to take it away from you, to challenge your faith
 - C. Why did Jesus react this way? (see v. 41) He gave the disciples the power and authority (see v. 1)
 - D. Peter, John, and James saw the greatness of God on that mountaintop, but now the other nine disciples as well as the crowd saw the greatness of God down in the valley
 - E. We need constant reminders of the greatness, majesty, and power of God to keep our faith going
 - F. Your life should have a worship and an evangelism component
 - 1. When we worship, it's like the mountaintop: Jesus is shining and we see His glory
 - 2. When we do evangelism, we bring the *shekinah* glory of God into the valley
 - 3. We need both; we need to wait on the mountain and witness in the valley
 - G. Verse 46: we come to Jesus, and after a while, we start thinking we're something special
 - 1. We begin like dogs: "He's the Master!"
 - 2. Then this feline theology creeps into our personal walk and we start thinking we're special and in a position of greatness
 - H. The Jewish Talmud said that any time spent with a child was a waste of time

- I. Jesus was saying that your greatness is determined by how you treat the weakest or most insignificant among you
- J. The story of the little child and the story of the itinerant Jewish exorcist: the same root problem with the disciples was pride
 - 1. Romans 12:3
 - 2. Numbers 11:26-29
 - 3. Philippians 1:15-18
 - 4. The message has the power, not the messenger
- K. Verse 51: the rest of the book from here on out is Jesus on the road to Jerusalem
- L. 2 Kings 1; Jesus didn't come to burn, but to bless
- M. Verses 57-59 show us that Jesus deals individually with each person; He has an individual plan for your life

Figures referenced: Jesus Seminar, C.S. Lewis

Greek/Hebrew words: Christos, mashiach, Tishri, shekinah

Cross references: Exodus 13:21-22; 40:34-38; Numbers 11:26-29; 1 Kings 17:1, 17-24; 18:1; 2 Kings 1; 2:11; Malachi 4:5-6; Matthew 3:7; 5:45; 11:14; 14:1-2; 16:13, 16; 23; 28:19; Luke 3:7; 9:1, 18-62; 24:27; John 6:15; Acts; Romans 12:3; Philippians 1:15-18; 2 Peter 1:16-18; Jude 9; Revelation 11:6

Topic: Jesus' Identity

Keywords: Jesus Christ, Jesus' ministry, John the Baptist, Elijah, Moses, Messiah, Anointed One, discipleship, evangelism, the transfiguration, the Law, Old Testament, end times, tabernacle, mountaintop, valley, worship, pride



SERIES:	42 Luke - 2014
MESSAGE:	Luke 10
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 10
URL:	http://CalvaryABQ.org/3035

MESSAGE SUMMARY

The service we give to the Lord is important, but it's equally important to sit before Him in adoration. In Luke 10, we read that Jesus sent out a group of His followers to share His message of peace, told the parable of the good Samaritan, and encountered sisters Mary and Martha. As we study these stories, we are reminded to keep our focus on Christ.

STUDY GUIDE

Luke 10

Mission of the Seventy—Read Luke 10:1-16

1. Jesus appointed more apostles (see v. 1). How many did He appoint? Where did He send them?
2. Jesus sent out these additional apostles two by two. Why do you think He did that? (See Deuteronomy 17:6; 19:15; John 8:17.)
3. Before Jesus sent out these additional apostles, He said, “The harvest truly is great” (Luke 10:2). What harvest was He referring to? (See 1 Corinthians 3:9.)
4. Jesus instructed the apostles to pray to the Lord of the harvest. What specifically were they to pray to the Lord of the harvest for (see v. 2)? What was the answer to this prayer (see v. 3)? (See also Matthew 28:19-20.)
5. Jesus sent the seventy out as lambs among wolves (see v. 3). What might a lamb experience among wolves?
6. In commissioning these seventy, what did Jesus tell them not to take or do (see v. 4)? Why do you

think He told them that?

7. When the apostles entered a house, what were they to say first (see v. 5)? Why do you think they would say this (see v. 6)? (See also 1 Samuel 25:6; Matthew 10:12-13.)

8. If the apostles were received into a house, they were to remain there (see v. 7). Why do you think Jesus instructed them to do this?

9. Jesus told the apostles, “The laborer is worthy of his wages” (v. 7). What labor would the apostles perform during their stay in the cities Jesus was sending them to (see v. 9)?

10. The apostles were not to carry a knapsack loaded with supplies like food (see v. 4). What were they to eat (see vv. 7-8)?

11. What were the primary mission and message of the apostles (see v. 9)? Why was it critical for the residents of the cities to receive their message (see vv. 10-11)? (See also Revelation 12:10.)

12. What were the apostles to do if the residents of the cities did not receive their message (see vv. 10-11)? What did this action represent? (See Luke 9:5; Acts 13:51; 18:6.)

13. Jesus said it would be more tolerable for Sodom in the day of judgment than for the city that didn't receive His apostles and their message (see v. 12). Why? (See Matthew 10:40; John 13:20.)

14. Tyre and Sidon were Gentile cities; Chorazin and Bethsaida were cities near Galilee. Most of Jesus' mighty works were done in these cities (see v. 13). Why is it important to recognize and acknowledge the mighty works of God in your life? (See Luke 12:48; Philippians 3:16.)

15. Jesus used the word woe when addressing the cities of Chorazin and Bethsaida (see v. 13). What does that word mean?

16. It is evident that Chorazin and Bethsaida did not repent and believe in Jesus despite the mighty works done in their midst (see v. 13). Jesus said it would be more tolerable for Tyre and Sidon at the judgment than for these cities (see v. 14). What judgment was Jesus referring to? (See Revelation 20:11-15.)

17. Capernaum was considered Jesus' hometown during His years of ministry (see Matthew 4:13). Because of His extended presence in Capernaum, it was "exalted to heaven" (Matthew 11:23). Jesus compared this city to Sodom, which was judged with fire (see Genesis 19:24-28). Why did Jesus judge Capernaum so harshly? Who else does Jesus judge in the same manner? (See Matthew 10:15.)

18. Just as Jesus visited Chorazin, Bethsaida, and Capernaum and did mighty works, He visits our lives and does mighty works and speaks through His Word, His Spirit, and His apostles. Why is it important to carefully listen, heed what He says, and repent when necessary (see v. 16)?

Return of the Seventy—Read Luke 10:17-24

19. After some time, the seventy apostles returned. What was their attitude and report (see v. 17)?

20. The apostles were astonished that even the demons were subject to them in Jesus' name (see v. 17). Why were the demons subject to them (see v. 19)? (See also Luke 9:1.)

21. Jesus said, "I saw Satan fall like lightning from heaven" (v. 18). When did that happen? (See Isaiah 14:12-14; Revelation 9:1; 12:8-9.)

22. In the Bible, serpents, scorpions, flies, locusts, frogs, goats, and other creatures are often used to represent demonic spirits. What did Jesus give the apostles? What did He promise them (see v. 19)?

23. How might you and I overcome and trample the demonic forces of evil present in our lives? (See John 16:33; Romans 8:33-39; 12:1-2, 21; 1 Corinthians 15:57; 2 Corinthians 10:3-5; Ephesians 6:13-18;

1 Peter 3:9; 1 John 2:13-14; 4:4; 5:5.)

24. Although the apostles rejoiced at the spiritual success they had in their mission, what eternal perspective did Jesus communicate to them (see v. 20)?

25. Jesus told the apostles that their names were written in heaven (see v. 20). What specifically was Jesus referring to? (See Exodus 32:32-33; Psalm 69:28; Daniel 12:1; Philippians 4:3; Hebrews 12:23; Revelation 13:8; 20:15; 21:27.)

26. Jesus rejoiced in the Spirit and thanked the Father (see v. 21). What did He thank the Father for? (See also 1 Corinthians 1:26-31.)

27. Jesus turned to His disciples and said, “All things have been delivered to Me by my Father” (v. 22). What things was He referring to? (See Matthew 28:18; John 3:35; 5:27; 17:2.)

28. Jesus told His disciples that no one knows who the Son and the Father are except who? How can one know (see v. 22)? (See also 1 Corinthians 13:12; John 1:12-13; 6:44; 14:9.)

29. Jesus turned to His disciples and privately told them that their eyes were blessed. How were their eyes blessed (see vv. 23-24)?

30. Jesus said that many prophets and kings had desired to see and hear what the disciples saw and heard (see v. 24). Why did the prophets and kings desire to see and hear those things? (See 1 Peter 1:10-12.)

31. The prophets and kings desired to see what the disciples got to see. Can we be blessed like the disciples were? (See Luke 11:28; John 13:17; Revelation 22:14.)

How to Inherit Eternal Life—Read Luke 10:25-28

32. A lawyer was a person who was an expert in the Old Testament Law. What did the lawyer ask Jesus (see v. 25)? Why?

33. Jesus turned the lawyer's questions back to him and asked him how he interpreted the Old Testament Law (see v. 26). How did the lawyer answer (see v. 27)? (See also Leviticus 19:18; Deuteronomy 6:4-5.)

34. The lawyer gave an outstanding answer by quoting Scripture, and Jesus told him that he answered rightly. What else did Jesus tell the lawyer was required in order to inherit eternal life (see v. 28)? (See also Leviticus 18:5; Matthew 19:17; Romans 10:5.)

Parable of the Good Samaritan—Read Luke 10:29-37

35. The lawyer tried to justify and defend himself against the implications of Jesus' words. He tried to move the focus off himself and the responsibility to keep God's commands by asking, "And who is my neighbor?" (v. 29). What can happen to a person who knows what God's Word says they need to do—but doesn't do it? (See Romans 2:13; James 1:22.)

36. The road from Jerusalem to Jericho is a twenty-mile road referred to as "the bloody way." In the parable Jesus told the lawyer, what happened to the man walking on the road from Jerusalem to Jericho (see v. 30)?

37. A priest, likely coming down from serving in the temple at Jerusalem, saw the man. What did the priest do when he saw the man (see v. 31)?

38. All priests are Levites, but not all Levites are priests. Only the sons of Aaron were allowed to be priests. The other Levites were assigned to serve in the tabernacle to assist the priests. This Levite was also likely coming home from serving at the temple. What did the Levite do when he saw the man (see v. 32)?

39. The Jews and Samaritans did not favor one another because of their differences in religious beliefs (see John 4:9, 20). The Samaritan also saw the man. How did the Samaritan's response to the man differ from that of the priest and the Levite (see v. 33)?

40. What did the Samaritan do in stark contrast to the actions of the priest and Levite (see vv. 34-35)?

41. After the parable, Jesus asked the lawyer who was the neighbor to the Samaritan. What was his answer (see v. 37)?

42. In Jesus' answers to both of the lawyer's questions, what was required (see vv. 28, 37)?

43. How can we be like the Good Samaritan? (See Ephesians 4:32; 1 Peter 3:8.)

44. After the parable of the good Samaritan, the question was no longer "Who is my neighbor?" but "What kind of neighbor am I?" Who is your neighbor biblically? Who in your life might be in a situation like the man who fell among thieves? How can you be like the Good Samaritan to them?

Mary and Martha Are Contrasted—Read Luke 10:38-42

45. Jesus and His disciples went to a certain village in which a certain woman named Martha welcomed Him into her house. In what village was Martha's house located? Who lived with her? (See John 11:1; 12:1-2.)

46. Martha had a sister named Mary. How did Luke characterize Mary (see v. 39)?

47. How did Luke characterize Martha (see v. 40)?

48. Because of her distraction, Martha approached Jesus and asked Him a question. What did Martha's question imply about Jesus (see v. 40)?

49. Martha approached Jesus and commanded Him to act on her behalf. What did Martha command Jesus to do for her (see v. 40)?

50. Often when God uses a person's name twice in a single statement, it is because He wants to get their attention, get them to see something about themselves or their situation, and teach them something crucial. What did Jesus want Martha to see about herself (see v. 41)?

51. Like Martha, we can be worried and troubled about many things. What are some solutions offered by I Corinthians 7:32-35 and Philippians 4:6?

52. Jesus's loving response to Martha was to let her know that one thing was needed. What was that one thing (see v. 42)?

53. How might you make time in your life to do this one needed thing?

DETAILED NOTES

I. Introduction

- A. Luke 9:51 to chapter 19 is the travelogue of Jesus on His way to Jerusalem
 - 1. Luke 9:51 is a turning point in the gospel of Luke
 - 2. Up to this point, Jesus' ministry was in Galilee, and Luke focused on the works of Jesus
 - 3. Now, Luke focused on the words of Jesus
 - 4. From the miracles Jesus performed to the messages Jesus spoke
- B. Luke 1-3: the advent of Jesus Christ
 - 1. Luke 4 onward: the activities of Jesus Christ

2. Now, because He was on His way to the cross, we see the antagonism toward Jesus Christ
 - C. We turn from the revelation of Jesus Christ to the rejection of Jesus Christ, culminating at the cross
- II. Luke 10:1-24
- A. At the beginning of Luke 9, Jesus sent out His twelve men
 - B. Verse 1: Luke is the only one who gave us this information
 - C. Why did Jesus send the seventy out?
 1. We see the number seventy throughout the Bible
 - a. Exodus 18; 24:9
 - b. These seventy elders became known as the Sanhedrin in New Testament times
 - c. Genesis 10: seventy names into seventy nations
 2. The twelve corresponded to the twelve tribes of Israel
 - a. Matthew 10:5-6
 - b. They were on a mission to the Jews only
 - c. This represents the gospel going to the Jews first
 3. The seventy represents the gospel going out to the Gentiles also (see Romans 1:16)
 4. Luke drew this correspondence so we might see the foreshadowed form of the universality of the gospel message
 - D. Verses 2-3: pray to the One who sends out the workers; it's His work
 1. Laborers, not supervisors or foremen; anyone who is willing
 2. Pray, then go your way
 3. The Lord may answer your prayer in an unforeseen way: He'll send you
 - E. Lambs among wolves
 1. This is a graphic illustration of what believers face in the world
 2. Matthew 10:16
 3. Be gentle but not gullible
 4. There is a sweet reasonableness or appropriateness that we are to interface with unbelievers
 5. Matthew 22:15-22
 - F. Jesus was saying, "Travel light and trust God on this journey"
 1. This was for short-term missions only
 2. Luke 22:35-36: this was for longer-term
 - G. Verses 5-6
 1. Deuteronomy 20:10-12
 2. When you share the gospel, you offer peace to people
 3. When people reject it, you need to warn them of the consequences
 4. Isaiah 48:22
 - H. Three cities in Jesus' day compared to three ancient cities
 1. Tyre, Sidon, Sodom
 2. Capernaum, Chorazin, Bethsaida
 3. More miracles and teachings of Jesus happened in Capernaum than any other place recorded in Scripture; Luke 12:48
 4. There is no record in the Bible that Jesus did anything in Chorazin, though it's implied

- a. There is a lot about Jesus' life and ministry that we don't know about
 - b. John 21:25
 - 5. The sin of Chorazin, Capernaum, and Bethsaida was not that they were against Jesus; it was that they ignored Jesus
- I. Verse 16
 - 1. J.C. Ryle said this is one of the greatest verses of Scripture that exalts those in ministry
 - 2. When a king sends out an ambassador, to reject that ambassador is to reject that king
 - 3. 1 John 2:23
- J. Verse 18: the seventy were excited about the battles they won; Jesus was stepping back and saying, "Let me tell you about the whole war"
- K. Why would God ever create the Devil?
 - 1. He didn't; He created a beautiful spiritual being that fell from heaven and then became our adversary
 - 2. Ezekiel 28
 - a. See verses 14-15 especially
 - b. Satan went from the anointed cherub who covers to the anointed cherub who covets
 - 3. Isaiah 14
 - a. See verses 12-13 especially
 - b. Satan said, "I will" five times in this chapter
 - c. Up until that point, there was one perfect will in the universe
- L. Verse 20: there's a greater level of joy than even serving the Lord—the joy of salvation
- M. God revealed His mysteries to babes, to those who are humble in spiritual sophistication; 1 Corinthians 1:26-27
- N. Verse 22
 - 1. John 14:1
 - 2. All roads lead to the judgment of God
 - 3. There is only one way, one name that saves you, and that is Jesus
- III. Luke 10:25-42
 - A. This lawyer was an expert in the laws of Moses, a religious scribe
 - B. Verse 25
 - 1. Good question
 - 2. Bad motivation: he wanted to test Jesus
 - 3. Wrong presupposition: "What do I need to do to earn favor?"
 - C. In dealing with a guy all about Old Testament law, Jesus used the language he was used to—like Paul in Athens (see Acts 17:22-31)
 - D. This was a hypothetical (see v. 28); have you ever met someone who did all of this?
 - 1. The law says, "Do this and you will live"
 - 2. Grace says, "Live and you will do this"
 - 3. This was meant to make the man honest, then humble; that's what the law is intended to do
 - 4. Romans 3:20
 - 5. The law was never meant to cleanse you; it was meant to convict you
 - E. Luke was the only gospel writer who recorded the story of the good Samaritan

1. Jesus made the most hated person among the Jews in that day the hero of the story
 2. The lawyer wouldn't even say, "The Samaritan" (see v. 37)
 3. Jesus was saying, "Find somebody who has a need and help that person; that's your neighbor"
- F. Why were Samaritans so hated?
1. BC 722: the Assyrians conquered the northern part of Israel and took them captive
 2. The Assyrians dumped other conquered Gentiles into the northern part of Israel
 3. The Jews left in the land intermarried with Gentiles: a mix of bloodlines and worship systems
 4. When they came back to rebuild the temple under Nehemiah, some of the Samaritans wanted to help but were refused
 5. BC 330: the Samaritans built their own temple on Mount Gerizim almost identical to the one in Jerusalem
 6. John 4:4: Jesus needed to meet that woman and extend grace and love to her
- G. Verse 38: this was the town of Bethany
- H. Have you had someone to your house for dinner who is important to you? They were having God over for dinner!
- I. Martha was a woman of action; Mary was a woman of adoration
1. Both characteristics are important in balance
 2. But if you had to choose one, sitting is better than standing
 3. If you sit now at Jesus' feet, you'll be able to stand tomorrow during the trials you face; if you fail to sit, you'll fall
- J. To say a name twice was to invite a person closer, to speak to them intimately
1. Genesis 22:10-12
 2. Exodus 3:4-5
 3. 2 Samuel 18:33; 19:4
 4. Matthew 23:37; Luke 13:34
- K. Work without worship produces worry; action without adoration produces aggravation
- L. Isaiah 40:31
- M. Are you encumbered in the kitchen, or are you encountering Jesus Christ?
1. You can be working for the Lord and at the same time taking time to be before Him
 2. Church at Ephesus; Revelation 2:2, 4-5
- N. Your horizontal life—your relationships with people—is messed up because the vertical axis is off
- O. Begin each day sitting so that you can stand the rest of the time

Figures referenced: J.C. Ryle

Cross references: Genesis 10; 22:10-12; Exodus 3:4-5; 18; 24:9; Deuteronomy 20:10-12; 2 Samuel 18:33; 19:4; Isaiah 14; 40:31; 48:22; Ezekiel 28; Matthew 10:5-6, 16; 22:15-22; 23:37; Luke 9-10; 12:48; 13:34; 22:35-36; John 4:4; 14:1; 21:25; Acts 17:22-31; Romans 1:16; 3:20; 1 Corinthians 1:26-27; 1 John 2:23; Revelation 2:2, 4-5

Topic: Jesus' Ministry

Keywords: Jesus' ministry, disciples, Israel, Jews, Gentiles, gospel, unbelievers, missions, ministry, the Devil, Satan, the Law, grace, parable of the good Samaritan, Mary and Martha, work, worship



SERIES:	42 Luke - 2014
MESSAGE:	Luke 11:1-28
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 11:1-28
URL:	http://CalvaryABQ.org/3097

MESSAGE SUMMARY

As the disciples listened to Jesus' teachings and watched Him perform miraculous works, they also saw His dynamic prayer life with God the Father. In this study of Luke 11, we learn that praising and pouting are difficult to do at the same time, see Jesus' great power as he encountered an unclean spirit, and break down the prayer that He gave to the disciples.

STUDY GUIDE

Luke 11

The Lord's Prayer—Read Luke 11:1-4

1. Luke's gospel has the largest record of Jesus' prayer life. One day when Jesus finished praying, one of His disciples said to Him, "Lord, teach us to pray" (v. 1). Notice that he didn't ask Jesus to teach them how to pray; the Jews had ritualistic and defined prayers for many occasions. What was this disciple requesting of Jesus?
2. This disciple asked Jesus to teach them to pray "as John also taught his disciples" (v. 1) What can you infer about John from this disciple's request?
3. As Jesus began to answer this disciple's request, He said, "When you pray..." (v. 2). The word when implied that each disciple would set aside time to pray. How often should we pray? (See Luke 18:1; 21:36; Ephesians 6:18; 1 Thessalonians 5:17.)
4. Although this disciple did not ask Jesus, "Lord teach us how to pray," the answer to this question is important to know. How should we pray? (See Romans 12:12; Colossians 4:2; 1 Peter 4:7.)
5. Jesus gave His disciples a model prayer (see vv. 2-4). Often referred to as the Lord's Prayer, it is better named the Disciples' Prayer. To whom was this model prayer addressed? To whom should we pray? (See also John 1:12-13.)
6. Jesus instructed the disciples to pray to "our Father" (v. 2). This was revolutionary, since none of the Old Testament prayers refer to God as "Father." This phrase implies a personal relationship with

God. How was it that the disciples could refer to God as “Father”? (See John 1:12-13; Romans 8:15; Galatians 4:6.)

7. What does the word hallowed mean (see v. 2)? What was to be hallowed? (See Leviticus 10:3; 2 Samuel 7:26.)

8. What kingdom are we to pray for (see v. 2)? (See also Daniel 2:44; Matthew 4:17; 16:28; Luke 1:32-33.)

9. Jesus instructed His disciples to pray that our Father’s “will be done on earth as it is in heaven” (v. 2). What is the will of God? (See Matthew 26:42; Luke 22:42; Acts 21:14.)

10. God’s will is found in His ways, which are found in His Word. Read 1 Thessalonians 4:3; 5:18; 1 Timothy 2:4; 1 Peter 2:15; 2 Peter 3:9. What do these passages reveal about God’s specific will?

11. God’s will is done on earth when we choose to do what His Word says and walk in His ways. God’s will will also be done on earth during the millennial reign of Christ (see Revelation 20:4-6). His will will also be done in the new heavens and new earth (see Revelation 21). How can you ensure that your life is an answer to the prayer, “Your will be done on earth as it is in heaven”? (See Leviticus 11:44; Matthew 5:48; 1 Thessalonians 4:3, 7; 1 Peter 1:14-16.)

12. Jesus shifted the focus of the model prayer from God’s reverence and reign to our requests and requirements. What might daily bread refer to (see v. 3)? (See also Exodus 16:16-35; Proverbs 30:8; Matthew 4:4, John 6:31-35; 1 Timothy 6:8.)

13. The next part of the model prayer is for forgiveness of sins (see v. 4). How did our Father provide for that requirement? (See Acts 13:38; 1 Corinthians 15:3; Colossians 2:13; Hebrews 9:28; 1 Peter 2:24.)

14. What debt was Jesus referring to (see v. 4)? (See also Matthew 18:21-27, 34; Luke 7:40-48.)

15. Jesus instructed His disciples to pray, “For we also forgive everyone who is indebted to us” (v. 4). To what extent are we to forgive those who are indebted to us? (See Mark 11:25; Luke 6:37;

Ephesians 4:32.)

16. In the Bible, sin is often referred to as a debt that requires payment. To pay a debt, a payment is remitted; the act of paying is referred to as remission. What was the payment, the currency that was remitted for the remission of our sins? (See 1 Corinthians 6:20; 7:23; 1 Peter 1:18-19; Revelation 5:9.)

17. Why was this currency required for the remission of our sins? (See Leviticus 17:11; Hebrews 9:22.)

18. Now that our sin debt has been paid, what debt remains for us to pay? (See Romans 13:8.)

19. Jesus instructed His disciples to pray that they wouldn't be led into temptation (see v. 4). How are we led into temptation? (See Matthew 26:41; James 1:13-15.)

20. From whom should we pray for deliverance (see v. 4)? (See also John 17:15; 2 Thessalonians 3:3; 1 John 5:18.)

Parable of the Persistent Friend—Read Luke 11:5-10

21. A contrast sets something in opposition to something else in order to show or emphasize differences. Jesus gave a parable to teach His disciples to pray, contrasting the friend with the Father. In the parable, what was requested of the friend? When was the request made? Why? (See vv. 5-6.)

22. Because of the time of day, in what situation did the friend find himself (see v. 7)?

23. Jesus' point was that the man did not rise and answer the request out of friendship; rather, he rose and obliged the request for a different, specific reason. What was that reason (see v. 8)?

24. Jesus used the parable to instruct His disciples how to pray. What three imperatives did Jesus instruct His disciples to follow in prayer (see v. 9)?

25. What did Jesus promise to those who follow these instructions (see v. 10)?

Parable of the Good Father—Read Luke 11:11-13

26. Jesus gave His disciples another parable to contrast a good, loving, earthly father with the heavenly Father. What three things might a son ask from his earthly father (see vv. 11-12)?

27. What three things would the earthly father not give in response to his son's requests (see vv. 11-12)?

28. Jesus contrasted the goodness and generosity of a loving, earthly father with the goodness and generosity of the heavenly Father. In what quantity did Jesus say the heavenly Father would give to those who ask Him (see v. 13)?

29. The earthly son asked the earthly father for earthly things. Jesus said that the heavenly Father will give a heavenly gift to those who ask. What is that heavenly gift (see v. 13)? (See also Romans 12:3, 6; 1 Corinthians 3:10; 15:10; Ephesians 3:7; 4:7; James 1:17.)

30. The man went to his friend to ask for something he needed in order to give it to another friend. He asked for earthly provision. Jesus said our heavenly Father wants to give to those who ask Him a heavenly provision. Why is it that we ask for earthly provision instead of this heavenly provision? (See Psalm 66:18; Colossians 3:2; James 4:3.)

31. What will the heavenly Father give to those who ask Him for heavenly things? (See Psalm 84:11.)

Christ Heals the Demoniak—Read Luke 11:14

32. Demons affected the humans they possessed in a multitude of ways. What effect did this demon that Jesus cast out have on its host (see v. 14)?

33. What was the person who had been demon-possessed able to do once Jesus cast out the demon (see v. 14)?

34. When the multitude witnessed this demonic exorcism, how did they respond (see v. 14)? What did they say? (See Matthew 9:32-33.)

Christ's Power Not from Satan—Read Luke 11:15-28

35. Some who witnessed this demonic exorcism responded critically to this miraculous demonstration of power by Jesus. What was their response (see v. 15)? Who were these critics? (See Matthew 9:34.)

36. What did those who tested Jesus seek from Him (see v. 16)? Who were they? (See Matthew 12:38.)

37. One of Jesus' divine powers was recorded in the first few words of verse 17. What power was that? (See also Psalm 139:2; Matthew 12:25; Luke 6:8.) How should this affect your life? (See 2 Corinthians 10:5.)

38. Jesus said that the Pharisees' accusation was illogical (see vv. 17-18) and hypocritical (see v. 19). He said that if His casting out of demons was by the finger of God, then what should the Pharisees have acknowledged (see v. 20)?

39. Read Jesus' statements in Luke 11:17. Why is spiritual unity in your home important? (See also 2 Corinthians 6:14.)

40. What did Jesus say is required to enter a strong man's palace, overcome him, and divide his spoils (see vv. 21-22)? (See also Mark 3:27.)

41. The strong man Jesus referred to in this parable is Satan, and Jesus is the One stronger than him. How did Jesus' work on the cross bind the strong man? (See John 12:31; Colossians 2:15; Hebrews 2:14; 1 John 3:8; 4:4; 5:18.)

42. From Jesus' perspective, there are only two sides to be on. What are those two sides? What must one do in order to demonstrate which side they're on (see v. 23)? (See also Matthew 12:30; Mark 9:40.)

43. Jesus gave some insight into the spiritual realm of demons (see vv. 24-26). Where did He say an unclean spirit goes when it goes out of a man (see v. 24)? (See also Job 1:7; 1 Peter 5:8.)

44. Because the unclean spirit was unable to find what it was seeking, where did it return? With whom did he return (see vv. 24-26)?

45. Jesus used the illustration of the unclean spirit departing from and returning to a man to demonstrate how it would be for the generation that saw and heard His miracles without repenting. Due to their lack of repentance, what would their final condition be (see v. 26)? (See also John 4:48.)

46. Jesus had just cast out a mute demon, and the Pharisees attributed His powers to Beelzebub. Jesus explained His power over the Evil One and gave insight into the dreadful existence of demons. As He was saying these things, a woman shouted out to Him. What did she say (see v. 27)?

47. By not disagreeing with the woman, it seems Jesus agreed with her. Was she correct? (See Luke 11:28, 48.)

48. In the culture of Jesus' day, a woman who gave birth to a son was considered blessed by God, but a woman who was barren was thought of as cursed by God. According to Jesus, how is a person truly blessed (see v. 28)?

Christ's Only Sign Is Jonah—Read Luke 11:29-32

49. In Matthew's account, the scribes and Pharisees wanted to see a sign from Jesus (see Matthew 12:38). How did Jesus describe the generation that seeks after a sign (see v. 29)?

50. What sign did Jesus say would be given to that generation (see v. 29)?

51. How did Jesus relate the sign of the prophet Jonah to the sign that would be given to the scribes and Pharisees (see v. 30)? (See also Matthew 12:40.)

52. Jesus used the men of Nineveh and the queen of the South (Sheba) (see 1 Kings 10:1-13) as examples of people who heard, saw, and were changed. How should we also hear and change? (See Matthew 7:24-27; Luke 11:28; John 20:29.)

53. Jesus said, "The men of Nineveh will rise up in the judgment with this generation and condemn it" (v. 32). Why would the generation that Jesus spoke of be condemned by the men of Nineveh? (See also Jonah 3:5.)

Parable of the Lighted Lamp—Read Luke 11:33-36

54. Jesus said that once a lamp is lit, it should not be put in a secret place or hidden under a basket, but rather put on a lampstand (see v. 33). What did Jesus say the light of the lamp would allow people to do (see v. 33)? (See also Ecclesiastes 12:14; Matthew 10:26-27; Luke 8:16-17; 12:3; 1 Corinthians 4:5.)

55. In Jesus' parable of the lighted lamp, what do you think the light of the lamp refers to? (See Psalm 43:3; 119:105; Proverbs 6:23; John 3:19; 8:12; Matthew 5:14; Ephesians 5:8-13; 2 Peter 1:19.)

56. Jesus said, "The lamp of the body is the eye" (v. 34). Describe what our body will be like if our eye is good and if it is bad (see vv. 34, 36).

57. In order to ensure that your whole body—your life—is full of light, what three things did Jesus say must be present or done (see vv. 33-35)?

"Woes" on the Pharisees—Read Luke 11:37-44

58. Jesus was invited to dine at a Pharisee's house, so He went in and sat down to eat (see v. 37). What caused the Pharisee to marvel at Jesus (see v. 38)?

59. Jewish oral traditions were written down and studied and became known as the Mishnah. One of these traditions dealt with the meticulous ritual of washing hands before and during meals. It was these traditions that the Pharisees held in higher regard than the Word of God. How did Jesus describe the cleanliness of the Pharisees (see v. 39)?

60. In His rebuke of the Pharisees' hypocrisy of being clean on the outside but not on the inside (see v. 40), Jesus dealt with a spiritual uncleanness He saw within them—greed (see v. 39). What solution did Jesus offer them to become clean on the inside (see v. 41)?

61. The other spiritual uncleanness Jesus saw within the Pharisees was wickedness (see v. 39). Wickedness is a broad term that can include many forms of evil. It is easy for us to be like the Pharisees and look good on the outside but be filled with wickedness within. How can we become clean within? (See Matthew 5:8; John 17:17; Ephesians 5:26; James 1:21; 1 Peter 1:22-23.)

62. Jesus pronounced numerous woes upon the Pharisees (see v. 42). What does woe mean?

63. What was the reason for the first woe pronounced upon the Pharisees (see v. 42)?

64. What was the reason for the second woe pronounced upon the Pharisees (see v. 43)?

65. What was the reason for the third woe pronounced upon the Pharisees (see v. 44)? (See also

Numbers 19:16.)

“Woes” on the Lawyers—Read Luke 11:45-54

66. An expert in the Law of God, a lawyer, expressed his concerns to Jesus over the woes directed towards the Pharisees and scribes. He said that Jesus’ sayings reproached (expressed disapproval or criticism of) lawyers too (see v. 45). Jesus proceeded to give three woes to the lawyers. What was the reason for the first woe pronounced upon the lawyers (see v. 46)?

67. What was the reason for the second woe pronounced upon the lawyers (v. 47)?

68. One greater than Solomon (see v. 31) and Jonah (see v. 32) rebuked the lawyers for building tombs for the prophets, which meant they approved their fathers’ killing of the prophets (see v. 48). What was the drastic repercussion of this second woe (see vv. 50-51)?

69. What was the reason for the third woe pronounced upon the lawyers (see v. 52)? (See also Matthew 15:14; 23:16, 24.)

70. How did the scribes (lawyers) and Pharisees respond to the woes Jesus pronounced upon them (see vv. 53-54)?

71. We can tend to be like the Pharisees and lawyers by putting our traditions, beliefs, and expectations above the truths contained in the Word of God. The solution to this evil tendency was given to the woman who shouted out to Jesus. What is the solution (see v. 28)?

72. When we receive truth, revelation, and light from God’s Word, we ought not hide it but put it up on a lampstand (see v. 33). This is what the Pharisees and lawyers should have been doing as religious leaders in the nation of Israel. How can we ensure that the truths of God’s Word within us shines brightly for all to see? (See Matthew 5:16; 7:17; John 13:34-35; 1 Peter 2:12.)

DETAILED NOTES

I. Introduction

- A. It's very difficult to be praising or praying when you're pouting
- B. Conversely, it's difficult to be pouting when you're praying and praising
- C. Luke 10:38-42
 - I. Martha was working; Mary was worshipping

- 2. Martha started pouting while her sister had been praising
- D. If you're a pouter, turn that into praying and praising; make an intentional conversion
- E. Between Luke 10 and 11 is a period of time
 - 1. John 9-10
 - 2. But Luke wanted to show that the disciples had been noticing and watching the prayer life of Jesus and the pouting and praying of Martha and Mary

II. Luke 11:1-4

- A. Verse 1: this is the fifth time Luke mentioned the prayer life of Jesus
- B. This was the only request the disciples ever asked Jesus to teach them
 - 1. If you get connected with heaven and have a dynamic prayer life, all the rest will come
 - 2. They didn't say, "Teach us *how* to pray"; they grew up praying
 - 3. We all know how to do it, but when was the last time you did it?
- C. This is typically called the Lord's Prayer
 - 1. It is misnamed; this is really the Disciples' Prayer
 - 2. The real Lord's Prayer is John 17
 - 3. This is a template for prayer, or you can memorize and say it
 - 4. Matthew 6:7; if you say it from your heart, it's not a vain repetition
- D. The first part of this prayer is all about God
 - 1. Make sure your prayer life is balanced so that in the first part you recognize to whom you're praying
 - 2. We have a propensity to be very self-oriented
 - 3. But the older we grow in the Lord, the more we want to just spend time with Him
 - 4. It's important that you recognize the relationship you have with Him
- E. "In heaven" (v. 2)
 - 1. From heaven, God has a vantage point that we don't have
 - 2. You'll have faith when you recognize to whom you are speaking
 - 3. Acts 4:24—that's how you start a prayer
 - 4. Difficulty must always be measured by the capacity of the agent doing the work
- F. *Hallowed* is the same word as *sanctified*, *set apart*, *different*
- G. How different would our communication with God be if we were to filter all of what we want through God's kingdom and God's will?
- H. "Your kingdom come" (v. 2)
 - 1. It means you're praying for His coming kingdom
 - a. But He'll do that whether or not you pray it
 - b. Revelation 11:15
 - 2. It's more personal
 - a. It's inviting Him to sit on the throne of your life and to be your king
 - b. It's inviting His kingship to dictate your future
- I. "Your will be done" (v. 2)
 - 1. Is God's will being done today?
 - 2. It all depends
- J. "On earth" (v. 2)
 - 1. This is a beautiful world; it bears the mark of an incredible Creator
 - 2. However, this is not what God intended
 - 3. In a thousand-year period, He will showcase a redeemed creation

- 4. Personalize it: "Lord, I want Your will to be done in my life on this earth"
 - K. *Our, us*: this is where when we pray, we recognize we're part of a family
 - 1. We Western evangelicals have taken a personal relationship with Jesus Christ to mean a private relationship with Him
 - 2. We're part of a group, a body
 - L. Verse 3: our God wants us to depend on Him daily; the Lord loves to hear from us in dependence daily
 - M. Verse 4: we need forgiveness, and we need to forgive
 - 1. Vertical forgiveness is intertwined with horizontal forgiveness
 - 2. Luke 7:47
 - 3. We have no right to withhold forgiveness
 - 4. One of the proofs that a person is a child of God is that they are a forgiver
 - 5. Ephesians 4:32
- III. Luke 11:5-28
- A. In the Middle East, it's typical to travel at night; it was not uncommon for someone to knock on your door at midnight
 - B. Verses 5-8: this is an analogy of contrast, not comparison
 - 1. Contrasts a grumpy neighbor with a gracious God
 - 2. If a grumpy neighbor will do this, what do you think a gracious Father will do?
 - C. *Ask, seek, knock*: present active imperative in the Greek language
 - 1. It's a commandment: keep on and never stop asking, knocking, and seeking
 - 2. Jesus meant keep doing this as a lifestyle: continually and always bring everything before the Lord in prayer
 - 3. 1 Thessalonians 5:17
 - D. Why did Jesus need to command His disciples to pray to Him?
 - 1. Why would He need to command you to pray?
 - 2. All kinds of reasons
 - E. Jeremiah 33:3
 - F. Verses 11-12: Jesus was demonstrating God the Father's willingness to answer prayer
 - G. "How much more" (v. 13)
 - 1. Consider the most intimate, dependant human relationship of a parent and child
 - 2. God's love is so much more
 - H. The other gospels say "good things" instead of the Holy Spirit (see v. 13)
 - 1. We need to ask the Lord for power for service
 - 2. Acts 1:8
 - 3. We have a connection with the Father through the Son, and we're asking for the power of the Holy Spirit—we have a relationship with the triune God
 - I. The supernatural is real
 - 1. Luke 10:18
 - 2. It's nothing to be toyed with, but you never have to be afraid of it; 1 John 4:4
 - 3. But it can take you off guard if you're not ready for it
 - J. The enemies of Jesus noticed the reality of His miraculous power and had to deal with it
 - 1. *Beelzebub* comes from the Old Testament: 2 Kings 1
 - 2. From *Baal-Zebub*, which is a Ugaritic term, an ancient Semitic language
 - 3. *Baal* is the general word for *god* + whatever domain he was in charge of
 - 4. *Beelzebub* became a common name used to speak of Satan
 - K. Jesus' answer was logical and theological

- L. In that day, there were itinerant Jewish exorcists; Acts 19:13-16
- M. Verse 20 is a messianic claim; Isaiah 11:2
- N. Verses 21-23
 - 1. The strong man is Satan; the stronger man is Jesus
 - 2. Never forget that
 - 3. Jesus came to undo the works of the Devil (see 1 John 3:8)
 - a. During His ministry, Jesus started binding the strong man; there are six accounts in the Gospels of Jesus casting demons out of people
 - b. The death and resurrection of Christ guaranteed the binding of Satan; Colossians 2:15
 - c. In the millennial kingdom; Revelation 20:2-3
 - d. Satan will eventually be cast into the lake of fire; Revelation 20:10
 - 4. Satan is bound, but he has a long chain
- O. Verses 24-26
 - 1. One possibility
 - a. Jesus was describing what actually happens when a demon-possessed person is delivered from a demon
 - b. If that person does not ask the Lord to come in and take control, they're going to end up worse than they were before
 - 2. Another possibility
 - a. Jesus was using this metaphorically to speak of the nation of Israel
 - b. Jesus came knocking on the door of the house of Israel, but they would have nothing to do with Him
 - c. So in the future, the deception that will take place in that land will be much worse
 - I. Matthew 24
 - II. The Antichrist and the abomination of desolation
 - III. John 5:43; all they did was settle for social reform, not spiritual birth
- P. This was one of the first instances of Mary worship
 - 1. Mary was the most blessed woman on the earth; Luke 1:42
 - 2. Jesus was saying even Mary was more blessed for believing in Him than for being His mother

Hebrew words: baal

Cross references: 2 Kings 1; Isaiah 11:2; Jeremiah 33:3; Matthew 6:7; 24; Luke 1:42; 7:47; 10:18, 38-42; 11:1-28; John 5:43; 9-10; 17; Acts 1:8; 4:24; 19:13-16; Ephesians 4:32; Colossians 2:15; 1 Thessalonians 5:17; 1 John 3:8; 4:4; Revelation 11:15; 20:2-3, 10

Topic: Prayer

Keywords: praying, praising, pouting, complaining, prayer, the Lord's Prayer, God's will, forgiveness, grace, supernatural, demons, the Devil, Satan, the Virgin Mary



SERIES:	42 Luke - 2014
MESSAGE:	Luke 11:29-12:21
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 11:29-12:21
URL:	http://CalvaryABQ.org/3122

MESSAGE SUMMARY

As the antagonism toward Jesus began to grow, the focus of Luke's gospel transitions from the works of Jesus to the words of Jesus. In this study, we see that the Pharisees were unwilling to accept Jesus, focusing only on outward acts. We are cautioned to watch out for hypocrisy in our lives and focus on our relationship with God rather than material satisfaction.

STUDY GUIDE

Luke 11

The Lord's Prayer—Read Luke 11:1-4

1. Luke's gospel has the largest record of Jesus' prayer life. One day when Jesus finished praying, one of His disciples said to Him, "Lord, teach us to pray" (v. 1). Notice that he didn't ask Jesus to teach them how to pray; the Jews had ritualistic and defined prayers for many occasions. What was this disciple requesting of Jesus?

2. This disciple asked Jesus to teach them to pray "as John also taught his disciples" (v. 1) What can you infer about John from this disciple's request?

3. As Jesus began to answer this disciple's request, He said, "When you pray..." (v. 2). The word when implied that each disciple would set aside time to pray. How often should we pray? (See Luke 18:1; 21:36; Ephesians 6:18; 1 Thessalonians 5:17.)

4. Although this disciple did not ask Jesus, "Lord teach us how to pray," the answer to this question is important to know. How should we pray? (See Romans 12:12; Colossians 4:2; 1 Peter 4:7.)

5. Jesus gave His disciples a model prayer (see vv. 2-4). Often referred to as the Lord's Prayer, it is better named the Disciples' Prayer. To whom was this model prayer addressed? To whom should we pray? (See also John 1:12-13.)

6. Jesus instructed the disciples to pray to "our Father" (v. 2). This was revolutionary, since none of the Old Testament prayers refer to God as "Father." This phrase implies a personal relationship with

God. How was it that the disciples could refer to God as “Father”? (See John 1:12-13; Romans 8:15; Galatians 4:6.)

7. What does the word hallowed mean (see v. 2)? What was to be hallowed? (See Leviticus 10:3; 2 Samuel 7:26.)

8. What kingdom are we to pray for (see v. 2)? (See also Daniel 2:44; Matthew 4:17; 16:28; Luke 1:32-33.)

9. Jesus instructed His disciples to pray that our Father’s “will be done on earth as it is in heaven” (v. 2). What is the will of God? (See Matthew 26:42; Luke 22:42; Acts 21:14.)

10. God’s will is found in His ways, which are found in His Word. Read 1 Thessalonians 4:3; 5:18; 1 Timothy 2:4; 1 Peter 2:15; 2 Peter 3:9. What do these passages reveal about God’s specific will?

11. God’s will is done on earth when we choose to do what His Word says and walk in His ways. God’s will will also be done on earth during the millennial reign of Christ (see Revelation 20:4-6). His will will also be done in the new heavens and new earth (see Revelation 21). How can you ensure that your life is an answer to the prayer, “Your will be done on earth as it is in heaven”? (See Leviticus 11:44; Matthew 5:48; 1 Thessalonians 4:3, 7; 1 Peter 1:14-16.)

12. Jesus shifted the focus of the model prayer from God’s reverence and reign to our requests and requirements. What might daily bread refer to (see v. 3)? (See also Exodus 16:16-35; Proverbs 30:8; Matthew 4:4; John 6:31-35; 1 Timothy 6:8.)

13. The next part of the model prayer is for forgiveness of sins (see v. 4). How did our Father provide for that requirement? (See Acts 13:38; 1 Corinthians 15:3; Colossians 2:13; Hebrews 9:28; 1 Peter 2:24.)

14. What debt was Jesus referring to (see v. 4)? (See also Matthew 18:21-27, 34; Luke 7:40-48.)

15. Jesus instructed His disciples to pray, “For we also forgive everyone who is indebted to us” (v. 4). To what extent are we to forgive those who are indebted to us? (See Mark 11:25; Luke 6:37;

Ephesians 4:32.)

16. In the Bible, sin is often referred to as a debt that requires payment. To pay a debt, a payment is remitted; the act of paying is referred to as remission. What was the payment, the currency that was remitted for the remission of our sins? (See 1 Corinthians 6:20; 7:23; 1 Peter 1:18-19; Revelation 5:9.)

17. Why was this currency required for the remission of our sins? (See Leviticus 17:11; Hebrews 9:22.)

18. Now that our sin debt has been paid, what debt remains for us to pay? (See Romans 13:8.)

19. Jesus instructed His disciples to pray that they wouldn't be led into temptation (see v. 4). How are we led into temptation? (See Matthew 26:41; James 1:13-15.)

20. From whom should we pray for deliverance (see v. 4)? (See also John 17:15; 2 Thessalonians 3:3; 1 John 5:18.)

Parable of the Persistent Friend—Read Luke 11:5-10

21. A contrast sets something in opposition to something else in order to show or emphasize differences. Jesus gave a parable to teach His disciples to pray, contrasting the friend with the Father. In the parable, what was requested of the friend? When was the request made? Why? (See vv. 5-6.)

22. Because of the time of day, in what situation did the friend find himself (see v. 7)?

23. Jesus' point was that the man did not rise and answer the request out of friendship; rather, he rose and obliged the request for a different, specific reason. What was that reason (see v. 8)?

24. Jesus used the parable to instruct His disciples how to pray. What three imperatives did Jesus instruct His disciples to follow in prayer (see v. 9)?

25. What did Jesus promise to those who follow these instructions (see v. 10)?

Parable of the Good Father—Read Luke 11:11-13

26. Jesus gave His disciples another parable to contrast a good, loving, earthly father with the heavenly Father. What three things might a son ask from his earthly father (see vv. 11-12)?

27. What three things would the earthly father not give in response to his son's requests (see vv. 11-12)?

28. Jesus contrasted the goodness and generosity of a loving, earthly father with the goodness and generosity of the heavenly Father. In what quantity did Jesus say the heavenly Father would give to those who ask Him (see v. 13)?

29. The earthly son asked the earthly father for earthly things. Jesus said that the heavenly Father will give a heavenly gift to those who ask. What is that heavenly gift (see v. 13)? (See also Romans 12:3, 6; 1 Corinthians 3:10; 15:10; Ephesians 3:7; 4:7; James 1:17.)

30. The man went to his friend to ask for something he needed in order to give it to another friend. He asked for earthly provision. Jesus said our heavenly Father wants to give to those who ask Him a heavenly provision. Why is it that we ask for earthly provision instead of this heavenly provision? (See Psalm 66:18; Colossians 3:2; James 4:3.)

31. What will the heavenly Father give to those who ask Him for heavenly things? (See Psalm 84:11.)

Christ Heals the Demoniak—Read Luke 11:14

32. Demons affected the humans they possessed in a multitude of ways. What effect did this demon that Jesus cast out have on its host (see v. 14)?

33. What was the person who had been demon-possessed able to do once Jesus cast out the demon (see v. 14)?

34. When the multitude witnessed this demonic exorcism, how did they respond (see v. 14)? What did they say? (See Matthew 9:32-33.)

Christ's Power Not from Satan—Read Luke 11:15-28

35. Some who witnessed this demonic exorcism responded critically to this miraculous demonstration of power by Jesus. What was their response (see v. 15)? Who were these critics? (See Matthew 9:34.)

36. What did those who tested Jesus seek from Him (see v. 16)? Who were they? (See Matthew 12:38.)

37. One of Jesus' divine powers was recorded in the first few words of verse 17. What power was that? (See also Psalm 139:2; Matthew 12:25; Luke 6:8.) How should this affect your life? (See 2 Corinthians 10:5.)

38. Jesus said that the Pharisees' accusation was illogical (see vv. 17-18) and hypocritical (see v. 19). He said that if His casting out of demons was by the finger of God, then what should the Pharisees have acknowledged (see v. 20)?

39. Read Jesus' statements in Luke 11:17. Why is spiritual unity in your home important? (See also 2 Corinthians 6:14.)

40. What did Jesus say is required to enter a strong man's palace, overcome him, and divide his spoils (see vv. 21-22)? (See also Mark 3:27.)

41. The strong man Jesus referred to in this parable is Satan, and Jesus is the One stronger than him. How did Jesus' work on the cross bind the strong man? (See John 12:31; Colossians 2:15; Hebrews 2:14; 1 John 3:8; 4:4; 5:18.)

42. From Jesus' perspective, there are only two sides to be on. What are those two sides? What must one do in order to demonstrate which side they're on (see v. 23)? (See also Matthew 12:30; Mark 9:40.)

43. Jesus gave some insight into the spiritual realm of demons (see vv. 24-26). Where did He say an unclean spirit goes when it goes out of a man (see v. 24)? (See also Job 1:7; 1 Peter 5:8.)

44. Because the unclean spirit was unable to find what it was seeking, where did it return? With whom did he return (see vv. 24-26)?

45. Jesus used the illustration of the unclean spirit departing from and returning to a man to demonstrate how it would be for the generation that saw and heard His miracles without repenting. Due to their lack of repentance, what would their final condition be (see v. 26)? (See also John 4:48.)

46. Jesus had just cast out a mute demon, and the Pharisees attributed His powers to Beelzebub. Jesus explained His power over the Evil One and gave insight into the dreadful existence of demons. As He was saying these things, a woman shouted out to Him. What did she say (see v. 27)?

47. By not disagreeing with the woman, it seems Jesus agreed with her. Was she correct? (See Luke 11:28, 48.)

48. In the culture of Jesus' day, a woman who gave birth to a son was considered blessed by God, but a woman who was barren was thought of as cursed by God. According to Jesus, how is a person truly blessed (see v. 28)?

Christ's Only Sign Is Jonah—Read Luke 11:29-32

49. In Matthew's account, the scribes and Pharisees wanted to see a sign from Jesus (see Matthew 12:38). How did Jesus describe the generation that seeks after a sign (see v. 29)?

50. What sign did Jesus say would be given to that generation (see v. 29)?

51. How did Jesus relate the sign of the prophet Jonah to the sign that would be given to the scribes and Pharisees (see v. 30)? (See also Matthew 12:40.)

52. Jesus used the men of Nineveh and the queen of the South (Sheba) (see 1 Kings 10:1-13) as examples of people who heard, saw, and were changed. How should we also hear and change? (See Matthew 7:24-27; Luke 11:28; John 20:29.)

53. Jesus said, "The men of Nineveh will rise up in the judgment with this generation and condemn it" (v. 32). Why would the generation that Jesus spoke of be condemned by the men of Nineveh? (See also Jonah 3:5.)

Parable of the Lighted Lamp—Read Luke 11:33-36

54. Jesus said that once a lamp is lit, it should not be put in a secret place or hidden under a basket, but rather put on a lampstand (see v. 33). What did Jesus say the light of the lamp would allow people to do (see v. 33)? (See also Ecclesiastes 12:14; Matthew 10:26-27; Luke 8:16-17; 12:3; 1 Corinthians 4:5.)

55. In Jesus' parable of the lighted lamp, what do you think the light of the lamp refers to? (See Psalm 43:3; 119:105; Proverbs 6:23; John 3:19; 8:12; Matthew 5:14; Ephesians 5:8-13; 2 Peter 1:19.)

56. Jesus said, "The lamp of the body is the eye" (v. 34). Describe what our body will be like if our eye is good and if it is bad (see vv. 34, 36).

57. In order to ensure that your whole body—your life—is full of light, what three things did Jesus say must be present or done (see vv. 33-35)?

"Woes" on the Pharisees—Read Luke 11:37-44

58. Jesus was invited to dine at a Pharisee's house, so He went in and sat down to eat (see v. 37). What caused the Pharisee to marvel at Jesus (see v. 38)?

59. Jewish oral traditions were written down and studied and became known as the Mishnah. One of these traditions dealt with the meticulous ritual of washing hands before and during meals. It was these traditions that the Pharisees held in higher regard than the Word of God. How did Jesus describe the cleanliness of the Pharisees (see v. 39)?

60. In His rebuke of the Pharisees' hypocrisy of being clean on the outside but not on the inside (see v. 40), Jesus dealt with a spiritual uncleanness He saw within them—greed (see v. 39). What solution did Jesus offer them to become clean on the inside (see v. 41)?

61. The other spiritual uncleanness Jesus saw within the Pharisees was wickedness (see v. 39). Wickedness is a broad term that can include many forms of evil. It is easy for us to be like the Pharisees and look good on the outside but be filled with wickedness within. How can we become clean within? (See Matthew 5:8; John 17:17; Ephesians 5:26; James 1:21; 1 Peter 1:22-23.)

62. Jesus pronounced numerous woes upon the Pharisees (see v. 42). What does woe mean?

63. What was the reason for the first woe pronounced upon the Pharisees (see v. 42)?

64. What was the reason for the second woe pronounced upon the Pharisees (see v. 43)?

65. What was the reason for the third woe pronounced upon the Pharisees (see v. 44)? (See also

Numbers 19:16.)

“Woes” on the Lawyers—Read Luke 11:45-54

66. An expert in the Law of God, a lawyer, expressed his concerns to Jesus over the woes directed towards the Pharisees and scribes. He said that Jesus’ sayings reproached (expressed disapproval or criticism of) lawyers too (see v. 45). Jesus proceeded to give three woes to the lawyers. What was the reason for the first woe pronounced upon the lawyers (see v. 46)?

67. What was the reason for the second woe pronounced upon the lawyers (v. 47)?

68. One greater than Solomon (see v. 31) and Jonah (see v. 32) rebuked the lawyers for building tombs for the prophets, which meant they approved their fathers’ killing of the prophets (see v. 48). What was the drastic repercussion of this second woe (see vv. 50-51)?

69. What was the reason for the third woe pronounced upon the lawyers (see v. 52)? (See also Matthew 15:14; 23:16, 24.)

70. How did the scribes (lawyers) and Pharisees respond to the woes Jesus pronounced upon them (see vv. 53-54)?

71. We can tend to be like the Pharisees and lawyers by putting our traditions, beliefs, and expectations above the truths contained in the Word of God. The solution to this evil tendency was given to the woman who shouted out to Jesus. What is the solution (see v. 28)?

72. When we receive truth, revelation, and light from God’s Word, we ought not hide it but put it up on a lampstand (see v. 33). This is what the Pharisees and lawyers should have been doing as religious leaders in the nation of Israel. How can we ensure that the truths of God’s Word within us shines brightly for all to see? (See Matthew 5:16; 7:17; John 13:34-35; 1 Peter 2:12.)

DETAILED NOTES

I. Introduction

- A. Luke 9:51; this was Jesus’ last march
 - 1. Luke 1-3 is Jesus’ advent
 - 2. Luke 4-11 is Jesus’ activities

3. Then there's a definite change: the antagonism toward Jesus Christ from His enemies
 - B. Now more focused on the words of Jesus rather than the works
 - C. Two issues going on with the rising antagonism
 1. The enemies of Jesus accused Him of doing miracles by the power of the Devil
 2. The enemies demanded a sign
- II. Luke 11:29-54
- A. Verse 29
 1. Jesus was speaking principally of His resurrection
 2. Matthew 12:40
 - B. How was Jonah a sign?
 1. He must have looked horrible after his time in the sea creature
 2. It could be he himself was the sign
 - C. Jesus did not see the story of Jonah and the whale as fictitious; He saw it as literal and believed in its historicity
 - D. Where does the Old Testament predict the resurrection?
 1. Psalm 16:10; Acts 2:29-31
 2. Jonah
 - E. The queen of the South: 1 Kings 10
 1. She traveled 1,400 miles from the Arabian area of Yemen
 2. She was a Gentile who heard of a Jewish king and marveled at him
 3. Jonah traveled 560 miles from Joppa to Nineveh, a Gentile town that repented at the words of a Jewish prophet
 4. Jesus came from heaven to earth, and they did nothing
 5. Jesus was saying, "Gentiles acted more admirably than you, the Jewish nation, with whom My Father has had a covenant"
 - F. The disciples had the Light shown to them and in them by being with Jesus
 1. They were able to navigate
 2. But having the Light shouldn't just help them navigate; they should shine the Light
 - G. Wouldn't it be fun to have a meal with Jesus? You will, and it's going to be even better than you think
 - H. Verses 37-38: it wasn't about sanitation; it was about ceremony
 1. By this time, the Jewish leaders had a prescribed way of ceremonially washing before a meal
 2. Some of the more strict religious types did it between every course
 3. Some Jewish leaders taught there was a demon named Shibtah
 - a. It would attach itself to your hands while you slept
 - b. You might become possessed by putting food in your mouth and the demon gaining entrance
 - I. They were so hung up on incidentals and externals that they had neglected the essentials
 1. All the laws of the Old Testament boiled down to their irreducible minimum: love God and love people
 2. First part of the Ten Commandments deals with your relationship with God; the second part deals with your relationship with people
 3. Matthew 22:37-40
 - J. The Law prescribed that the Jewish nation give a tenth of their produce

1. They were so fastidious, they even tithed the herbs in their spice cabinet
2. They neglected the big picture: mercy, God's love
3. Matthew 23:23-24
- K. In the synagogue, there were benches toward the front facing the congregation and other chief seats for choice people in the community
- L. Touching the dead defiled a person
 1. They would mark graves so that you wouldn't become ceremonially defiled
 2. Jesus called the Pharisees unmarked graves
- M. Verse 46: Jesus was referring to the manmade commandments, traditions, and oral law that would eventually be codified around 200 AD
 1. Temple destroyed by Babylonians in 586 BC
 2. No ceremonial law practiced
 3. In the absence of that, the elders focused on written law
 4. The synagogue developed in Babylonian captivity
 5. In the Mishnah, there are twenty-four chapters about what you can't do on the Sabbath
- N. The religious people looked like they were honoring the prophets because they whitewashed the prophets' tombs
- O. Genesis 4; 2 Chronicles 24
 1. 2 Chronicles is the last book of the Hebrew Old Testament
 2. All of the prophets, from A to Z
- P. Nobody really likes to hear the truth about themselves; the scribes and Pharisees' reaction is not really surprising
- Q. Jesus loved them, but He was firm in His love
- III. Luke 12:1-21
 - A. In this chapter, Jesus took the events that just transpired and used it as a teaching moment for His disciples
 1. He would leave them in a few months
 2. He was training them, teaching them about hypocrisy and greed
 - B. "Innumerable multitude" (v. 1) is the Greek word *myriadón*
 1. Literally means *ten thousand*
 2. Revelation 5:11
 - C. Leaven is typologically seen as something evil in Scripture
 1. Causes a corrosion, fermentation of dough
 2. At Passover, the homes were to be purged of leaven
 3. There was to be no leaven in the temple
 4. Galatians 5:9; 1 Corinthians 5:6
 5. Matthew 16:6, 12
 6. Leaven is seen as hypocrisy, false doctrine, immorality among God's people, and legalism
 7. A little bit permeates quickly
 - D. The average adult has between 75,000-140,000 hairs
 1. The count on your head is different than it was yesterday
 2. Your heavenly Father is even concerned about what we consider trivial
 3. You have a sovereign God who providentially cares for you
 - E. *Confess* (see v. 8) means *to agree with or identify with*

- F. This was important for the disciples to hear because of the vehement response of the enemies of Christ
 - 1. It was all under control
 - 2. God is the birds' Creator, but no bird has ever been promised eternal life
 - 3. If God even cares about all these things, you can relax
- G. The enemies of Jesus Christ had ascribed His miraculous power to the Devil
 - 1. This shows they had a condition of the heart as described here
 - 2. The blasphemy of the Holy Spirit refers to the continued rejection of Jesus Christ
 - a. It's the ministry of the Holy Spirit to convict of sin and to convince a person of their need for Christ
 - b. If a person continually spurns and rejects that by rejecting the one God sent, and they die like that, there is no forgiveness of sin
- H. Verses 11-12
 - 1. This is not a word of comfort to a lazy preacher
 - 2. This is referring to those who are under the persecution of religious and civil authorities who have to give a word of testimony
- I. Jesus did not come to make bad people good; He came to make dead people alive
- J. It's foolish to be so concerned about materialistic satisfaction that you neglect the relationship, the reality, the essentials of walking with God and being saved
- K. You don't need an earthly inheritance; you need a heavenly one

Greek words: myriadón

Cross references: Genesis 4; 1 Kings 10; 2 Chronicles 24; Psalm 16:10; Matthew 12:40; 16:6, 12; 22:37-40; 23:23-24; Luke 1-12:21; Acts 2:29-31; 1 Corinthians 5:6; Galatians 5:9; Revelation 5:11

Topic: Jesus' Ministry

Keywords: signs, miracles, Jonah, resurrection, queen of Sheba, religion, tradition, ceremony, the Law, prophets, leaven, heavenly Father, blasphemy of the Holy Spirit, materialistic



SERIES:	42 Luke - 2014
MESSAGE:	Luke 12:22-13:9
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 12:22-13:9
URL:	http://CalvaryABQ.org/3124

MESSAGE SUMMARY

As Jesus began His private ministry to His disciples, He explained what the attitude of His followers should be. In this study, we are reminded that we can rest in God's care because of our new relationship with Him, even when we're tempted to worry. We are also challenged to let our faith become action by living differently than the world and working to bring others into God's kingdom while we still can.

STUDY GUIDE

Luke 12

Christ Warns About Hypocrisy—Read Luke 12:1-12

1. Who was present when Jesus gave warnings and encouragement (see v. 1)? To whom were His instructions directed?
2. Expository constancy is a phrase used to convey that the use of symbolism and idioms in Scripture is consistent. Leaven is used in Scripture as an expository constant picture of sin. In His first warning, Jesus told His disciples to beware of the leaven of the Pharisees. What was the leaven of the Pharisees (see v. 1)? (See also Matthew 23:27.) Explain why the leaven of the Pharisees is something we need to beware of.
3. Leaven is an ingredient used to bake bread. Describe how leaven works. How would you equate the working of physical leaven with the leaven of the Pharisees? (See 1 Corinthians 5:6; Galatians 5:9.)
4. The leaven of the Pharisees is usually a hidden issue, concealed within a person. What did Jesus say would be done with the invisible leaven in a person's life (see vv. 2-3)? (See also Luke 8:17; 1 Corinthians 4:5.)
5. If you struggle with hypocrisy, what must you know? (See 1 Samuel 16:7; Psalm 139:2; 94:11; Luke 8:17.) What must you do? (See 1 John 1:8-10; Luke 13:3; Proverbs 28:13.)
6. Jesus then instructed His disciples to not fear. Who were they to not fear (see v. 4)? Who do you

think Jesus was referring to?

7. Who did Jesus say they should fear (see v. 5)? Why? (See also Psalm 76:7; Psalm 90:11; 119:120; Hebrews 10:31; Revelation 20:11-15.)

8. Jesus used illustrations of seemingly insignificant sparrows and the seemingly irrelevant number of hairs on a person's head to instruct His disciples. What was His point about the sparrows? What did it mean to His disciples (see v. 6)? What was His point about the number of hairs? What did that mean to His disciples (see v. 7)?

9. In Luke 12:8, the word confess is the Greek word *homologeó*. It means to say the same thing, more specifically, to say the same thing as God says. What did Jesus say is to be confessed? (See Philippians 2:11.) To whom is it to be confessed (see v. 8)? (See also Romans 1:16.)

10. What did Jesus say would be done for those who confess Him (see v. 8)? (See also Romans 10:9-10.)

11. What did Jesus say would be done to those who deny Him (see v. 9)?

12. How do we confess Jesus before men? (See Acts 8:37; Romans 10:9-10; 14:9; 1 Corinthians 12:3; Philippians 2:11.)

13. What may happen to a person who speaks a word against the Son of Man (see v. 10)? How can that happen? (See 1 John 1:8-10.)

14. What will happen to a person who blasphemes against the Holy Spirit (see v. 10)? (See also Matthew 12:31-32; Mark 3:28-29; 1 John 5:16.)

15. What did Jesus tell His disciples not to worry about if they were brought before the magistrates and authorities (see vv. 11-12)? Why?

16. Luke 12:11-12 is often used to teach that you do not need to be prepared to give a defense of what you believe because the Holy Spirit will teach you what to say. Is that true? (See 2 Timothy 2:15; 1 Peter 3:15.)

Parable of the Rich Fool—Read Luke 12:13-21

17. As Jesus taught, He was interrupted by someone from the crowd. What did this person want Jesus

to do (see v. 13)?

18. Did Jesus oblige the request (see v. 14)?

19. What did Jesus' warning reveal about that person's heart (see v. 15)?

20. Jesus warned about covetousness (see v. 15). What is covetousness? Why is it dangerous to Jesus' followers? (See also Proverbs 23:4-5; 28:20; John 6:27; 1 Timothy 6:8-10.)

21. Jesus addressed the heart issue of that person by teaching the parable of the rich fool. What was the rich man's situation? What did he think to himself (see vv. 16-19)?

22. What was God's perspective of the rich man's thinking (see v. 20)? How did God refer to the rich man? Why? (See also 1 Timothy 6:17-19.)

23. Jesus equated the rich fool with those who lay up treasure for themselves and are not rich toward God (see v. 21). How can a person be rich toward God? (See also Matthew 6:19-21; 10:42; 1 Corinthians 3:13; 2 Corinthians 5:10.)

Seek the Kingdom of God—Read Luke 12:22-34

24. What did Jesus say His disciples should not worry about (see vv. 22-23)? Why? (See also Matthew 6:32.)

25. What do ravens not do, and yet what does God do for them (see v. 24)? (See also Job 38:41; Psalm 147:9.)

26. What did Jesus want His disciples to know about themselves in light of what God does for the ravens (see v. 24)? (See also Luke 12:7.)

27. Jesus taught His disciples that worrying cannot add a cubit (approximately eighteen inches) to their stature (their height) (see v. 25). If they could not add height to their stature, should they worry about it (v. 26)? Should we worry or be anxious about things like our height? What should we be concerned with? (See also Philippians 4:6-8.)

28. What else did Jesus instruct His disciples not to worry or be anxious about (see vv. 27-29)?

29. What did Jesus give His disciples as a solution to worry and anxiety (see v. 31)? Do you worry? Or do you implement the solution Jesus provided?

30. If we as disciples of Jesus focus on temporal things of this life, we will be worried and anxious. What is the Father's good pleasure to give us (see v. 32)? Because of what He desires to give us, what should we do (see v. 33)?

31. How can we determine where our focus, our affections, and our hearts are (see v. 34)? (See also Colossians 3:1-2.)

Parable of the Expectant Steward—Read Luke 12:35-40

32. Jesus instructed His disciples to be expectant stewards. What were the expectant stewards doing as they awaited their master's return (see vv. 35-36)?

33. When the master returned and found his servants waiting for him, what did he do for those servants who were faithful and expectantly awaiting his arrival (v. 37)?

34. In this parable, Jesus made it clear that the servants are to watch for their master's return because the master might return during any watch of the night (see v. 38). The purpose of the parable was to teach the disciples to be watchful. What are Christ's disciples to be watching for (see v. 40)?

35. How many times will Christ return before He establishes His kingdom? (See Matthew 24:27-31; 1 Thessalonians 4:16-17; Revelation 19:11-16.)

36. Using the illustration of a thief coming to rob a house, Jesus warned and encouraged His disciples to be watchful (see v. 39). The master of the house was not aware that the thief was coming. If he had been, he would have been watchful and waiting for the thief. The master of the house is a picture of a disciple of Christ; the house is a picture of his life. Who is the thief a picture of? What is the thief's intent? (See John 10:10.)

Parable of the Faithful Steward —Read Luke 12:41-48

37. Peter asked Jesus, "Lord, do You speak this parable only to us, or to all people?" (v. 41). What is

the answer? (See Mark 13:37.)

38. Jesus answered Peter's question with a question (see v. 42). What question did Jesus ask? What is the answer to His question (see vv. 35-36, 43)? (See also Matthew 24:45-46; 25:21; 1 Corinthians 4:2.)

39. What is the promised reward of a faithful and wise steward (see v. 44)? (See also Matthew 24:47; 25:21; Luke 19:17-19; 22:29; Revelation 3:21.)

40. What was promised to the unfaithful steward who was not earnestly watching for his master's return and believed his master had delayed his coming (see vv. 45-46)?

41. What was promised to the servant who knew his master's will and did not prepare himself or do the master's will (see v. 47)? Why was this promised? (See John 9:41; 15:22; 1 Corinthians 4:2; James 4:17.)

42. What is required of a steward of Christ to whom much is given (entrusted) (see v. 48)? (See also 1 Corinthians 4:2.)

43. What should you be consciously aware of that will help you be found a faithful steward of Jesus Christ? (See 1 Corinthians 3:13-15; 2 Corinthians 5:9-11; Colossians 3:1-4.)

Christ Warns of the Costs of Discipleship—Read Luke 12:49-53

44. Jesus said that He "came to send fire on the earth" (v. 49). What is the fire a picture of (expositional constancy)? (See 1 Corinthians 3:13-15; 2 Peter 3:7; Revelation 20:14-15.)

45. Before Jesus could bring the fire He came to send, He had to be baptized (see v. 50). What is the baptism He referred to a picture of? (See Matthew 20:18, 22-23; Mark 10:38; John 12:27; 19:30.)

46. Although Jesus is the Prince of Peace (see Isaiah 9:6), He didn't come to bring peace on earth in His

first advent. Instead, what did He come to bring (see v. 51)? (See also Luke 20:17-18; John 7:43; 9:16; 10:19; 1 Peter 2:8; Acts 14:4.)

47. What type of division can we expect because of Christ and His teachings (vv. 52-53)?

Christ Warns of Not Discerning the Times—Read Luke 12:54-59

48. Jesus spoke to the multitude of people who had gathered together to listen to Him. So many people had gathered that they were trampling one another (see v. 1). He told them they were keen on predicting the weather based upon signs in the skies. What were those signs? What did the signs predict (see vv. 54-55)?

49. Although the multitudes could rightly predict the weather by signs in the skies, what could they not discern (see vv. 56-57)? (See also Luke 19:41–44.)

50. Jesus used the illustration of a court of law to drive home the point that people need to be right with God. The magistrate was a picture of God as judge who can throw them into prison. What should the person hearing this make every effort to do with their adversary (see vv. 58-59)?

Luke 13

Christ Teaches on Repentance—Read Luke 13:1-9

1. As Jesus taught His disciples, some of those present told Him about Pilate killing some Galileans (see v. 1). What was offensive about this act?

2. In ancient times, it was assumed that calamity would come upon the extremely wicked (see John 9:1-2; Job 4:7; 22:5). Jesus asked a question to get those who brought up Pilate's wickedness to think about the cause of suffering and death. What question did Jesus ask (see v. 2)? What did He want them to consider?

3. Jesus immediately answered His own question (see v. 3). By doing so, Jesus implied bad things can happen to any person. Just because calamity befell those Pilate killed did not mean they were worse

sinners than other. In fact, they may have been righteous (as indicated by the fact that they were offering sacrifices to God). Why does God allow bad things to happen to good people (trick question)? (See Ecclesiastes 7:20; Romans 3:10-18, 23; 1 John 1:8.)

4. The Tower of Siloam was built inside the southeast section of Jerusalem's wall. Jesus mentioned an incident in which it fell on and killed eighteen people. Jesus used this accident to get the people to think about the reason those people died. What did Jesus want them to consider (see v. 4)? (See also Deuteronomy 32:29; Ecclesiastes 7:2; Hebrews 9:27.)

5. Jesus wanted the people to understand that death comes to all and calamity comes to some, even to the righteous. Because of this, what point did Jesus drive home twice in this short teaching (see vv. 3, 5)?

6. Death does indeed come to all, and only repentance can prepare people to enter their eternal destiny. What must you do to ensure you have eternal life? (See Acts 16:31; Romans 10:9-10.)

7. It does not matter how you die but rather how you live. Since, we will all die, how then shall we live? (See 1 Corinthians 1:7-8; 1 Peter 1:15; 2 Peter 3:10-13; 1 Timothy 6:18.)

8. In Scripture, a tree often represents a man or a nation (see Psalm 1:3; Jeremiah 17:8; Matthew 7:15-20). What do you think a vineyard is a picture of? (See Psalm 80:8; Isaiah 5:7.)

9. Figs were valued in Israel for their fruit, so fig trees would be planted wherever they would grow. A certain man had a fig tree planted in his vineyard (see v. 6). Who do you think this man was? (See Exodus 15:17; Psalm 44:2; 80:8; Isaiah 5:2; Jeremiah 2:21; Matthew 21:19.)

10. What did the man seek from his fig tree (see v. 6)? What does that which the man sought represent? (See Matthew 7:20; John 15:2; Galatians 5:22.)

11. The man had a keeper for his vineyard. A keeper of a vineyard is also known as a vinedresser. Who does the keeper of the vineyard represent? (See John 15:1-2.)

12. The man did not find what he was seeking from his fig tree. Therefore, what did he instruct the keeper of the vineyard to do (see v. 7)?

13. How long had the man sought fruit from the fig tree (see v. 7)? Approximately how long was Jesus' ministry to His own? (See Matthew 15:24; John 1:11.)

14. What did the vinedresser recommend to the man (see vv. 8-9)?

15. What does Jesus look for and expect from His own? (See Matthew 7:19-20; John 15:2-8; 1 Corinthians 4:2; 2 Corinthians 5:9-10.)

16. What will happen if Jesus doesn't find good fruit on His trees (see v. 9)? (See Matthew 7:19; 21:19; 25:24-30; Luke 3:9; John 15:2, 6; 1 Corinthians 3:13-15.)

17. How do Christ's followers bear good fruit? (See Matthew 5:16; John 15:1-10.)

Christ Heals the Crippled Woman—Read Luke 13:10-17

18. Jesus was teaching in a synagogue on the Sabbath (see v. 10) as was His custom. In what condition was one of the women in attendance (see v. 11)?

19. What was the root cause of the woman's condition (see vv. 11, 16)?

20. What four things did Jesus do to or for the woman (see vv. 12-13)?

21. After Jesus did these things, what happened to the woman (see v. 13)?

22. How was the woman's response (see v. 13) an appropriate response to God? (See Luke 2:20; 5:25–26; 7:16; 17:15; 18:43; 23:47.)

23. Despite the miraculous healing of the woman, what was the ruler of the synagogue's attitude and response (see v. 14)? How did his response demonstrate his priorities?

24. Jesus answered the ruler of the synagogue harshly, calling him a hypocrite. Hupokrites is a Greek

word that means mask-wearer. Hypokrites were actors in the Greek theater who wore masks that were exaggerated, with huge smiles and frowns, so that even people in the back row could see the emotion being portrayed. We get the phrase two-faced from this same idea. How is the ruler of the synagogue's response hypocritical in Jesus' estimation (see vv. 15-16)?

25. What effect did Jesus' response have on His adversaries? How did the multitudes react (see v. 17)?

26. On the Sabbath, Jesus loosed a woman who had been bound physically by a satanic spirit of infirmity. But because of their rules and regulations regarding the Sabbath, the religious leaders remained bound in false piety and hypocrisy. How can we ensure we are not bound by religious traditions and regulations? (See Psalm 19:13; 119:133; Romans 6:12; 1 Corinthians 6:12; 10:23.)

Parable of the Mustard Seed—Read Luke 13:18-19

27. Jesus gave a picture of what the kingdom of God is like. What is that picture (see v. 19)?

28. Who sowed the mustard seed? Where was it sown (see v. 19)?

29. What became of the mustard seed (see v. 19)?

30. In the parable of the sower, Jesus gave us the key to knowing all parables (see Mark 4:13). Who specifically do the birds of the air represent? (See Matthew 13:19; Mark 4:15.)

31. Birds are a biblical symbol of evil. These birds of the air lodge in the branches of the mustard seed tree, which represents the kingdom of God. Because of this, how should we be careful, taking heed to what we hear? (See Acts 17:11; 1 Thessalonians 5:21-22.)

Parable of the Leaven—Read Luke 13:20-21

32. Jesus presented another picture of what the kingdom of God is like (see v. 20). What was it (see v. 21)?

33. In Hebrew life, leaven played an important part not only in bread making, but also in the Law,

rituals, and religious teachings. What became of the three measures of meal that the woman took and hid leaven in (see v. 21)?

34. In the Bible, leaven is often linked to evil. Read 1 Corinthians 5:6 and Galatians 5:9. What does a little bit of leaven do?

35. In both the parable of the mustard seed and the parable of the leaven, Jesus clearly taught that something undesirable would exist in the kingdom of God. Like yeast and flocking birds, evil would exist and be pervasive. How can we guard against the evil influence of the wicked one, Satan? (See Ephesians 4:27; 6:11; 1 Thessalonians 5:21–22; James 4:7; 1 Peter 5:8.)

The Way into the Kingdom—Read Luke 13:22–30

36. On Jesus' journey towards Jerusalem (see Luke 9:51), He taught in the cities and villages (see v. 22). Someone asked Him a very important question, and the answer is one we must understand. What was the question (see v. 23)?

37. What was Jesus' answer (see v. 24)? (See also Matthew 7:13–14, 21; 20:16.)

38. Jesus exhorted the person to “strive to enter through the narrow gate” (v. 24). What gate was Jesus referring to? (See John 10:7–10.)

39. Jesus gave an illustration to clarify His answer. The illustration was the story of a Master of a house giving a feast—symbolic of the kingdom of God. What two things did the Master of the house do that caused the people to cry out to Him (see v. 25)?

40. Presently, what position is Jesus in—a position from which He must at some point rise? (See Psalm 110:1; Mark 16:19; Luke 22:69; 1 Peter 3:22.)

41. How did the Master of the house respond to the people's two cries (see vv. 25, 27)?

42. The people claimed to know the Master of the house, but He denied knowing them (see vv. 25,

27). What had the people done and not done that resulted in the Master of the house not knowing them? (See Psalm 6:8; Matthew 7:23; 25:12, 41; Luke 6:46; Titus 1:16.)

43. The phrase the weeping and gnashing of teeth expresses extreme disappointment and loss because of unbelief and unfaithfulness. When will the unsaved experience weeping and gnashing of teeth (see v. 27)? (See also Matthew 7:23; 24:51; 25:41; Revelation 20:15.)

44. Who was at the Master's feast (see v. 28)? (See also Romans 1:17; Galatians 3:5-9, 11; Hebrews 10:38.)

45. What do you think Jesus meant when He said, "And indeed there are last who will be first, and there are first who will be last" (v. 30)? (See also Luke 13:24-30; 1 Corinthians 1:27.)

Christ Mourns Over Jerusalem—Read Luke 13:31-35

46. Though, the Pharisees were Jesus' adversaries, they warned Him that Herod wanted to kill Him (see v. 31). Do you think they were doing this to help Him or to hinder Him?

47. How did Jesus respond to the Pharisees' warning (see v. 32)?

48. What was Jesus referring to when He said, "And the third day I shall be perfected" (v. 32)? (See Luke 24:46; Acts 10:40; 1 Corinthians 15:4; Hebrews 2:10; 5:9; 7:28.)

49. When Jesus said, "Nevertheless I must journey today, tomorrow, and the day following" (v. 33), He was not saying that He would arrive in Jerusalem in three days. His point was that He had a mission in mind and that He would continue on the schedule He had set for Himself. What was Jesus' mission in Jerusalem (see v. 33)? (See also John 3:17; 1 John 2:2.)

50. Luke records Jesus' rejection of the nation represented by Jerusalem. What did Jesus liken Himself

to (see v. 34)?

51. Because the nation was not willing to receive Jesus as their Messiah (see v. 34), what would be the result (see v. 35)?

52. What house was Jesus referring to that would be left desolate? (See Psalm 92:13; 122:1; 135:2.) When did this happen?

53. Jesus said, "Assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the LORD!'" (v. 35). When will that occur? (See Zechariah 12; 14; Psalm 118.)

DETAILED NOTES

I. Introduction

- A. Can you remember what you were worried about exactly one year ago today? Most of us don't really remember
- B. Jesus made a very powerful argument in this chapter
 - 1. We were made for eternity; we are immortal
 - 2. No bird was created in the image of God, and yet your Father has managed to take care of all of them

II. Luke 12:22-34

- A. The very things Jesus said not to worry about are the things that occupy so much of our attention
- B. You are a human being; you are made in the image of God
 - 1. Birds are not
 - 2. You are of much more value than a bird
- C. Elizabeth Cheney, "Overheard in an Orchard"
- D. Of all the creatures on earth that ought not to worry, it's the children of God
- E. Worry is the Greek word *merimnaó*, from two words:
 - 1. *Merizó*, meaning *to cut or divide*
 - 2. *Nous*, meaning *the mind*
 - 3. Literally means *the dividing of the mind*
- F. Our word worry comes from the Old Germanic word *wurgen*, which means *to rip or tear*
- G. A day of worrying will leave you far more tired than a good hard day at work
- H. Jesus said don't worry
 - 1. Because of who you are

- a. You are a child of God
 - b. You have a relationship with the living God; your Creator is now your Father
 - 2. Because of what worrying does
 - a. A cubit is eighteen inches
 - b. Worrying does absolutely nothing; it produces nothing but bad health
 - c. 40 percent of the things we worry about never happen
 - d. 30 percent of the things happened in our past, and we can't change them
 - e. 12 percent are things people have criticized us about
 - f. 10 percent is about our own health
 - g. 8 percent are legitimate things to worry about
 - 3. Because of who you're not
 - a. You're not part of this world; you're not an unbeliever
 - b. You've gone from creation to relation, from person to child of God
 - I. The cure for worrying: verse 31
 - 1. Instead of worrying about your kingdom, start working for His kingdom
 - 2. Instead of sweating your condition, start being a servant of the King of Kings
 - 3. Too often we reverse this: we seek first our comfort and our kingdom and expect the kingdom of God to be thrown in
 - J. "Blessed is he who is too busy to worry during the daytime, and thus too tired to worry at night"
 - K. Life becomes an adventure when you do this
 - L. Verse 32
 - 1. He knows your weakness; Isaiah 53:6
 - 2. We have a strong and caring Shepherd
 - M. Verses 33-34: Jesus spoke more about this in Luke 16 and 19
 - 1. He didn't say, "Sell all that you have"
 - 2. If you're having a problem with your stuff, get rid of some of your stuff and help out someone
 - 3. Jesus spoke more about money than anybody else in Scripture
 - 4. The Lord wants us to give to His kingdom and His work so that our hearts will be in the work
 - 5. When you put your money somewhere, your heart will follow
- III. Luke 12:35-59
- A. We should be ready for Jesus to show up and establish His kingdom
 - 1. It's a frequent commandment in the New Testament
 - 2. When Jesus said this, He was on His first coming
 - 3. He was preparing His disciples for the day He would leave and then come again
 - 4. Matthew 24
 - a. List of signs that will occur prior to His coming, primarily during the tribulation period
 - b. Verse 8: these are birth pains, more frequent and intense
 - c. These signs ought to get our attention to make us live in the moment
 - d. Matthew 24:44; Luke 12:40
 - 5. Be working and be watching
 - B. Verse 37: one of the most remarkable passages in Scripture
 - 1. There's coming a day when Jesus will serve you

2. John 13:3-8
3. Not the Last Supper, but the Lamb's supper, the great supper
- C. The night was divided into watches: second or third watch is the wee hours of the night and early morning
- D. How can you be ready?
 1. By watching—have an attitude of watchfulness
 2. By working: read the Scriptures—the promises and prophecies
- E. The Bible promises that Jesus will come back and establish His kingdom; how do you get ready?
 1. Get saved
 - a. If you were to die tonight, are you absolutely sure you would be in heaven?
 - b. You can have the security of the believer, confidence
 2. Get busy; quit worrying about your comfort and start working for His kingdom
 3. Get active
 - a. With other believers
 - b. Exercise your gift
- F. Rewards in heaven and punishment in hell won't all be the same
 1. You're going to heaven if you know Christ
 2. But you have a capacity to have a position in heaven that not everybody will have
 3. There are rewards; the judgment seat of Christ; 2 John 1:8
 4. The greater the privilege, the greater the responsibility
 - a. The more you know, the more you're responsible for
 - b. James 3:1
- G. Between the first and second coming, there will be lots of catastrophes, problems, issues, judgments
- H. Jesus knew His mission
 1. The baptism was His death
 2. Matthew 20:22; Mark 10:38-39
- I. Jesus was not all about bringing peace on earth
 1. He will bring peace on earth, but that's His second coming, not His first
 2. The fact that Jesus stepped into history and said the things He said in and of itself will divide people
 3. When you introduce authentic Christianity into a family, you're going to divide that family; an authentic follower of Christ is markedly different
- J. *Khamsin* and *sirocco*: hot, dry winds in Israel that dry everything up
- K. "This time" (v. 56) is Jesus' time, foretold by the prophets
 1. He held them accountable
 2. Even magi from the East could discern the signs; Matthew 2:1-2
 3. They also had the authenticating signs of His miraculous ministry
- L. The metaphor in verses 57-59 is a court of law; these are legal terms
 1. If you don't settle the matter before you get to court, the judge might pass a sentence on you and put you in prison
 2. Do everything you can before you face the judge to get right with the legal system
 3. In the same way, make sure you do everything you can to get right with God and repent before that judgment day comes

IV. Luke 13:1-9

- A. First event: Jewish worshipers from Galilee were killed on Pilate's orders while they were worshipping in the temple
- B. Second event: the tower of Siloam was either by the pool of Siloam or right across from Jerusalem in the village of Siloam
- C. Jesus here didn't deal with the issue "Why would a God of love allow this?"
 - 1. He cut to something even more important than that: there is something far worse than natural death
 - 2. That is spiritual death, eternal death
- D. 70 AD: Jerusalem will be destroyed
- E. Verses 1-5 tell us a couple things
 - 1. No one, not even a good person, is exempt from trouble in this world
 - 2. Everyone needs a life change
 - 3. Bishop Richard Loring: we live three times
 - a. Phase 1: nine months in the womb
 - b. Phase 2: life
 - c. Most people fail to prepare for phase 3, the eternal period of life
- F. What's a fig tree doing in a vineyard?
 - 1. It was not uncommon
 - 2. Old Testament metaphor of every man sitting under his vine and fig tree
- G. This is a picture of Jesus talking about His Father looking for fruit on His farm, Israel
 - 1. Isaiah 5:1-5; the crowd probably picked up on this
 - 2. Jesus' public ministry was three and a half years, adequate time to find fruit in the nation of Israel
 - 3. God expected fruit, the Messiah came, but the little more time that was given saw no fruit

Figures referenced: Elizabeth Cheney, Bishop Richard Loring

Greek/foreign words: merimnaó, merizó, nous, wurgen, khamsin, sirocco

Cross references: Isaiah 5:1-5; 53:6; Matthew 2:1-2; 20:22; 24; Mark 10:38-39; Luke 12:22-13:9; 16; 19; John 13:3-8; James 3:1; 2 John 1:8

Topic: Jesus' Ministry

Keywords: worry, relationship, kingdom of God, money, watch, second coming, tribulation, Lamb's supper, work, responsibility, judgment, death, repentance



SERIES:	42 Luke - 2014
MESSAGE:	Luke 13:10-14:24
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 13:10-14:24
URL:	http://CalvaryABQ.org/3132

MESSAGE SUMMARY

Jesus often searched out those who were overlooked by society. He wanted to heal them and love them so He could showcase His work in them to the world. Unfortunately, His acts of love weren't always accepted. In this study, we see the response of His religious adversaries who strictly adhered to the Law of the Old Testament. We also learn that tradition can cause us to miss the most important thing: a relationship with the Lord.

STUDY GUIDE

Luke 13

Christ Teaches on Repentance—Read Luke 13:1-9

1. As Jesus taught His disciples, some of those present told Him about Pilate killing some Galileans (see v. 1). What was offensive about this act?
2. In ancient times, it was assumed that calamity would come upon the extremely wicked (see John 9:1-2; Job 4:7; 22:5). Jesus asked a question to get those who brought up Pilate's wickedness to think about the cause of suffering and death. What question did Jesus ask (see v. 2)? What did He want them to consider?
3. Jesus immediately answered His own question (see v. 3). By doing so, Jesus implied bad things can happen to any person. Just because calamity befell those Pilate killed did not mean they were worse sinners than others. In fact, they may have been righteous (as indicated by the fact that they were offering sacrifices to God). Why does God allow bad things to happen to good people (trick question)? (See Ecclesiastes 7:20; Romans 3:10-18, 23; 1 John 1:8.)
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18. Jesus was teaching in a synagogue on the Sabbath (see v. 10) as was His custom. In what condition was one of the women in attendance (see v. 11)?

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52. What house was Jesus referring to that would be left desolate? (See Psalm 92:13; 122:1; 135:2.)

When did this happen?

53. Jesus said, “Assuredly, I say to you, you shall not see Me until the time comes when you say, ‘Blessed is He who comes in the name of the LORD!’” (v. 35). When will that occur? (See Zechariah 12: 14; Psalm 118.)

Luke 14

Instruction on the Sabbath—Read Luke 14:1-6

1. The Sabbath was a day of commanded rest; therefore, Sabbath meals were prepared the day before. On this particular Sabbath, where did Jesus go to eat and who specifically was in attendance at this meal (see vv. 1-3)?

2. What was the response of the lawyers and Pharisees to Jesus’ question (see v. 4)?

3. Why did Jesus’ question illicit such a response from the lawyers and Pharisees?

4. In response to the lawyers and Pharisees’ silence, what did Jesus do (see v. 4)?

5. Because of the lawyers and Pharisees’ response, Jesus shared a real-life scenario to help them see the answer to His question. What was that scenario (see v. 5)?

6. Was it lawful to perform the actions in Jesus’ scenario? (See Exodus 23:5; Deuteronomy 22:4; Luke 13:15.)

7. What is the answer to Jesus’ question? In your own words, answer the question “Is it lawful to heal on the Sabbath?” (See Exodus 20:8-11; Mark 2:27-28.)

8. What was the final response of the lawyers and Pharisees to Jesus’ questions and scenario (see v. 6)? (See also Psalm 63:11; Romans 3:19.)

Parable of the Ambitious Guest—Read Luke 14:7-14

9. While at the Sabbath feast in the ruler of the Pharisee's house, Jesus noted what some of the attendees were doing. What were they doing (see v. 7)? Why were they doing this? (See also Matthew 23:6; Mark 12:38-39; Luke 11:43; 20:46.)

10. What did Jesus teach a person to not do when invited to a wedding feast (see v. 8)? Why should a person not do this (see vv. 8-9)?

11. What did Jesus teach a person to do when invited to a wedding feast (see v. 10)? Why should a person do this (see v. 10)?

12. The parable of the ambitious guest contains a very simple life principle; this principle applies to seating arrangements at wedding feasts and to all of life's choices. What is that principle (see v. 11)?

13. The word exalt means to raise in rank, character, or status or to elevate, glorify, praise, or honor. What does God do to those who exalt themselves (see v. 11)? (See also Proverbs 29:23; Matthew 23:12; James 4:6; 1 Peter 5:5.)

14. To humble means to make lower in status, prestige, or esteem. As an adjective, it means lacking all signs of pride, aggressiveness, or self-assertiveness. What does God do for those who humble themselves (see v. 11)? (See also Job 22:29; Psalm 18:27; Proverbs 29:23; Matthew 23:12; Luke 18:14; James 4:6; 1 Peter 5:5.)

15. In the house of one of the rulers of the Pharisees, Jesus first addressed the lawyers and Pharisees (see vv. 3-6), then those who were invited to the feast (see vv. 7-11), then the one who invited Him to the feast (see vv. 12-14). What did Jesus tell the one who invited Him not to do (see v. 12)? Why?

16. What did Jesus tell the one who invited Him to do (see vv. 13-14)? Why?

17. Jesus turned the attention of the one who invited Him and all who were listening to the eternal perspective of receiving rewards for their works—being repaid at the resurrection of the just (see v. 14). Why should this be a motivating factor when we give a feast and in all we do? (See Matthew 6:19–21; 10:42; Mark 9:41; 1 Corinthians 3:8-15; 2 Corinthians 5:10.)

Parable of the Great Supper—Read Luke 14:15-24

18. One of those who sat with Jesus at the table was stirred up by what Jesus was teaching and shouted out. What did he shout out (see v. 15)? Was this person correct? (See Revelation 19:9.)

19. Having been rejected by the Jews, Jesus continued telling parables to the religious leaders to make it clear that they had rejected God's Messiah (see Matthew 21:45) and that God was going to invite the Gentiles into salvation. Who was giving this great supper (see v. 16)? Who was invited (see v. 17)? (See also Matthew 22:14.) Who alerted those invited that the supper was ready (see v. 17)? Who do each of these people represent?

20. When a feast was planned, the invitations were sent out in advance so that the invitees could respond and the host could adequately plan for the expected number of guests. In Jesus' parable, all those who had accepted the invitation were informed that the supper was ready (see v. 17). What did those who had previously accepted the invitation do when they heard this (see v. 18)?

21. The guests who had previously accepted the invitation each responded to the man's servant with their own excuse for not attending the great supper. What was the first excuse (see v. 18)? Why is this a very poor excuse?

22. What was the second excuse (see v. 19)? Why is this a very poor excuse?

23. What was the third excuse (see v. 20)? Why is this a very poor excuse?

24. When the servant reported the invitees' responses to his master, how did the master respond (see v. 21)?

25. Once the master was aware that his invited guests refused to attend his great supper, whom did he instruct his servant to invite (see v. 21)? Who do these people represent? (See Matthew 28:19; Luke 24:47; Acts 13:47; Romans 11:11; Ephesians 3:8.)

26. The servant completed his task, yet there was still room for more people (see v. 22). Who else was the servant instructed to find and invite to the great supper (see v. 23)? Who do these people represent? (See Matthew 22:10; 1 Corinthians 6:11.)

27. Jesus ended the parable of the great supper by stating that none who were invited would taste "my supper" (v. 24), as a direct reference to the marriage supper of the Lamb (see Revelation 19:9). Those who were invited and accepted the invitation were the religious leaders of the nation of Israel. Why would they not taste His supper? (See John 1:11; Matthew 21:43; 22:8; Acts 13:46.)

28. Jesus came into the world as God's servant (see Acts 3:26) to invite all to the feast in His Father's kingdom (see John 3:17). In the parable of the great supper, Jesus spoke of heaven, salvation, and eternity—matters of the greatest possible significance. Yet people said, "Sorry, I just don't have time," and made excuses for not prioritizing the kingdom of God. How can you be sure you prioritize the calling and invitation you have received from God? (See Matthew 6:19-21, 33; Colossians 3:1-3.)

Christ Teaches on Discipleship—Read Luke 2:25-35

29. In the parable of the great supper, Jesus emphasized that attendance at the supper is an utmost priority, though not everyone who is invited to His supper will attend. With that premise, Jesus began to emphasize the importance and cost of being a true disciple. What was the first point Jesus made about being a true disciple (see v. 26)?

30. Was Jesus instructing His disciples to literally hate their family members? (See Leviticus 19:18; James 2:8.)

31. What was Jesus instructing His disciples to do by “hating” their family members? (See Matthew 10:37.)

32. What was the second point Jesus made about the cost of being a true disciple (see v. 27)? What does this mean? (See Matthew 16:24; Mark 8:34; Luke 9:23; Galatians 2:20.)

33. Using two illustrations, Jesus then taught that true discipleship must include planning and sacrifice. The first illustration was of a person building a tower (see vv. 28–30). Before building a tower, what must a person do (see v. 28)? What must a true disciple do?

34. What would be the result if a disciple did not do this (see vv. 29-30)?

35. The second illustration was of a king going to war (see vv. 31–32). Before a king goes to war against another king, what must he first do (see v. 31)?

36. Jesus acutely emphasized the cost of becoming His true disciple. What is that cost (see v. 33)?

37. There is a difference between being a Christian and being a true disciple. Disciple means disciplined one—one who is committed to the cause of the kingdom. Thus, Jesus was effectively saying, “You can’t be My disciple if other affections have priority in your life.” What is the true cost of being a disciple of Jesus Christ and following Him? (See Matthew 19:21; Luke 5:11; Philippians 3:7-8.)

38. Following Christ has serious eternal consequences and a great cost in this life. We ought to start every day with an eternal perspective. Offer yourself up as a living sacrifice (see Romans 12:1), and imagine yourself at the bema seat judgment, appearing before Christ. What will the followers of Christ be judged for? (See Job 34:11; Psalm 62:12; Proverbs 24:12; Jeremiah 17:10; Romans 2:2-11; 1 Corinthians 3:8, 13; 2 Corinthians 5:9-10.)

39. In Jesus' time, salt was a valuable commodity and was often used to pay soldiers. The word salary is from the Middle English word *salaire*, from the Latin word *salarium*, which is a payment made in salt (*sal*) or for salt and which comes from *salarius*, meaning pertaining to salt. In the absence of refrigeration, salt was used to preserve meat and is still used to season and flavor food. What happens if salt loses its saltiness (see vv. 34-35)?

40. What was Jesus using salt to refer to? (See Matthew 5:13; Mark 9:50.)

41. Jesus concluded His teaching on true discipleship by saying, "He who has ears to hear, let him hear!" (v. 35). What happens to a Christian who hears what Jesus says but doesn't do what He says? (See Matthew 7:26-27; Galatians 6:3, 7; James 1:22; 2:20.)

42. Do you consider yourself a true disciple of Christ? We too have been invited to eat at His great supper, but we must not make excuses. We must count the cost, because following Him will cost us everything. Are you honestly living your life for His kingdom and righteousness?

DETAILED NOTES

I. Introduction

- A. We are stamped in creation with the image of God
 - 1. The image gets obscured by sin, culture, upbringing
 - 2. When we are born again, the latent image—there but unrevealed—is developed and shown by Jesus Christ
 - 3. We become God's showcase, His *poiéma* (see Ephesians 2:10)
- B. People marveled at what was a latent image now developed and showcased
 - 1. But not everybody did
 - 2. Some people were so bound by their background, tradition, and spiritual upbringing that they couldn't stand what Jesus was doing
- C. So often, Jesus came unglued with religious people and was much more welcoming to sinners

II. Luke 13:10-21

- A. This is the last time Jesus visited a synagogue
- B. This woman had a degenerative spinal condition, but the physical manifestation was secondary to a work Satan had done in her life
- C. How many of us would suffer chronically for eighteen years and therefore find an excuse not to be in fellowship?

- D. Why didn't Jesus go over to the woman? He was calling her to exercise her faith, to do something
- E. The ruler of the synagogue
 - 1. Rather than addressing Jesus Himself, he addressed the crowd; passive-aggressive
 - 2. Instead of rejoicing in her healing, he resented his hassle
 - 3. The rabbis had laws and strong feelings about abusing animals
 - a. They would think nothing of leading an animal to water on the Sabbath
 - b. They loved animals more than people
 - c. This is happening in our country
- F. It would have been tempting to think the kingdom of God was going to happen then, but the kingdom of God developed differently than they thought it would
- G. These three parables have the same meaning
- H. Mustard bushes don't grow into trees; these verses speak of unusual growth
 - 1. Traditional, typical interpretation
 - a. The church started very small, then grew and filled the earth
 - b. Speaks of the successful growth of the church throughout time
 - 2. But Jesus didn't give us the interpretation
 - 3. Other instances Jesus used the same language
 - a. Birds
 - I. Matthew 13:3-9, 18-23; Mark 4:3-8, 13-20
 - II. He equated birds with evil, Satan
 - III. Revelation 18:2
 - b. Trees
 - I. Ezekiel 17; Daniel 4
 - II. A worldwide, dominating power; the growth of worldly nations
 - 4. The church will grow, but evil people and forces will lodge in its branches
 - 5. Not all growth is good growth
- I. Leaven
 - 1. Galatians 5:9; 1 Corinthians 5:6
 - 2. Almost always seen in a negative way
 - a. No leaven allowed at Passover or in sacrifices
 - b. Matthew 16:6; Mark 8:15
 - 3. Typical, traditional interpretation
 - a. The church will grow; it will permeate the earth like leaven
 - b. Dominion theology
 - 4. Just because there is growth doesn't necessitate good growth
 - 5. There was a time where church growth was abnormally large and foul birds and leaven entered the church
 - a. 328 AD: Constantine defeated Licinius after supposedly seeing a vision of a cross, then imposed Christianity on the nation
 - b. "I will set Christianity upon the throne of the Caesars" —Constantine
 - c. The Roman church became enormously powerful
 - d. The church does much better when they are persecuted, not when they are endorsed

III. Luke 13:22-35

- A. Jesus Christ was on a timetable
 - I. Daniel 9:25

2. From the day Artaxerxes Longimanus gave the dictate to restore and rebuild Jerusalem (March 14, 445 BC) to 173,880 days later (April 2, 32 AD): the day the lambs were collected for sacrifice and Jesus presented Himself as king of the nation
3. God is always on time
- B. While all roads lead to the judgment seat of God, not all roads lead to heaven
- C. Jesus moved from the hypothetical to the personal
- D. Temporal proximity to Christ does not equal eternal security with Christ
- E. "Lord, Lord" (v. 25)
 1. They had the eternal language, but they didn't have eternal life
 2. It's one thing to say, "Jesus is Lord"; it's another thing to submit to Jesus as Lord
 3. They had the right language, but they were missing a relationship
- F. Why would the Pharisees care that Herod was looking for Jesus?
 1. They wanted Him to go to Jerusalem
 2. There was a plot afoot to get Him killed
- G. Foxes were known as sly, destructive animals
 1. Term used to describe a worthless person
 2. Jesus was submitted to the will of His Father, not the political rulers
 3. But He called a spade, a spade
- H. The fear of man brings a snare
 1. If you can kneel before God, you can stand before any man
 2. Hugh Latimer in the time of King Henry VIII
- I. Verses 34-35 show us:
 1. The patience of God
 2. The pleading of Christ; Jeremiah 29:11
 3. The power of choice; 70 AD: temple destroyed by the Romans
 4. Doesn't it fit to say, "America, America, how often I would have gathered you, but you were not willing"?
 - a. Will God judge America? He has already done that
 - b. One of the first steps: God gives the nation over to what they say they want
 - c. Romans 1
 - d. The only alternative: a massive revival beginning with us on our knees before God in prayer and repentance

IV. Luke 14:1-24

- A. Wherever Jesus went, people watched Him
 1. People are examining your life
 2. Daniel 6
- B. Dropsy is an old word for edema, the swelling of an extremity because of fluid
- C. Perhaps this man was planted there to bait Jesus
- D. They were allowed to help a helpless animal on the Sabbath, according to the oral interpretation of the Mosaic law
 1. Here Jesus was fixing a human life, and they were all bent out of shape
 2. Every church has these type of people
- E. Luke 14 could be called "Jesus' Table Talk"
 1. Six parables, five of which are particular to Luke
 2. Centered around the people gathered at this meal

- F. The way up is the way down; the way down is the way up
 - 1. Get down, go low, humble yourself
 - 2. Always the best attitude with anyone
 - 3. Yesterday's famous people are today's forgotten people
- G. The Jews had the idea that the kingdom would be like a feast with Abraham, Isaac, Jacob, and all the prophets
- H. This was not what the guy thought he was going to hear when he said, "Blessed are those who are going to eat bread"

Figures referenced: Constantine, Licinius, Artaxerxes Longimanus, Hugh Latimer, King Henry VIII

Greek words: poiéma

Cross references: Jeremiah 29:11; Ezekiel 17; Daniel 4; 6; 9:25; Matthew 13:3-9, 18-23; 16:6; Mark 4:3-8, 13-20; 8:15; Luke 13:10-14:24; Romans 1; 1 Corinthians 5:6; Galatians 5:9; Ephesians 2:10; Revelation 18:2

Topic: Jesus' Ministry

Keywords: image of God, tradition, religion, church, animals, kingdom of God, parable, prophecy, God's timing, personal relationship, eternal life, government, politics, America, judgment, humility



SERIES:	42 Luke - 2014
MESSAGE:	Luke 14:15-15:32
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 14:15-15:32
URL:	http://CalvaryABQ.org/3156

MESSAGE SUMMARY

Jesus was a master storyteller, and He shared stories that shed light on some important truths. In this study, we examine five different parables of Jesus about things that had been lost. We learn what our highest priority should be, what it really means to be a disciple, and what the Lord is all about—rescuing those who were once lost and redeeming them for His glory.

STUDY GUIDE

Luke 14

Instruction on the Sabbath—Read Luke 14:1-6

1. The Sabbath was a day of commanded rest; therefore, Sabbath meals were prepared the day before. On this particular Sabbath, where did Jesus go to eat and who specifically was in attendance at this meal (see vv. 1-3)?
2. What was the response of the lawyers and Pharisees to Jesus' question (see v. 4)?
3. Why did Jesus' question illicit such a response from the lawyers and Pharisees?
4. In response to the lawyers and Pharisees' silence, what did Jesus do (see v. 4)?
5. Because of the lawyers and Pharisees' response, Jesus shared a real-life scenario to help them see the answer to His question. What was that scenario (see v. 5)?
6. Was it lawful to perform the actions in Jesus' scenario? (See Exodus 23:5; Deuteronomy 22:4; Luke 13:15.)
7. What is the answer to Jesus' question? In your own words, answer the question "Is it lawful to heal on the Sabbath?" (See Exodus 20:8-11; Mark 2:27-28.)

8. What was the final response of the lawyers and Pharisees to Jesus' questions and scenario (see v. 6)? (See also Psalm 63:11; Romans 3:19.)

Parable of the Ambitious Guest—Read Luke 14:7-14

9. While at the Sabbath feast in the ruler of the Pharisee's house, Jesus noted what some of the attendees were doing. What were they doing (see v. 7)? Why were they doing this? (See also Matthew 23:6; Mark 12:38-39; Luke 11:43; 20:46.)

10. What did Jesus teach a person to not do when invited to a wedding feast (see v. 8)? Why should a person not do this (see vv. 8-9)?

11. What did Jesus teach a person to do when invited to a wedding feast (see v. 10)? Why should a person do this (see v. 10)?

12. The parable of the ambitious guest contains a very simple life principle; this principle applies to seating arrangements at wedding feasts and to all of life's choices. What is that principle (see v. 11)?

13. The word exalt means to raise in rank, character, or status or to elevate, glorify, praise, or honor. What does God do to those who exalt themselves (see v. 11)? (See also Proverbs 29:23; Matthew 23:12; James 4:6; 1 Peter 5:5.)

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18. One of those who sat with Jesus at the table was stirred up by what Jesus was teaching and shouted out. What did he shout out (see v. 15)? Was this person correct? (See Revelation 19:9.)

19. Having been rejected by the Jews, Jesus continued telling parables to the religious leaders to make it clear that they had rejected God's Messiah (see Matthew 21:45) and that God was going to invite the Gentiles into salvation. Who was giving this great supper (see v. 16)? Who was invited (see v. 17)? (See also Matthew 22:14.) Who alerted those invited that the supper was ready (see v. 17)? Who do each of these people represent?

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22. What was the second excuse (see v. 19)? Why is this a very poor excuse?

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24. When the servant reported the invitees' responses to his master, how did the master respond (see v. 21)?

25. Once the master was aware that his invited guests refused to attend his great supper, whom did he instruct his servant to invite (see v. 21)? Who do these people represent? (See Matthew 28:19; Luke 24:47; Acts 13:47; Romans 11:11; Ephesians 3:8.)

26. The servant completed his task, yet there was still room for more people (see v. 22). Who else was the servant instructed to find and invite to the great supper (see v. 23)? Who do these people represent? (See Matthew 22:10; 1 Corinthians 6:11.)

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supper” (v. 24), as a direct reference to the marriage supper of the Lamb (see Revelation 19:9). Those who were invited and accepted the invitation were the religious leaders of the nation of Israel. Why would they not taste His supper? (See John 1:11; Matthew 21:43; 22:8; Acts 13:46.)

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Christ Teaches on Discipleship—Read Luke 2:25-35

29. In the parable of the great supper, Jesus emphasized that attendance at the supper is an utmost priority, though not everyone who is invited to His supper will attend. With that premise, Jesus began to emphasize the importance and cost of being a true disciple. What was the first point Jesus made about being a true disciple (see v. 26)?

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31. What was Jesus instructing His disciples to do by “hating” their family members? (See Matthew 10:37.)

32. What was the second point Jesus made about the cost of being a true disciple (see v. 27)? What does this mean? (See Matthew 16:24; Mark 8:34; Luke 9:23; Galatians 2:20.)

33. Using two illustrations, Jesus then taught that true discipleship must include planning and sacrifice. The first illustration was of a person building a tower (see vv. 28–30). Before building a tower, what must a person do (see v. 28)? What must a true disciple do?

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37. There is a difference between being a Christian and being a true disciple. Disciple means disciplined one—one who is committed to the cause of the kingdom. Thus, Jesus was effectively saying, “You can’t be My disciple if other affections have priority in your life.” What is the true cost of being a disciple of Jesus Christ and following Him? (See Matthew 19:21; Luke 5:11; Philippians 3:7-8.)

38. Following Christ has serious eternal consequences and a great cost in this life. We ought to start every day with an eternal perspective. Offer yourself up as a living sacrifice (see Romans 12:1), and imagine yourself at the bema seat judgment, appearing before Christ. What will the followers of Christ be judged for? (See Job 34:11; Psalm 62:12; Proverbs 24:12; Jeremiah 17:10; Romans 2:2-11; 1 Corinthians 3:8, 13; 2 Corinthians 5:9-10.)

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Luke 15

Parable of the Lost Sheep—Read Luke 15:1-7

1. Who was drawing near to Jesus? Why (see v. 1)?

2. How did the Pharisees and scribes respond in regard to those who drew near to Jesus (see v. 2)?

3. In that culture, eating with a person indicated acceptance and recognition. But Jesus was not only eating with these people. What else was He doing, according to the Pharisees and scribes (see v. 2)?

4. Jesus told a parable of a man with 100 sheep. What happened to one of the man's sheep? What did the man do about that sheep (see v. 4)?

5. The parable of the lost sheep is a story that contrasts the love of God with the exclusiveness of the Pharisees. What did the shepherd do when he found his lost sheep (see vv. 5-6)?

6. God's response at the one sinner's repentance is in stark contrast to the Pharisees' and scribes' attitude toward tax collectors and sinners. What happens in heaven when one sinner repents (see v. 7)?

7. Jesus' statement about the ninety-nine just persons was probably irony used to illustrate to the Pharisees and scribes their heart's attitude. What did the ninety-nine just persons believe they did not need (see v. 7)?

Parable of the Lost Coin—Read Luke 15:8-10

8. Jesus continued to teach in parables when He told a story of a woman who had ten valuable silver coins (drachmas). What did the woman do when she lost one of her valuable coins (see v. 8)?

9. What did the woman do when she found her coin (see v. 9)?

10. How is what the woman did (see v. 9) similar to what the shepherd who found his lost sheep did (see v. 6)?

11. What happens among the angels when one sinner repents (see v. 10)?

Parable of the Lost Son—Read Luke 15:11-32

12. Jesus continued His parables that contrasted God's attitude with that of the scribes and Pharisees. A certain man had two sons (see v. 11). What did the younger son say to his father (see v. 12)?

13. What did the father do in response to his younger son's request (see v. 12)?

14. What percent of the father's livelihood would the younger son have received? (See Deuteronomy 21:17.)

15. What did the younger son do with his portion of his father's livelihood (see v. 13)?

16. What happened after the younger son had spent all of his inheritance (see v. 14)?

17. At that point, what did the son decide to do (see v. 15)?

18. Because of his wasteful living, the younger son found himself feeding swine. What was his attitude about what he was feeding the swine (see v. 16)?

19. When he realized his desperate condition, the younger son came to himself. What did he say (see v. 17)?

20. What did the younger son decide to do about his situation (see vv. 18-19)?

21. The younger son decided to do the right thing—and actually did it (see v. 20). What did the father do when he saw his younger son returning (see v. 20)?

22. The son said, “I have sinned” to his father (see v. 21). In Scripture, who else said, “I have sinned”? (See Exodus 9:27; Numbers 22:34; Joshua 7:20; 1 Samuel 15:24; 2 Samuel 12:13; Job 7:20; Matthew 27:4.)

23. What did the son say that indicated a sincere and repentant heart (see v. 21)?

24. The son was genuinely repentant as his father embraced him and kissed him (see vv. 20-21). A robe, ring, sandals, and feast are all signs of position and acceptance (see vv. 22-23). What do these items indicate about the father’s attitude toward his younger son?

25. What was the father’s perspective of his younger son while he was gone to a far country? What was his perspective of him when he had returned (see v. 24)?

26. In the parable of the lost son, the younger son represents the sinners and tax collectors, while the older son represents the religious leaders of the nation of Israel. What was the older brother doing when the younger brother returned (see v. 25)? What was he unwilling to do when he learned his brother had returned (see v. 28)?

27. The forgiving love of the father symbolizes the divine mercy of God; the older brother’s resentment represents the Pharisees’ and scribes’ attitude toward tax collectors and sinners. The father pleaded with the older brother to come in and rejoice at the return of the son who was once dead and lost and was now alive and found. What was the older son’s perspective of himself (see v. 29)? What did he imply about his father?

28. What was his perspective of his younger brother (see v. 30)?

29. What was the father's perspective of his older son (see v. 31)?

30. What perspective did the father want his older son to understand—the very same perspective that Jesus wanted the Pharisees and scribes to understand (see v. 32)?

DETAILED NOTES

I. Introduction

- A. Jesus went to a supper hosted by a Pharisee on the Sabbath
 - 1. A very tense meal
 - 2. A man had dropsy, or edema, and the Pharisees knew Jesus was compassionate and would heal him
- B. Chapter 14 might be called "Our Lord's Table Talk"
- C. Verse 15: the one making the statement assumed he would be in the kingdom of God
 - 1. He was not expecting the answer Jesus gave
 - 2. We go from tense to intense in this chapter
- D. Jesus was a master storyteller
 - 1. A *parable* is a story that is cast alongside a very important truth
 - 2. The truth is made more meaningful and plain by the story or parable
 - 3. The theme of these parables is lostness: a lost opportunity, priority, sheep, coin, and son
- E. John Newton's song "Amazing Grace"

II. Luke 14:15-35

- A. Parable of the lost opportunity, or lame excuses
 - 1. "An excuse is the skin of a reason stuffed with a lie" —Billy Sunday
 - 2. An illustration of those who offer excuses not to have a spiritual life
 - 3. "Nature abhors a vacuum" —Aristotle
 - 4. Both nature and grace abhor a vacuum
 - 5. In those days, the invitation process was two-fold
 - a. You were notified in advance
 - b. Then you were told that the feast was ready
 - 6. The invited guests were the covenant people, the Jewish nation
 - a. Prophets announced the coming of the Messiah
 - b. Then John the Baptist came and said, "Supper's ready"; John 1:29; Matthew 3:2
 - 7. The maimed, lame, and blind were the tax collectors and sinners
 - 8. Those in the highway and hedges were the Gentiles
 - 9. Verse 23 has been abused throughout Christian history
 - a. Augustine used it to justify persecution of non-Christian groups
 - b. Used to justify the Spanish Inquisition and the Crusades
 - c. *Compel* is not to compel by force of arms, but by force of argument or persuasive speech
- B. Parable of the lost priority

1. Jesus became very popular
 - a. He took on corporate religion
 - b. But not everyone who followed Him as part of the multitude was faithful to Him as a disciple
2. Thinning out the crowd
 - a. Jesus would rather have somebody who's faithful to Him than somebody who's fascinated with Him
 - b. John 2:23-25
3. Middle Eastern language was very vivid
 - a. The idea is that you should so love God that love for anyone or anything else, by comparison, is like hatred
 - b. "The parting with my wife and poor children hath oft been to me in this place as the pulling the flesh from my bones...because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was like to meet with" —John Bunyan
4. "The entrance fee into the kingdom is free; but the annual subscription is everything" —Henry Drummond, paraphrased
5. You're saved by grace through faith, but it will cost you everything
6. Not losing your salvation, but losing your saltiness
 - a. Salt was used to:
 - I. Preserve from corruption
 - II. Add taste
 - III. Stop the spread of disease
 - b. Don't lose your edge as a believer

III. Luke 15:1-32

- A. Three parties
 1. The crowd—attracted to Jesus
 2. The clergyman—complaining against Jesus
 3. The Christ
 4. The compassion of Jesus
 - a. Matthew 9:36
 - b. Jesus saw people differently
 - I. We see people like this as an inconvenience
 - II. Jesus saw them as an opportunity
 5. The condition of the crowd
 - a. This is why Jesus came
 - b. He wants the very people no one else wants
 6. The callousness of the religious
- B. The next three parables tell the same truth
 1. Increasingly amplified
 2. They answer the complaint of the clergymen
- C. Parable of the lost sheep
 1. The religious had a term for people who did not keep the Law as strictly as they did: the people of the land
 - a. They had nothing to do with them
 - b. The Pharisees had a saying: "There is joy in heaven when one sinner is obliterated"

2. Sheep were and are commonplace in that part of the world
 - a. Sheep require shepherds and are renowned for lacking mental acumen
 - b. But this isn't the parable of the dumb sheep; it's the parable of the wonderful shepherd
3. You are God's business, and His business is rescuing and loving people
 - a. "Joy is the serious business of heaven" —C.S. Lewis
 - b. When we see God doing His business, it's our business to rejoice over just one
 - c. The friends of God should rejoice over one sinner that repents; therefore, the Pharisees were not God's friends
- D. Parable of the lost coin
 1. In those days, a woman wore a special headdress for her wedding; a silver chain with ten silver coins
 2. To lose a coin was like losing a wedding ring
 3. It's valuable because of the relationship it depicts
- E. Parable of the lost son or the prodigal son
 1. People have called this parable the greatest short story in all of human literature
 2. That which is lost in these three parables becomes progressively more valuable
 3. This is really the parable of the perfect or wonderful father
 4. Two boys in a family
 - a. The oldest would get two-thirds of the inheritance; the youngest would get one-third
 - b. But they didn't get any inheritance until the father died
 - c. The youngest son essentially said, "I wish you were dead"
 5. The sheep wandered away, and the coin was lost or victimized by somebody else, but a son has a will
 6. Lowest strata of society: pig farmer; pigs are unkosher
 7. It can take a long time for a person to come to themselves
 8. Verses 18-19: repentance and confession
 9. Best robe = place of honor
 - a. Ring = symbol of authority
 - b. Fatted calf = reserved for a great feast or sacrifices
 - c. Jesus loved to eat
 10. The older brother
 - a. He was ungrateful with his papa
 - I. Disrespectful toward his dad
 - II. So often we are ungrateful for what we don't have rather than grateful for what we do have
 - b. He was unhappy with his place; he had an attitude problem
 11. It's possible to be laboring in the Father's fields and not close to the Father's heart; Revelation 2:2-4
 12. Philippians 4:11
 - a. Contentment is learned
 - b. Discontentment is also learned, and it is contagious
 13. Jesus was making a distinction between the visible and invisible sinner
 - a. The visible or obvious sinner is the younger brother

- b. The invisible sinner is the religious person who looks down their nose at the grace of God

IV. Closing

- A. Isaiah 53:6
 - 1. What was prophesied by Isaiah was portrayed here by Luke
 - 2. Isaiah predicted how lost things would be found; Isaiah 53:7
- B. The only way we can be found and redeemed is by the Shepherd becoming a sheep and losing His life in sacrifice to restore humanity back to Himself
- C. That's what we celebrate in the Lord's Supper
- D. D.L. Moody
 - 1. Human beings sometimes have to lose a lot before they say, "I give up"
 - 2. It's at that point God can rescue them

Figures referenced: John Newton, Billy Sunday, Aristotle, Augustine, John Bunyan, Henry Drummond, C.S. Lewis, D.L. Moody

Cross references: Isaiah 53:6-7; Matthew 3:2; 9:36; Luke 14:15-15:32; John 1:29; 2:23-25; Philippians 4:11; Revelation 2:2-4

Topic: Grace

Keywords: storyteller, stories, story, parables, lost, found, grace, priorities, religion, Pharisees, sin, sinners, heaven, repentance, sheep, coin, lost son, prodigal son, parable of the prodigal son, contentment



SERIES:	42 Luke - 2014
MESSAGE:	Luke 16:1-18
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 16:1-18
URL:	http://CalvaryABQ.org/3160

MESSAGE SUMMARY

After Jesus addressed several religious leaders in Luke 15, He turned His attention to the disciples to teach about stewardship. Jesus essentially asked them what they were investing their lives in—the temporal or the eternal? In this study, we learn that we must answer this same question and that our response will reveal who we truly serve.

DETAILED NOTES

I. Introduction

- A. Jesus turned from the scribes and Pharisees to His disciples
 - 1. At this point in His life, the Pharisees were never far away
 - 2. Looking to trap Him by His words
 - 3. Jesus gave three parables about three lost things: sheep, coin, son
- B. Now He gave two stories
 - 1. Verses 1-13 directed toward His disciples
 - 2. Verses 19-31 directed toward the Pharisees
- C. Both mention money
 - 1. Jesus spoke so much about finances
 - 2. One out of every three parables He gave was related to money

II. Luke 16:1-13

- A. Jesus gave this first parable in order to get people's attention
 - 1. A crook was the hero
 - 2. The owner, also the victim, commended the crook
- B. Parables of comparison and contrast
 - 1. Luke, more than any other gospel writer, highlighted the contrasts
 - 2. Parable of the unjust judge: Luke 18:1-8
 - 3. The wicked servant: Luke 19:11-27
 - 4. Jesus was simply dealing with the way things really are in the world
 - a. We're called to a different life
 - b. John 15:19; Romans 12:2; 1 John 2:15
 - 5. We have a good lesson from a bad example
- C. A steward is an executive manager in charge of somebody else's stuff
 - 1. Assigned workers their duties, gave pay, collected debts, made business decisions
 - 2. Eliezer of Damascus; Genesis 24
- D. Wasting (v. 1)
 - 1. The same as the word *prodigal* used in the previous parable (see Luke 15:13)

2. Present active participle: an ongoing activity
 - E. This guy was losing everything; Galatians 6:7; Numbers 32:23
 - F. Jesus was telling a story that was and is common
 1. The world operates on the basis of self-preservation
 2. Job 2:4
 - G. In the first transaction, the manager gave the debtor a 50 percent discount
 1. The second debtor got a 20 percent discount
 2. The manager destroyed the evidence and had no witnesses—all illegal, but very shrewd
 - a. Culture of honor: they were indebted to him
 - b. They were accomplices
 3. You'd think the boss would want revenge, but he complimented the man for being shrewd and thinking of his future
 - H. Sinful people will use any means to secure their future
 1. A worldly boss commended a worldly manager for worldly wisdom
 2. If believers were as determined in their spiritual lives about spiritual things and their future as unbelievers are in their physical, temporal lives, things would be a lot different
 3. Unbelievers will serve their goals often with more passion and devotion
 - I. *Mammon* is another word for money
 - J. This was a typical way for a rabbi to teach: from the lesser to the greater
 1. The entrance fee to the kingdom of heaven is free, but the yearly subscription is everything
 2. The man was thinking in advance to purchase for himself future dwelling places
 3. Jesus was saying, "At least be as shrewd or thoughtful as unbelievers"
 - K. Use the money you have today to buy friends for heaven
 1. You can invest your money now in such a way that when you get to heaven, you'll have a welcoming committee
 2. Luke 12:16-20
 - L. You can send your wealth ahead of you to heaven
 1. Matthew 6:19-21
 2. We do this by using the finances God has given us for gospel-preaching endeavors
 3. It's not about how much you have; it's about who you are
 - M. If Jesus is your Savior, your place in heaven is guaranteed
 1. Your position, however, depends on what you do now
 2. 1 Corinthians 3:10-15
 3. There are degrees of rewards in heaven
 - N. In a slave culture, you could never have two slave-master relationships
 1. Who owns you?
 2. If God owns you, that will be reflected
 - O. Where your heart is, that's where your treasure will be
 1. 2 Corinthians 5:15
 2. Jesus died for your sins, but He was also raised for your life
- III. Luke 16:14-18
- A. *Deride* (v. 14) literally means *to nose, to scoff*

1. The value system of the kingdom is the opposite of the value system of this world
2. Often, what is highly esteemed with God is an abomination to this world
- B. *Pressing into it* (v. 16): the many tax collectors and sinners
- C. The Law
 1. The Ten Commandments or the first five books of Moses (the Torah or Pentateuch)
 2. In this case, the whole Old Testament (including the prophets)
 3. John the Baptist ended the dispensation of the Law
 4. The Pharisees disregarded the keeping of the Law by their oral tradition
- D. Divorce proceedings: Deuteronomy 24:1-4
 1. Conservative school of thought
 - a. Rabbi Shammai
 - b. "Uncleanness" referred to adultery
 2. Liberal school of thought
 - a. Rabbi Hillel; widened the meaning of "uncleanness"
 - b. Rabbi Akiva
 - c. Jesus said they were doing nothing less than proliferating adultery throughout the land
- E. Interpretation of Scripture
 1. Hermeneutics—every text must be interpreted:
 - a. In light of its context
 - b. According to the words that are used in the sentence
 - c. In light of its grammar
 - d. In light of its historical background
 - e. In light of the unity of Scripture
 2. Any text taken out of context becomes a pretext
- F. Other statements about marriage and divorce
 1. Matthew 19:3-9
 2. There is an acceptance clause for a believer: the only reason for divorce is if the other person has committed adultery
 3. What Jesus told them was more than they required
 - a. But it was not more than Moses required
 - b. He was simply following what had always been interpreted

Figures referenced: Rabbi Shammai, Rabbi Hillel, Rabbi Akiva

Cross references: Genesis 24; Numbers 32:23; Deuteronomy 24:1-4; Job 2:4; Matthew 6:19-21; 19:3-9; Luke 12:16-20; 15:13; 16:1-31; 18:1-8; 19:11-27; John 15:19; Romans 12:2; 1 Corinthians 3:10-15; 2 Corinthians 5:15; Galatians 6:7; 1 John 2:15

Topic: Stewardship

Keywords: finances, money, parables, parable of the unjust steward, stewardship, sin, the world, unbelievers, mammon, wealth, investment, heaven, treasure, the Law, divorce, marriage, adultery, interpretation, Scripture



SERIES:	42 Luke - 2014
MESSAGE:	Luke 16:19-17:37
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 16:19-17:37
URL:	http://CalvaryABQ.org/3161

MESSAGE SUMMARY

As Jesus continued to talk to His disciples and the nearby Pharisees, He told them stories about the kingdom of heaven and warned those listening about their eternal fate. He also shared four basic things expected of those who follow Him. In this message, we're challenged to forgive freely, serve faithfully, live thankfully, and be prepared for Jesus' second coming.

DETAILED NOTES

I. Introduction

- A. On His way to Jerusalem, Jesus prepared His disciples for future ministry
- B. He told them a story about an unjust manager
 - 1. A worldly boss commended a worldly manager for using worldly wisdom
 - 2. He used it by way of contrast: "If you were as devoted spiritually as these bad people are physically, how much greater the kingdom of God would be"
- C. The Pharisees, who loved money, listened in and derided Jesus
 - 1. Jesus gave a story, a parable to the Pharisees
 - 2. Two lives, two deaths, two hereafters
- D. Some people think this is a historical account rather than a parable:
 - 1. Because Jesus didn't say, "Now hear a parable"—but He didn't always say this
 - 2. Because a name appears in it—but there's no law of parables
 - 3. It could be either

II. Luke 16:19-31

- A. We can presume this was a very rich Jewish man
 - 1. The Pharisees loved money
 - 2. Faith theology: the evidence of God's blessing is wealth
 - 3. A beggar was considered cursed by God because of sinful behavior
- B. Notice how easily Jesus passed from one world to the next
 - 1. We cannot peer beyond the veil
 - 2. If you wonder about life after death, go to the source, the authority
- C. No Pharisee would think a rich man like this would be in hell
- D. The rich man represents the Pharisees
- E. This story disproves the doctrine of soul sleep
 - 1. Soul sleep: from the moment of death until the resurrection, there is no consciousness; your soul just goes to sleep
 - 2. According to Jesus, once you die, you are conscious of your surroundings and can feel either pleasure or pain in the afterlife
- F. Abraham's side, or bosom

1. Place of bliss; heaven
2. Every Jewish person had this hope of a future banquet with Abraham
3. Genesis 15:6
- G. Hades, sometimes translated *hell*
 1. The New Testament Greek equivalent of the Old Testament word *sheol*
 - a. The place of the departed dead
 - b. Often in the Old Testament, both the good and the bad were in this place, also called the grave
 2. Here, Hades is the place of the unrighteous departed souls
- H. There's no indication the rich man did anything heinous
 1. A lot of people think all they have to do to get to heaven is die
 2. And hell is reserved for Hitler and others like him
- I. "A great gulf fixed" (v. 26)
 1. There's no passageway in eternity where a person can go from hell, purgatory, or limbo to heaven—this is not in the Bible at all
 2. 2 Corinthians 5:8
 3. If you died tonight, your body would eventually turn to dust
 4. But immediately, the real you would be in the presence of the Lord
- J. Heaven and hell are real, and Jesus spoke freely about both
- K. If an unbeliever who has died could return today, they would preach the gospel
- L. Verse 30: even the resurrection of the one talking wouldn't be enough to persuade them to believe
- M. The reason the rich man was in hell: he didn't listen to the testimony of Scripture
- N. This was all an absolute shock to the Pharisees; Luke 16:14
- III. Luke 17:1-37
 - A. Jesus then taught His disciples about four basic things: forgiveness, faithfulness, thankfulness, preparedness
 - B. Forgiveness (vv. 1-6)
 1. Millstones weigh several hundred pounds
 2. *Offend* is the Greek word *skandalon*
 - a. Literally means *a bait stick*
 - b. Used to attract an animal into a trap to capture it
 3. Jesus was probably referring to the group in Luke 15:1
 - a. Publicans and sinners who were attracted to Jesus
 - b. Perhaps the Pharisees' interruption and derision of Jesus caused them to stumble
 - c. There's something worse than going to hell: taking others with you
 4. Typical reactions if somebody sins against you:
 - a. Run away from the conflict
 - b. Antagonize the person
 - c. Neither of these are appropriate
 5. Rather, approach them and let them know
 - a. Matthew 18:15
 - b. Go privately and rebuke lovingly
 6. Verse 4: the point isn't the number of times
 - a. Rabbis used to say, "If someone sins against you, forgive them three times"

- b. 1 Corinthians 13:5
 - c. This takes an enormous amount of spirituality, faith
 - 7. A mustard seed is small, but it has life and power within it
 - 8. Verse 6: Jesus was not speaking literally here
 - a. We have no record of the disciples or anyone in church history doing this
 - b. Matthew 21:21
 - c. William Barclay: in ancient times, somebody who could explain truth and unravel spiritual mysteries was called the remover of mountains or uprooter
 - d. Probably a reference to that ideology
- C. Faithfulness (vv. 7-10)
 - 1. Who ever heard of a pampered servant?
 - 2. "We are unprofitable servants" (v. 10)
 - a. The servant Jesus used for analogy was very profitable: jack-of-all-trades
 - b. *Unprofitable*: a servant without need or an unmeritorious servant; the master doesn't owe him anything
 - c. If you serve the Lord with all your heart, you'll never come to a place where you can say, "You, God, owe me something"
 - d. If the Lord tells you to jump, you simply ask Him how high
 - 3. Attitudes we must never have when we serve the Lord
 - a. A selfish attitude: "I do it so that I get something out of it"
 - b. Doing your work slavishly: "I hate doing this, but I'll do it anyway"
 - c. The Lord loves a cheerful giver (see 2 Corinthians 9:7), one who does it from the heart
- D. Thankfulness (vv. 11-19)
 - 1. Verse 12: the Law required lepers to stand afar off
 - a. A leper must shout out, "Unclean!" (see Leviticus 13:45)
 - b. Jewish records say he must stand at least fifty yards downwind
 - 2. Lepers were ostracized from society
 - a. Synagogues had a special room for lepers: the *mechitza*
 - b. *Mycobacterium leprae*: one of the most feared conditions of the ancient world
 - 3. We don't expect Jesus to say, "Go"
 - 4. The healing miracles of Jesus
 - a. No formula or method; unique
 - b. Spit in a man's eye; Mark 8:23-25
 - 5. Verse 14: it was a step of faith for them to obey this command and go
 - 6. Jesus healed people during His ministry, but not everyone; Acts 3:2
 - 7. One-tenth of the people who were healed thanked Jesus
 - a. Is the ratio the same today?
 - b. How many of us stop and thank God for the blessings in our lives?
 - c. So many of us complain about what we don't have instead of thanking and glorifying God for what we do have
 - 8. As the lepers went, they were healed
 - 9. 2 Kings 5
- E. Preparedness (vv. 20-37)

1. The kingdom of God will one day come with outward display; John 14:3
2. Verse 21 has been mistranslated
 - a. The kingdom of God was not in the Pharisees, nor did Jesus mean it was
 - b. "The kingdom of God is within you" literally means, "The kingdom of God among you is in your midst"
 - c. In other words, "The kingdom of God is standing right in front of you; all you have to do is believe in the King of that kingdom"
3. Believers in Him will long for Him to come back
4. When the outward demonstration part of the kingdom comes, everyone will see it
5. People will be totally oblivious to the spiritual realities and future judgment
6. What was going on in the days of Noah?
 - a. An increase in population; Genesis 6:1
 - b. An increase in depravity; Genesis 6:2-3
 - c. An increase in wickedness; Genesis 6:5
 - d. An increase in callousness; Noah preached for 120 years, and no one repented
7. In the tribulation period, the Antichrist will oppress the earth, especially those who live in Jerusalem
 - a. Zechariah 13:8
 - b. Revelation 12
8. Verses 34-36
 - a. Not the rapture; the context is the tribulation period
 - b. Taken away in judgment: verse 27
9. The second coming will be unmistakable

IV. Closing

- A. "Innocent until proven guilty" is not the way it is with God
- B. Because of the fall, we are all guilty until proclaimed innocent
 1. The righteousness of religion never cuts it
 2. Trusting in Jesus does

Figures referenced: William Barclay

Greek/Hebrew words: sheol, skandalon, mechitza

Cross references: Genesis 6:1-3, 5; 15:6; Leviticus 13:45; 2 Kings 5; Zechariah 13:8; Matthew 18:15; 21:21; Mark 8:23-25; Luke 15:1; 16:14, 19-17:37; John 14:3; Acts 3:2; 1 Corinthians 13:5; 2 Corinthians 5:8; 9:7; Revelation 12

Topic: Jesus' Ministry

Keywords: disciples, parable, story, money, wealth, poor, heaven, hell, forgiveness, stumble, sin, conflict, faith, faithfulness, servant, service, attitude, thankfulness, leper, leprosy, miracle, healing, Jesus' ministry, preparedness, kingdom of God, second coming, judgment, tribulation, religion, righteousness



SERIES:	42 Luke - 2014
MESSAGE:	Luke 18
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 18
URL:	http://CalvaryABQ.org/3198

MESSAGE SUMMARY

In Luke 18, Jesus continued to share parables with those He encountered, explaining that humility and persistence in prayer are pleasing to the Lord. We also see Him tenderly bless children and call out a rich young ruler's obsession with wealth before we wrap up the chapter by looking at the faith of a blind man Jesus healed.

DETAILED NOTES

I. Introduction

- A. Luke 22:15
- B. "The Prayer of Cyrus Brown" by Sam Walter Foss
- C. Some people make a big deal about the proper posture for prayer
- D. According to Jesus, the best way is to keep doing it

II. Luke 18:1-14

- A. Parable: men should always pray and not lose heart
 1. Some of us have the wrong view of prayer
 - a. Some people see it as a duty, not a privilege
 - b. Imagine what an insult that is to God
 2. Too many of us put prayer in the wrong role
 - a. Prayer was never given by God as something to inflict guilt, but rather something to alleviate our guilt
 - b. Philippians 4:6-7
- B. Parable of an unjust judge
 1. A parable of contrast, not correspondence
 2. You never bug God; banish those thoughts!
 3. Our God is not a coldhearted judge; He's a warmhearted dad, a tenderhearted Father
 - a. The widow was standing in a court of justice; you are standing before a throne of grace
 - b. Hebrews 4:16
 - c. She was a widow; you're the bride of Christ
 4. Will Jesus find this kind of persistent faith on the earth?
 - a. Not all that is under the umbrella of Christendom is truly Christian
 - b. Are you following Christ?
 - c. Implies that real, authentic faith is going to be rare as history goes on
 - d. Matthew 24:37; Luke 17:26
- C. Two praying men

1. A Pharisee: the most righteous person
2. The other end of the socio-spiritual spectrum: a tax collector
3. There is no boundary that sin will not invade
 - a. Sin will even follow you to the throne of God
 - b. It's possible to pray to yourself or to other people
 - c. Unbelievers pray; Matthew 6:7
4. "We should never utter one syllable of prayer, either in public or in private, until we are definitely conscious that we have come into the presence of God" —R.A. Torrey
5. These men were both sinners
 - a. One was an honest sinner; the other was a dishonest sinner
 - b. In Greek: "God, be merciful to me *the* sinner" (see v. 13); 1 Timothy 1:15
6. The way up is always the way down; the way down is always the way up
 - a. One view is shared by Jesus; the other, Satan
 - b. Isaiah 14:13
 - c. Philippians 2:6-11

III. Luke 18:15-43

A. Verses 15-17

1. The disciples had spent two years with Jesus, but they didn't share His heart
2. Bringing children to a rabbi was very common
3. The practice goes back to Joseph; Genesis 48
4. This doesn't mean you should have children in the main service
 - a. It also doesn't refer to infant baptism
 - b. It does teach that if your child has any interest in the things of God, encourage that
 - c. "Ere your boy has reached to seven, teach him well the way to heaven; better still the work will thrive if he learns before he's five" —Charles Spurgeon

B. Story of the rich young ruler

1. He really was a poor young ruler, because he walked away from Jesus
 - a. When you are not close to the Lord, you are poverty-stricken
 - b. Solomon (see Ecclesiastes)
2. The young man's question betrayed his ignorance
 - a. He put Jesus on par with other good teachers
 - b. He thought you could earn eternal life
3. Verse 19
 - a. Jesus was either saying, "I'm no good" or "I am God"
 - b. He was affirming His deity
 - c. "Why do bad things happen to good people?"
 - I. Answer: there are no good people
 - II. The real question: Why do good things happen to bad people?
4. Jesus was not saying you are saved by keeping the commandments; He was using the commandments to bring conviction
5. Most of the commandments Jesus quoted were negative
 - a. The young man's righteousness was based on negatives
 - b. But he didn't keep the most important commandment: Exodus 20:2-3 (see also Matthew 22:37-38; Mark 12:29-30)

6. Jesus was showing the young man that he was owned by another god: wealth
7. One thing he lacked
 - a. Psalm 27:4; Luke 10:42
 - b. Jesus was not saying that everyone who follows Christ should sell everything; He was probing the man's life
8. Greek word for *needle* meant a surgeon's needle
9. Typically, you find that the very wealthy don't feel the same need as someone who's down and out; 1 Corinthians 1:26-27
10. Salvation is impossible, humanly speaking
11. They believed wealth was a sign of God's blessing, favor
 - a. If you were poor, it was a sign of God's curse
 - b. Deuteronomy 8:10, 18
12. Whatever sacrifice you have made, God will never be your debtor; you can never out-give God
13. "If you don't keep the eyes of your heart focused on the paradise that is to come, you will try to turn this poor fallen world into the paradise it will never be" —Paul David Tripp
 - a. Remember where you're going
 - b. The reason we cry out for another world is because we were made for another world
 - c. Ecclesiastes 3:11
- C. Verse 31: the disciples didn't understand
 1. They believed He was the political Messiah that would overturn the Roman government and establish a Jewish theocracy
 2. The first time Jesus came, He dealt with sin; the second time, He'll bring in the kingdom
 3. "All things that are written by the prophets" (v. 31)
 - a. They were thinking of some of the things
 - b. Isaiah 53; Psalm 22
 4. This was the third time Jesus plainly told His followers about His death
 - a. Revelation 13:8
 - b. It was always God's plan
 - c. John 17:1
- D. "A certain blind man" (v. 35)
 1. Matthew says there were two blind men: Matthew 20:30
 2. Mark says there was one blind man named Bartimaeus: Mark 10:46
 3. Is this a discrepancy?
 - a. No, they complement each other
 - b. Bartimaeus was more known
 4. Blindness was common
 - a. Bright sun, blowing sand, bad sanitation
 - b. Ophthalmia neonatorum
 - c. Jericho had a balsam bush used for medicine to treat blindness
 5. "Son of David"
 - a. Specific, Old Testament, messianic term
 - b. How would the man have known to say this?

- I. This man was blind, but he saw more than a lot of people who see can see
 - II. Insight that people who have real sight don't get
 - III. The gate of the city was where all the information passed through
 - IV. This man was Jewish; he knew the promises
 - V. Isaiah 61:1; Luke 4:18
- 6. Verse 41
 - a. Jesus wanted the blind man to articulate his need, to build his faith, to set it up
 - b. A specific request will bring a specific answer that will lead to a specific praise
 - 7. The man didn't live in Jericho the rest of his life; he followed Jesus
 - 8. The first thing he saw was Jesus
 - 9. Fanny Crosby

Figures referenced: Sam Walter Foss, R.A. Torrey, Charles Spurgeon, Paul David Tripp, Fanny Crosby

Cross references: Genesis 48; Exodus 20:2-3; Deuteronomy 8:10, 18; Psalm 22; 27:4; Ecclesiastes 3:11; Isaiah 14:13; 53; 61:1; Matthew 6:7; 20:30; 22:37-38; 24:37; Mark 10:46; 12:29-30; Luke 4:18; 10:42; 17:26; 18; 22:15; John 17:1; I Corinthians 1:26-27; Philippians 2:6-11; 4:6-7; I Timothy 1:15; Hebrews 4:16; Revelation 13:8

Topic: Jesus' Ministry

Keywords: prayer, grace, faith, sin, humility, pride, children, child, rich, wealthy, money, commandments, poor, salvation, kingdom of God, kingdom of heaven, blind man, healing, miracle



SERIES:	42 Luke - 2014
MESSAGE:	Luke 19
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 19
URL:	http://CalvaryABQ.org/3211

MESSAGE SUMMARY

In Luke 19, Jesus Christ entered Jerusalem as the Messiah and the Passover Lamb, beginning the grand finale of His life: death on the cross. As we look at the story of Zacchaeus, we learn that all of us are short in stature, spiritually speaking. We're also challenged to faithfully serve the Lord, and we study one of the Bible's most intricate prophecies about the end times.

DETAILED NOTES

I. Introduction

- A. The final week of Jesus' life on earth
- B. New Testament authors understood His final hours were the most important part of His life
 - 1. Only four chapters in the Gospels cover His first thirty years
 - 2. Eighty-five chapters deal with His last three and a half years
 - a. Twenty-nine of those cover His final week
 - b. Thirteen of the twenty-nine cover the final twenty-four-hour period
 - 3. The grand finale of Jesus' life was His death

II. Luke 19:1-10

- A. Jericho
 - 1. Below sea level
 - 2. Josephus called it the fattest city in the land; prosperous
- B. Rich young ruler (see Luke 18:18-27)
 - 1. "How hard it is for those who have riches to enter the kingdom of God!" (v. 24)
 - 2. Here Jesus showed it's difficult but not impossible
- C. One source: the average man was five feet tall
- D. Tax collectors
 - 1. *Zacchaeus* means *pure, innocent, righteous*
 - 2. Nobody saw him this way
 - 3. Tax collectors were named among thieves and murderers
 - a. Jews who worked for the Roman government
 - b. Whatever they made above and beyond what the government required they could pocket
 - 4. Barred from synagogue worship, regarded as scum of the earth
- E. Roman taxes
 - 1. What we pay is nothing in comparison to Rome
 - 2. Poll, income, import, road, harbor, fish, ground, and cart taxes
- F. Zacchaeus was courageous: came among people who hated him

- G. Zacchaeus was childlike: running and climbing trees
 - H. Only time in Scripture that Jesus invited Himself to somebody's house for a meal
 - 1. Revelation 3:20
 - 2. Speaks of intimate, close fellowship
 - I. This was the best meal Zacchaeus ever had
 - J. *They* (v. 7) are the crowd, townspeople, Pharisees
 - 1. Whenever you do a work that would please the Lord, there will always be someone who misunderstands
 - 2. You need to come to a place where you don't care about that
 - 3. Proverbs 29:25
 - K. Zacchaeus did not give money to earn salvation; this demonstrated salvation
 - 1. James 2:20
 - 2. According to the law of Moses, paying fourfold was overkill
 - a. If you stole and voluntarily confessed, you'd restore it and add 20 percent
 - b. If you stole something you could not restore (an animal that died), then you'd pay four times the amount
 - 3. Zacchaeus admitted he had ruined people's lives
 - L. In a spiritual sense, we are all short of stature; Romans 3:23
- III. Luke 19:11-27
- A. A large group of Jewish people expected the kingdom would be set up when the Messiah came
 - B. Mina = one-sixtieth of a talent; about three days' wages for a common worker
 - C. Only parable we know of that Jesus based on an actual historical event
 - 1. Under Roman rule, no one could rule provincially unless they received permission
 - 2. Herod the Great died in 4 BC
 - a. Gave three of his sons the kingdom: Herod Antipas, Herod Philip, Herod Archelaus
 - b. They stood before Caesar Augustus to receive that kingdom
 - c. Jewish delegation of fifty men protested against Herod Archelaus
 - d. Caesar did not give him the designation of a king
 - D. The law of stewardship
 - 1. All of us have been given the same treasure of the gospel
 - 2. 2 Corinthians 4:7
 - 3. It's our privilege to multiply what God has entrusted us with
 - 4. The most selfish thing you can do is be content to go to heaven alone
 - 5. Twelve apostles, 120 in the upper room, 3,000 souls added (Acts 2), 5,000 souls added (Acts 4), filled Jerusalem (Acts 5:28)
 - E. What is the reward for being a faithful servant? More work
 - F. The third servant didn't really know his master
 - 1. A slavish fear rather than a loving faith
 - 2. Healthy fear of the Lord
 - a. Psalm 111:10; Proverbs 9:10
 - b. The biblical fear of the Lord is a reverential awe that leads to a humble submission to a loving God
 - 3. "Nothing twists and deforms the soul more than a low or unworthy conception of God" —A.W. Tozer

4. You can never grow beyond your concept of God
 - G. Verse 27: the enemies are the citizens (see v. 14)
 1. This is where the crowd Jesus was speaking to fit in
 2. John 19:15
 3. When will verse 27 happen? AD 70: Jerusalem and Judea plundered
 - H. We are living between verses 14 and 15
 1. One day Jesus will return
 2. We're living in that grace period
- IV. Luke 19:28-48
- A. Colt: Matthew 21:2
 - B. The disciples learned not to question Jesus
 1. Luke 5:4-6
 2. Matthew 17:27
 - C. Donkeys were a symbol of royalty
 1. 1 Kings 1:38-39
 2. A king was either being anointed or coming in a time of peace
 3. Zechariah 9:9
 - D. Jerusalem was packed
 1. Josephus: at a Passover around this time, 256,000 lambs were slaughtered
 2. One lamb per ten people = a couple million people
 - E. Jesus entered Jerusalem on the tenth day of Nisan
 1. The day everyone in Israel selected a lamb for sacrifice at Passover
 2. The only time Jesus allowed public recognition that He was the Messiah
 3. In our calendar: April 6, AD 32
 - F. Verse 41: the second time Jesus wept publically
 1. John 11:35: the language reveals He stood and wept silently
 2. Here, the word means to lament loudly
 - G. "This your day" (v. 42); "the time of your visitation" (v. 44)
 1. He was referring to the backbone of biblical prophecy, Daniel 9
 2. Daniel 9:25
 - a. Seven weeks = forty-nine years
 - b. Sixty-two weeks = 434 years
 - c. Total of 483 years
 3. Sir Robert Anderson, *The Coming Prince*
 - a. March 14, 445 BC: Artaxerxes Longimanus gave edict for Jerusalem to be rebuilt
 - b. 483 years = 173,880 days (lunar calendar)
 - c. April 6, AD 32—the tenth of Nisan
 4. Jesus held them accountable to be good students of prophetic Scripture
 - H. Jeremiah 7:11
- V. Closing
- A. That donkey was the luckiest donkey alive
 - B. G.K. Chesterton, "The Donkey"
 - C. The donkey had never been ridden, yet he was perfectly pliable and submissive to Jesus; the crowd did not submit themselves to the Lord
 - D. Isaiah 1:3

Figures referenced: Josephus, Herod the Great, Herod Antipas, Herod Philip, Herod Archelaus, Caesar Augustus, A.W. Tozer, Sir Robert Anderson, Artaxerxes Longimanus, G.K. Chesterton

Cross references: 1 Kings 1:38-39; Psalm 111:10; Proverbs 9:10; 29:25; Isaiah 1:3; Jeremiah 7:11; Daniel 9; Zechariah 9:9; Matthew 17:27; 21:2; Luke 5:4-6; 18:18-27; 19; John 11:35; 19:15; Acts 2; 4; 5:28; Romans 3:23; 2 Corinthians 4:7; James 2:20; Revelation 3:20

Topic: Jesus' Ministry

Keywords: riches, wealth, money, sin, sinners, kingdom of God, evangelism, gospel, stewardship, fear of God, prophecy, donkey, Passover, Scripture



SERIES:	42 Luke - 2014
MESSAGE:	Luke 20
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 20
URL:	http://CalvaryABQ.org/3213

MESSAGE SUMMARY

Luke 20 is all about confrontation: in the middle of the crowded temple court, Jesus addressed the Pharisees and Sadducees' pointed questions with sharp wisdom and divine discernment. Mere days before His crucifixion, we also see Jesus expose the sin of His chosen people and discuss the topics of baptism, taxes, and the resurrection of the dead.

DETAILED NOTES

I. Introduction

- A. The setting of Luke 20 is in the temple courts
- B. Charles Wesley, "Gentle Jesus, Meek and Mild"
 - 1. "Lethal Jesus, Mad and Riled"
 - 2. At the end of His ministry: Luke 19:45-46
 - 3. At the beginning of His ministry: John 2:13-16
- C. Many people who traveled long distances to the temple didn't bring an animal for worship
 - 1. Those at the temple sold animals to them at an exorbitant rate
 - 2. Others did bring their animals; subject to inspection and taken away
- D. Foreign currency not accepted in the temple
 - 1. Exchange rate = two hours' wage of a working person
 - 2. Same amount for every half shekel after that
- E. They turned people's desire to worship God into a business
- F. Malachi 3:1-2

II. Luke 20:1-19

- A. Jesus was being very wise and rabbinic
 - 1. Rabbis often answered a question with a question to get their students to probe deeper
 - 2. They knew what Jesus' answer would be, but they wanted to hear Him say it again so they could arrest Him
- B. Jesus Christ raised the issue of the authority of John the Baptist
 - 1. Performed a baptism different than Judaism
 - a. Judaism: you must undergo a ritual baptism before you go to the temple to worship
 - b. *Mikvah*: a pool dug out of the rock
 - 2. Proselyte baptism
 - a. Repentance baptism
 - b. Jews were treated like Gentile proselytes

- C. In telling a parable, Jesus exposed their sin and predicted their future
 - 1. They were familiar with this kind of story
 - 2. Israel: flat land and hilly land
 - 3. An absent landowner and tenant farmers
 - 4. They understood exactly what Jesus was getting at
 - 5. Vineyard often used as a symbol of Israel
 - a. Isaiah 5; Jeremiah 2
 - b. Landowner = God
 - c. Vinedressers/tenants = rulers of Israel
 - 6. AD 70: Romans burned the temple and occupied Jerusalem
 - 7. Shock element in the parables of Jesus
 - a. The owner sent servants, who were all killed
 - b. Shows the mercy of the landowner
 - 8. Prophets
 - a. Isaiah: sawn in two; Hebrews 11:37
 - b. Jeremiah: put in mud pit and later stoned
 - c. Elijah: fled death threats
 - d. Amos
 - e. Zechariah: murdered in the temple courts; 2 Chronicles 24:21; Matthew 23:35
- D. Change of metaphor from a vineyard to a building
 - 1. Psalm 118:22
 - 2. The rejected stone = the rejected son in the parable
 - 3. Cornerstone: most important part of the building
 - 4. Acts 3:1-10; 4:5-12

III. Luke 20:20-47

- A. "Is it lawful for us to pay taxes to Caesar or not?" (v. 22)
 - 1. Taxation is important for societies to run
 - 2. Israel felt absolutely crushed by Roman taxes
 - 3. Reason for taxes: services given by the Roman government
 - a. Road system: 55,000 miles of roads in 700 years of building
 - b. Bridges, aqueducts
 - c. Pax Romana: enforced peace
 - 4. They asked this question because they wanted to get Jesus in trouble
 - 5. Denarius
 - a. Single silver coin minted under the authority of the emperor in Rome
 - b. A day's wage
 - c. Image of Caesar
 - I. Exodus 20:4
 - II. To an orthodox Jewish person, all images are prohibited
 - III. Doubly insulting
 - 6. Two parts to Jesus' answer
 - a. We have an earthly obligation
 - I. To give taxes to the government
 - II. Romans 13; 1 Peter 2
 - b. We have a heavenly obligation

- I. Caesar has a right to collect your tax, but God has a right to collect your worship
 - II. Caesar has the right to your revenue; God has the right to your reverence
- B. Sadducees
 - I. Rationalists (Pharisees were legalists)
 - a. Only believed in the first five books of Moses
 - b. Didn't believe in miracles, angels, spirits, resurrection
 - 2. Deuteronomy 25: law of levirate marriage
 - a. Their question was to prove how ridiculous the idea of a physical resurrection is
 - b. Ruth and Boaz
 - 3. Jesus didn't say that resurrected people become angels
 - a. They share the characteristic of angels: immortality
 - b. In heaven: no need for procreation, so marriage is unnecessary
 - 4. Jesus was proving to them there is a resurrection
 - a. Exodus 3
 - b. His argument was based on verb tense
 - c. If God can still claim a relationship with them, there must be life after death and a future resurrection
- C. "Son of David" was the most common term for the Messiah in Judaism
 - I. 2 Samuel 7
 - 2. Psalm 110:1: literally, "Yahweh said to Adonai"
 - a. How could the Messiah only be of human origin?
 - b. Both titles are used to speak of God
 - c. The Son of God is God the Son
- D. This chapter is all about confrontation

Figures referenced: Charles Wesley

Cross references: Exodus 3; 20:4; Deuteronomy 25; 2 Samuel 7; 2 Chronicles 24:21; Psalm 110:1; 118:22; Isaiah 5; Jeremiah 2; Malachi 3:1-2; Matthew 23:35; Luke 19:45-46; 20; John 2:13-16; Acts 3:1-10; 4:5-12; Romans 13; Hebrews 11:37; 1 Peter 2

Topic: Jesus' Ministry

Keywords: the temple, worship, baptism, parable, vineyard, prophets, crucifixion, cornerstone, taxes, Rome, government, marriage, heaven, resurrection, son of David



SERIES:	42 Luke - 2014
MESSAGE:	Luke 21
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 21
URL:	http://CalvaryABQ.org/3231

MESSAGE SUMMARY

As Jesus continued to teach in the temple just days before His death, He noted the generosity of a poor widow and then launched into the Olivet Discourse, in which He gave an overview of what the end times will look like. This chapter of Luke is extremely relevant for believers today as we watch and wait for Jesus to come back and establish His kingdom on earth.

DETAILED NOTES

I. Introduction

- A. Jesus Christ had forty-eight hours to live, and He knew it
- B. He was marching toward the hour
 - 1. John 2:4
 - 2. John 17:1
- C. Teaching in the temple
 - 1. Now in the temple treasury, the court of the women
 - 2. The temple
 - a. Outer court: the court of the Gentiles
 - b. Court of the women
 - I. Accessed through the Beautiful Gate
 - II. Acts 3:1-10
 - c. Court of the men/Israel: the temple proper
 - I. Accessed by steps
 - II. Jesus was probably speaking from the steps
 - 3. Court of the women
 - a. Thirteen trumpet-shaped receptacles: *shofarot*
 - b. Two special rooms: the chambers of the silent

II. Luke 21:1-4

- A. Two mites
 - 1. 1/64 of a denarius (a day's wage)
 - 2. Greek *lepta*
 - 3. Smallest allowable amount
- B. How Jesus sees giving
 - 1. The widow gave out of her livelihood, Greek *bios*
 - 2. God doesn't measure gifts according to the portion but according to the proportion
 - 3. Whatever you give to God should cost you
 - 4. 2 Samuel 24:18-25

5. Of all the parables Jesus taught, half deal with money
 - a. It's estimated every one out of seven verses speaks about finances
 - b. 500 verses speak about prayer
 - c. Less than 500 speak about faith
 - d. Around 2,000 speak about money
 - C. How should you give to the Lord?
 1. Give simply
 - a. Matthew 6:1-4
 - b. 2 Corinthians 9:7
 2. Give proportionally
 3. Give joyfully
- III. Luke 21:5-38
- A. The Olivet Discourse
 1. Jesus spoke it on the Mount of Olives
 2. Matthew 24; Mark 13
 3. Jesus could have taught a variation of it in the temple courts
 4. Many of the sermons Jesus preached He repeated
 - B. Took eighty years to build the temple
 1. Began in 20 BC
 2. Still being built when destroyed in AD 64
 3. Unbelievable magnificence
 4. Giant stones: ashlars
 - C. Jesus predicted the temple would be destroyed
 1. Came to pass in AD 70
 2. Roman soldiers overturned every stone to get to the melted gold
 3. Flavius Josephus
 - D. Verse 7: they thought this would happen any day now
 1. Jewish eschatology: the kingdom of God would come immediately with the Messiah
 2. Luke 19:11
 - E. We're waiting for two things to happen
 1. Jesus Christ to come toward the earth
 - a. From heaven toward the earth to meet believers in the air
 - b. 1 Thessalonians 4:17
 - c. The rapture, Greek *harpazó*
 - d. All living believers will be taken upwards
 2. Jesus Christ to come to the earth
 - a. All believers who are up will come down to the earth
 - b. The second coming: the Lord sets up His kingdom on the earth
 - F. Jesus used very Jewish language
 1. Israel is at the epicenter of God's prophetic calendar
 2. Daniel 9
 - G. Many will come who are false
 1. Point to the ultimate deceptive one, the Antichrist
 2. 1 John 2:18
 3. Satan's primary tool is deception
 4. That's why believers need to study the Bible

5. 2 Timothy 4:3
- H. "The end will not come immediately" (v. 9): we have to be careful what we assign to an end-time prophecy fulfillment
- I. There have always been these things
 1. *Canadian Army Journal*: since 3600 BC, there have been about 15,000 wars
 2. 3.64 billion people have been killed during those wars
 3. The value of funding those wars would make a belt of gold 100 miles wide and thirty-three feet thick around the earth
- J. Beginning of birth pangs
 1. Intensity and frequency
 2. Something that will happen before the second coming
 3. Revelation: seals, trumpets, vials opened
 4. Revelation 6:4; the tribulation period
- K. Jesus answered in the classical manner of an Old Testament prophet
 1. A near reality
 - a. A model, forerunner, or harbinger for something far worse coming in the future
 - b. Destruction of the temple and Jerusalem in AD 70
 2. A far reality
- L. None of us like to suffer, but all of us want patience
 1. Our ability to suffer is produced by suffering
 2. Romans 5:3-5
 3. James 1:4
- M. Geocentric language
 1. There's a catastrophe coming to the Middle East that will center in Jerusalem
 2. Zechariah 13:8-9
 3. Revelation 12:6; Israel cared for for 1,260 days, three and a half years of the great tribulation
- N. AD 70-June 1967: some say this was the times of the Gentiles
 1. Probably more accurate to see the times of the Gentiles as beginning in 586 BC: Babylonian captivity
 2. Will end when Jesus sets up His kingdom on the earth; Revelation 20
 3. Daniel 12:1
 4. Jeremiah 30:7
- O. The fig tree could be Israel in 1948
 1. Or it could simply mean you can tell what season it is by looking at a tree
 2. After a winter of tribulation, there will be a springtime of blessing
- P. Verse 32 could mean three things
 1. Jesus was referring to the disciples' generation; but the kingdom didn't come in the disciples' era
 2. Jesus was referring to the Jewish race
 - a. *Generation* is the Greek word *genea*
 - b. Israel will stay planted in its land all the way to the end
 3. Or simply: the generation that sees the cosmological phenomena will also see the coming of the kingdom
- Q. Jesus told believers to pray they'd escape the tribulation period; He wouldn't say that if it wasn't a possibility

- R. You will make it to the Mount of Olives one day
1. Zechariah 14:4
 2. Until that happens, you need to be alert
 - a. Get involved with other believers
 - b. Get active with unbelievers
 - c. If you're an unbeliever, get right with God

Figures referenced: Flavius Josephus

Greek/Hebrew words: shofarot, lepta, bios, harpazó, genea

Cross references: 2 Samuel 24:18-25; Jeremiah 30:7; Daniel 9; 12:1; Zechariah 13:8-9; 14:4; Matthew 6:1-4; 24; Mark 13; Luke 19:11; 21; John 2:4; 17:1; Acts 3:1-10; Romans 5:3-5; 2 Corinthians 9:7; 1 Thessalonians 4:17; 2 Timothy 4:3; James 1:4; 1 John 2:18; Revelation 6:4; 12:6; 20

Topic: End Times

Keywords: Jesus' ministry, the temple, court of the women, the treasury, giving, money, finances, tithe, tithing, Olivet Discourse, eschatology, Jews, the rapture, the second coming, kingdom of God, kingdom of heaven, Israel, Jerusalem, prophecy, end times, Antichrist, suffering, patience, Middle East, tribulation, great tribulation



SERIES:	42 Luke - 2014
MESSAGE:	Luke 22:1-46
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 22:1-46
URL:	http://CalvaryABQ.org/3233

MESSAGE SUMMARY

In Luke 22, Jesus and His disciples celebrated the Passover, which was—and is—of monumental importance to the Jewish nation. As we get into the details of the Passover meal itself, we examine how Jesus' sacrificial death on the cross would soon transform the meal's meaning, and we are reminded of the coming kingdom and Jesus' love for all people.

DETAILED NOTES

I. Introduction

- A. I Corinthians 16:15, King James Version
- B. Passover has always been a big deal
 - 1. One of the three mandatory feasts for adult males within fifteen miles of Jerusalem
 - 2. The Diaspora
 - 3. So inculcated in the fabric of the Jew: "Next year in Jerusalem"
- C. Passover looked backward to an oppressive king but would also look forward to a coming kingdom
- D. In Luke 22, Jesus gave a new meaning to it
- E. During the exodus, God acted as a judge, a Savior, and a Father
 - 1. Judge
 - a. Judged the false gods and religious system of the Egyptians
 - b. Killed all the firstborn people and animals
 - 2. Savior: whoever by faith applied blood to the lintels and doorpost of a home
 - 3. Father
 - a. Brought these people to be totally dependent on Him
 - b. I Peter 2:9
- F. Overarching truths of the Passover
 - 1. No redemption or version of divine judgment without death; there must be death, or there will be no life
 - 2. There can be a substitute for your life: a lamb
 - 3. Fulfilled in Jesus Christ

II. Luke 22:1-23

- A. Two feasts lumped into one
 - 1. Passover: fourteenth day of Nisan
 - 2. Fifteenth to twenty-first day: Feast of Unleavened Bread
 - a. Unleavened bread: Israelites had to get out of Egypt in a hurry
 - b. Didn't have time to put leaven in their bread

3. Tensions were high at Passover
 - a. The Romans understood that Passover had political overtones: celebration of redemption from an oppressive power
 - b. Riots could have started
 4. Satan entered Judas in the plotting and in the actual betrayal of Jesus Christ
 5. How many people gathered in Jerusalem?
 - a. Normal population of 400,000 people
 - b. Josephus: no less than 256,000 lambs slaughtered in a two-hour period
 - c. Around 2.5 million people
 6. During these feasts, no leaven allowed in the house
 - a. Ceremony: search for leaven
 - b. During the Feast of Unleavened Bread, there was a leavened betrayer, Judas
 7. Tenth day of Nisan
 - a. A lamb selected for slaughter at the temple
 - b. Fourteenth day: that lamb's blood is shed on your behalf and the lamb is eaten
- B. Peter and John
1. Part of the inner circle
 2. John 20:1-4
 3. Jesus knew Judas was looking for an opportunity to betray Him
 - a. But Jesus had a schedule to maintain
 - b. He had to be killed on Friday, the day the lambs were killed in the temple
 4. There's a lot to preparing the Passover
 5. Carrying water was women's work
- C. Jesus wanted us to remember His sacrifice by a meal
1. Eating was a sacred thing
 2. Eating with someone meant you became one with them
 3. Jesus transformed the meaning of the Passover meal
 4. Jesus and His disciples ate Passover on a Thursday evening
 - a. John 18:28
 - b. Josephus and the Mishnah: those in Galilee kept a different calendar than those in Jerusalem
 - I. Not sunset to sunset
 - II. Sunrise to sunrise, the Gentile way
 - c. Fourteenth of Nisan was Thursday morning to Friday morning for them
 - d. Fourteenth of Nisan was Thursday evening to Friday evening for those in Jerusalem
 - e. Jesus died at precisely the time the lambs were being killed in the temple
 5. Jesus washed His disciples' feet, played the role of a servant
 6. The cross loomed in the thinking of Jesus every waking moment of every single day
 - a. John 17:1
 - b. These are the most monumental hours in human history
 7. This was the last Passover meal that had any significance
 - a. It was the last Passover and the first Communion
 - b. There was never an animal sacrifice that was enough

- c. Now a sacrifice would be made once and for all; John 19:30
 - d. Not the continual sacrifice of the Mass
 - 8. Jesus is omniscient; He knew every single thing His disciples would do, but He still desired to eat the Passover with them
 - D. The Passover meal revolved around four glasses of wine
 - 1. There was an order, *seder*, of how things were done
 - 2. Seder codified in the Haggadah
 - 3. First glass: *Kiddush*, blessing
 - 4. Second cup: cup of judgment
 - a. Judgment on Pharaoh and Egyptians
 - b. Bread broken and dipped in bitter herbs that speak of bitter bondage
 - c. Also dipped in the *charoset*, reminding them of the mortar their forefathers made in Egypt
 - 5. Lamb was eaten in a leisurely meal
 - a. John was to the right of Jesus; John 13:23, 25
 - b. Judas Iscariot was on His left
 - c. Both considered positions of honor granted only by the host
 - E. Sacrifice 1.0: the Passover and all the sacrifices of the Old Testament
 - 1. What Jesus was doing was Sacrifice 2.0
 - 2. It's the final version of the program
 - 3. Jeremiah 31:31-33
 - 4. This night was the end of the old covenant, the Old Testament
 - 5. Only God inaugurated the first covenant, and only God can annul it and start a new one
 - F. Nobody suspected Judas Iscariot to betray Jesus
 - 1. John 12:1-6
 - 2. He was such a good hypocrite
- III. Luke 22:24-46
- A. Jesus knew in advance that Judas would betray Him
 - 1. He spent a night in prayer and still picked Judas—why?
 - 2. To fulfill Scripture, prophecy
 - a. Psalm 41; Zechariah 13
 - b. To show God is in control
 - 3. Love, to be true love, has to be vulnerable
 - a. Love hurts; love gets its heart broken
 - b. Anybody can love an ideal person; it's loving a real person that's a challenge
 - B. This wasn't the first time the disciples argued about who would be the greatest
 - 1. They were expecting the kingdom to come soon
 - 2. There will be a real kingdom that is coming that you'll be part of
 - a. The kingdom age, the millennium
 - b. The fulfillment of the Passover: complete deliverance and total rest for God's people
 - c. Jesus will rule over the earth from Jerusalem; Psalm 2; Isaiah 2
 - 3. There will be a special place for these apostles in the kingdom rule
 - a. King David resurrected will be a co-regent with Christ; Jeremiah 30

- b. Ezekiel 45: during the kingdom age, certain festivals will be reinstituted as memorial ceremonies
 - I. Including Passover
 - II. Conservative scholars believe that the Passover of the kingdom age will be similar to Communion
 - C. Why did Jesus call Peter by his old name? Because Peter would revert to his old behavior
 - 1. You (v. 31) is plural
 - 2. Jesus addressed Simon as the head of the apostolic band
 - 3. When the Devil knocks at your door, let Jesus answer it
 - 4. Peter's faith was never overturned
 - a. His courage failed
 - b. Restoration by Jesus: John 21
 - 5. The sifting also refines
 - 6. Jesus predicted Peter's fall
 - a. He also predicted Peter's restoration and effectiveness
 - b. Peter's worst failure became a threshold to a whole new effective ministry
 - c. Allow your failures to be your instructor, not your undertaker
 - D. Verses 35-38: instead of supernatural provision, it will be natural provision
 - 1. The supernatural provision and protection they had would not continue at the same level
 - 2. "It is enough" (v. 38): interpreted different ways
 - a. "Enough of this misunderstanding"
 - b. Two swords among twelve people is enough
 - 3. Not enough information to be definitive
 - E. We're walking onto holy ground here
- IV. Closing
 - A. Why blame Judas Iscariot when he was fulfilling what was predetermined?
 - 1. Divine sovereignty does not negate or destroy human responsibility or accountability
 - 2. God has foreknowledge and is sovereign
 - 3. But Judas was given a choice; he was totally responsible for the choices he made
 - 4. At the same time, it demonstrates the sovereignty of God, which boosts our faith
 - B. Only Peter and John knew where the disciples would eat the Passover
 - 1. Jesus didn't want Judas to know
 - 2. Jesus was to be captured later on that evening so He could be delivered up to die when the Passover lambs were slain
 - C. Can you rest knowing your life is under the same control?
 - D. Hebrews 12:12-13

Figures referenced: Josephus

Cross references: Psalm 2; 41; Isaiah 2; Jeremiah 30; 31:31-33; Ezekiel 45; Zechariah 13; Luke 22:1-46; John 12:1-6; 13:23, 25; 17:1; 18:28; 19:30; 20:1-4; 21; 1 Corinthians 16:15; Hebrews 12:12-13; 1 Peter 2:9

Topic: Passover

Keywords: Passover, exodus, redemption, blood, animal sacrifice, the lamb, Jewish feasts, Feast of Unleavened Bread, the cross, Communion, omniscience, seder, old covenant, new covenant, Scripture, prophecy, love, the kingdom, kingdom age, millennium, the Devil, failure, provision, sovereignty



SERIES:	42 Luke - 2014
MESSAGE:	Luke 22:39-23:1
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 22:39-23:1
URL:	http://CalvaryABQ.org/3245

MESSAGE SUMMARY

Human life—including human failure—began in the garden of Eden, but new life began in the garden of Gethsemane. In the second half of Luke 22, we see how Jesus fought the battle for our eternal fate, and we learn about Judas' betrayal and Peter's denial, both of which demonstrate God's sovereignty and control.

DETAILED NOTES

I. Introduction

- A. Human history began in a garden
 - 1. Human sin began in a garden
 - 2. Human history will culminate in a garden-esque city; Revelation 22
 - 3. Garden of Gethsemane: where the battle of our fate was fought and decided
- B. Life began in the garden of Eden; new life began in the garden of Gethsemane
 - 1. In the first garden, Adam failed; in Gethsemane, the second Adam, Jesus, succeeded
 - 2. In the first garden, Adam hid from God; in Gethsemane, Jesus presented Himself to the will of God
- C. Luke 19:10 encapsulates the message of the book of Luke
 - 1. "The Son of Man has come": chapters 1-4
 - 2. "To seek": chapters 5-21
 - 3. "And to save that which was lost": chapters 22-24

II. Luke 22:39-53

- A. The place: the garden of Gethsemane (see John 18:1)
 - 1. The English rendering of a Hebrew word, *GatSh'manim*
 - 2. An olive press
 - 3. Significant that Jesus went here for His final pressing
 - 4. The greatest value of an olive was the oil, extracted when it was crushed
 - 5. Isaiah 53:5
- B. You'll have your own Gethsemanes; Psalm 23:4
- C. A stone's throw was a short distance
- D. Notice how Jesus phrased His prayer: "If it is Your will"
 - 1. Some say you should know what God's will is and you should name it and claim it
 - 2. Jesus' method was request it and rest in it
 - 3. The heart of the Christian faith: your life is governed by an alien will
 - 4. The cup

- a. Speaks of trials and suffering
 - b. Also a cup of wrath (mentioned in Revelation, Jeremiah, Isaiah)
 - c. When Jesus went to the cross, He was accepting the cup of the wrath of God on all sin committed
 - 5. Jesus was saying, "If there is any other possible means by which humanity could be saved, let's do that"
 - E. Verse 44
 - 1. *Agony*: Greek *agónizomai*, intense torment
 - 2. Some believe Jesus was sweating profusely
 - 3. Others believe Jesus was experiencing hematidrosis
 - F. "He found them sleeping from sorrow" (v. 45)
 - 1. Sorrow wears you out
 - 2. It's tempting to be hard on the disciples
 - 3. We have an Enemy who will do anything to keep you from two powerful things in your life: prayer and the Word
 - 4. There's power in prayer and profit in pondering the Word
 - 5. Develop a habit of praying more
 - G. *Behold* (v. 47) is a word of shock or startling
 - H. Judas didn't really know Jesus very well
 - 1. He thought Jesus would put up a fight
 - 2. He didn't know Jesus could annihilate the entire Roman government at a second's notice; Matthew 26:53
 - I. *Judas* means *praise*
 - 1. Jesus gave him the name "son of perdition"start="I" "son of damnation"
 - 2. John 17:12
 - 3. Whatever Judas touched, he defiled
 - a. The other disciples
 - b. A woman's gift; John 12:4-6
 - c. Here, a prayer meeting
 - J. Luke mentioned it was the right ear because he was a doctor
 - K. Peter was a fisherman, not a swordsman
 - 1. Peter was trying to disprove what Jesus predicted about him: that he would deny Him
 - 2. This is the last recorded healing of Jesus in the Gospels
 - 3. He healed a man His disciple hurtstart="I" the miracle Jesus does most often today: cleaning up our mess
 - 4. If you use the Bible to hurt, put away your sword
- III. Luke 22:54-23:1
- A. The high priesthood
 - 1. High priest for life: Caiaphas
 - 2. His father-in-law, Annas
 - a. Appointed in AD 6 by Quirinius (see Luke 2:2)
 - b. Deposed by Valerius Gratus
 - 3. The people looked up to Annas; there were really two high priests
 - B. Jesus Christ had no less than six trials: Caiaphas, Annas, Sanhedrin, Pontius Pilate, Herod Antipas, Pontius Pilate
 - C. Annas controlled the temple concession stands

1. Jesus had hit him in his pocketbook
2. John 2:15; Matthew 21:12
- D. Peter had a Galilean accent: Matthew 26:73; Mark 14:70
- E. All four Gospels record Peter's denial
 1. God wants us to learn a lesson about denying the Lord
 2. Step-by-step process
 - a. Peter was self-confident; Matthew 16:15-17
 - b. Peter's lack of devotion
 - I. Jesus was praying while Peter was sleeping
 - II. Peter was resisting while Jesus was surrendering
 - c. Peter tried to cover his guilt by feverish service
 - d. Peter was ashamed to identify with Jesus
 3. Jesus predicted that Peter would fail, but He also predicted his restoration
 4. Three stages to Peter's life: at the fire, under fire, on fire
 5. The cock-a-doodle-doo would remind Peter of his failure the rest of his life
 - a. It would also be an encouragement
 - b. Showed Peter that Jesus was in control
 - I. Fish: Luke 5:1-11
 - II. Disease and demon spirits
 - III. Roosters
- F. Verse 63: this was Jesus' treatment by the Jewish authorities
- G. This entire trial was illegal
 1. Mishnah: eighteen rules to be employed at a trial of a capital offense
 - a. Rule 1: cannot happen at night
 - b. Rule 2: cannot happen on a Sabbath eve or during a festival
 - c. Rule 3: must be done in public
 - d. Rule 12: high priest cannot interrogate the prisoner
 2. Motto of the Sanhedrin was about saving life, not destroying life
 3. Blindness of religious fervor
- H. "Their council" (v. 66) = Sanhedrin
 - I. Daniel 7; Jesus unmistakably claimed to be the Messiah
- J. Pontius Pilate hated the Jewish religion
 1. His headquarters were in Caesarea
 2. But Pilate was in Jerusalem for the festival
 3. Herod Antipas was also in town

Figures referenced: Quirinius, Valerius Gratus, Pontius Pilate, Herod Antipas

Greek/Hebrew words: GatSh'manim, agónizomai

Cross references: Psalm 23:4; Isaiah 53:5; Matthew 16:15-17; 21:12; 26:53, 73; Mark 14:70; Luke 2:2; 5:1-11; 19:10; 22:39-23:1; John 2:15; 12:4-6; 17:12; 18:1; Revelation 22

Topic: Jesus Christ

Keywords: garden of Eden, garden of Gethsemane, olives, olive oil, will of God, God's will, cup of wrath, suffering, the cross, prayer, God's Word, betrayal, miracle, high priest, denial, trial of Jesus, Sanhedrin, religion



SERIES:	42 Luke - 2014
MESSAGE:	Luke 23
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 23
URL:	http://CalvaryABQ.org/3326

MESSAGE SUMMARY

Luke 23 details the sentencing, beating, crucifixion, and death of Jesus Christ, the Anointed One. In our study of this chapter, we explore the significance of where Jesus was crucified and ponder the great truth that the cross had to come before the empty tomb.

DETAILED NOTES

I. Introduction

- A. The mountains the Bible speaks about are more like raised bumps
 - 1. Psalm 125:2
 - 2. Mount Hermon
- B. Highly significant mount: Mount Moriah, the Temple Mount, Mount Zion
 - 1. Abraham: Genesis 22:2
 - 2. David and Araunah: 2 Samuel 24:18-25
 - 3. Solomon built the temple on this mount
 - 4. Also a mount where the Romans executed people
- C. Looking at the Temple Mount from the Mount of Olives
 - 1. Mount Moriah rises to the north
 - 2. Many believe this is Golgotha, Calvary
 - 3. 777 meters above sea level
- D. Genesis 22:2: first time in Scripture the word *love* shows up
 - 1. Speaking of a father sacrificing his only son on Mount Moriah
 - 2. Interesting formation on Mount Moriah: a skull in the rock
- E. John 2:19

II. Luke 23:1-25

- A. Phase two of the trials of Jesus
 - 1. The secular, civil, or Roman phase
 - 2. Jesus had six separate trials: Annas, Caiaphas, Sanhedrin, Pontius Pilate, Herod Antipas, Pontius Pilate
- B. Pilate's residence was on the northwest portion of the temple area, Antonia Fortress
- C. "Subverting our nation" (v. 2, NIV)
- D. Luke was the only gospel writer who specified the charges against Jesus
 - 1. Subverting the nation—false
 - a. Jesus wasn't trying to overthrow the government
 - b. Matthew 5:17
 - 2. Forbidding people to pay taxes—false; Matthew 22:21; Mark 12:17
 - 3. Claiming to be Christ—true

- a. Greek *Christos*, Hebrew *mashiach*, the Anointed One or Messiah
 - b. John 18:36
 - i. The kingdom of God right now does not come by outward observation; a spiritual kingdom
 - ii. Later on, an observable, physical kingdom
- E. "Are You the King of the Jews?" (v. 3)
 - 1. Recorded in all four Gospels
 - 2. Emphasis on *You*: looking down at somebody who did not look threatening or powerful
- F. "He stirs up the people" (v. 5): sometimes we need stirring up
- G. Pilate didn't want to get caught in a religious squabble
 - 1. Already in trouble with Tiberius Caesar for mishandling two other religious squabbles
 - 2. Herod Antipas was more sympathetic to Jewish causes
 - a. The Jews hated him
 - b. From Idumea, modern-day Jordan
 - c. Josephus: one of his ancestors was Esau
 - d. Very immoral
- H. Herod wanted to see Jesus purely for His entertainment value, the miracles
 - 1. Rumors: Jesus was John the Baptist raised from the dead
 - 2. The only time Jesus met Herod
 - 3. Luke 13:31-32
 - 4. The only part of His trial where Jesus didn't say a word
 - a. John had already preached to Herod on many occasions
 - b. See Matthew 14:1-12; Mark 6:14-29; Luke 3:19-20; 9:7-9
- I. Pontius Pilate and Herod, who were once enemies, agreed on one thing: they didn't like Jesus; not a good basis for a friendship
- J. There were three levels of being flogged
 - 1. Flagellum: wooden handle with leather strips with pieces of bone or metal tied to the end of it
 - 2. The lictors delivered diagonal blows
 - 3. Level 1: fustigation—a light beating; a warning
 - 4. Level 2: flagellation—more severe; to punish a notorious crime
 - 5. Level 3: verberatio—most vicious of all; usually reserved for those who would also receive capital punishment
 - a. Some people died before receiving capital punishment
 - b. Tore through skin, subcutaneous tissue, muscle, and exposed the kidneys, according to Eusebius
- K. Barabbas deserved to die on a cross
 - 1. Crucifixion was reserved for non-Romans and those who were guilty of insurrection or murder
 - 2. Jesus literally died in the place of Barabbas
 - 3. Church historian Origen
 - a. Barabbas' full name was Jesus Barabbas
 - b. *Barabbas* means *son of a father*
 - c. The crowd could release Jesus, son of a father or Jesus, Son of *the* Father
 - d. This is the choice every generation has to make

- L. Pilate heard many voices that day
 - 1. His wife; Matthew 27:19
 - 2. His own conscience told him Jesus was innocent
 - 3. Jesus
 - 4. But the voices of the people prevailed
 - a. There are so many prevailing voices in this world that can drown out the voice of good counsel, our conscience, and God speaking in His Word
 - b. If you're tempted to go along with the crowd, ask yourself: Where is that crowd going?
 - c. Matthew 7:13-14

III. Luke 23:26-56

- A. Simon the Cyrenian
 - 1. Cyrene: north Africa, Libya
 - 2. A bystander; part of the Diaspora
 - 3. Upper part of the cross: patibulum
- B. Who were these women?
 - 1. Possibly disciples
 - 2. Professional mourners
 - 3. People in Jerusalem
- C. Verse 31 seems to have been a common proverb
 - 1. If the unbelieving world could do that to Jesus Christ, the green twig, imagine what they can and will do to that nation, which is like a dry twig, ripe and ready for judgment
 - 2. AD 70: Romans destroyed Jerusalem
 - 3. Verses 29-30: people will say these things during the tribulation period
- D. Dispute as to where the original place of execution and tomb of Jesus were
 - 1. Church of the Sepulchre
 - 2. Gordon's Calvary
 - 3. Both sites are north of the Temple Mount; Leviticus 1
 - 4. Calvary
 - a. Latin *calvarium*, a skull
 - b. Could mean a place where skulls accumulated; a place of public execution
 - c. Charles Gordon
 - d. No record in the New Testament that Jesus was crucified on top of a hill
 - e. Jesus was possibly crucified at the base of a hill near the main road; the Romans were all about display
- E. The inscription
 - 1. Matthew 27:37; Mark 15:26; John 19:19
 - 2. Actually lends to the authenticity of Scripture when you have four different camera angles recording four different things
 - 3. "This is Jesus of Nazareth, the King of the Jews"
- F. Jesus put on the cross at 9 am; died at 3 pm
 - 1. Uttered seven statements
 - 2. 9 am – noon
 - a. "Father, forgive them, for they do not know what they do"
 - b. "Assuredly, I say to you, today you will be with Me in Paradise"
 - c. John 19:25-27

3. Noon – 3 pm: darkness over the land
4. When the darkness broke
 - a. "My God, My God, why have You forsaken Me?"
 - b. "I thirst"
 - c. "It is finished"
 - d. "Into Your hands I commit My spirit"
- G. When Jesus was born, the sky was lit with the glory of God (see Luke 2:9); when He died, it was darkness
 1. Darkness of secrecy: His ministry for three years was public, but His ministry for three hours was private
 2. Darkness of wickedness: they were trying to extinguish the Light of the World
 3. Darkness of judgment
 - a. Exodus 10:21-23
 - b. According to the Talmud, darkness is a judgment reserved by God for unusual wickedness
- H. Veil in the temple: sixty feet tall, thirty feet wide, thickness of a man's palm
 1. Ripped from top to bottom: Matthew 27:51; Mark 15:38
 2. No man could reach the top
 3. The message used to be, "Don't come any closer; keep out"
 4. Then God ripped the veil and said, "Come in, no matter who you are"
 5. Hebrews 10:19-22
- I. Verse 46: for the last twelve hours, Jesus had been in the hands of sinners and enemies; Matthew 26:45; Mark 14:41
- J. Joseph of Arimathea
 1. A disciple; Matthew 27:57
 2. A secret disciple; John 19:38
 3. A righteous, just man
 4. The root of his faith produced the fruit of his faith
- K. In handling the body of Jesus, they were ceremonially defiled—but they didn't care
- L. People love Easter, but they want to celebrate it without the crucifixion
- M. There has to be a cross before there's an empty tomb

Figures referenced: Pontius Pilate, Herod Antipas, Tiberius Caesar, Josephus, Eusebius, Origen, Charles Gordon

Latin/Greek/Hebrew words: Christos, mashiach, calvarium

Cross references: Genesis 22:2; Exodus 10:21-23; Leviticus 1; 2 Samuel 24:18-25; Psalm 125:2; Matthew 5:17; 7:13-14; 14:1-12; 22:21; 26:45; 27:19, 37, 51, 57; Mark 6:14-29; 12:17; 14:41; 15:26, 38; Luke 2:9; 3:19-20; 9:7-9; 13:31-32; 23; John 2:19; 18:36; 19:19, 25-27, 38; Hebrews 10:19-22

Topic: Crucifixion of Jesus

Keywords: Mount Moriah, Temple Mount, Mount Zion, the Father, the Son, trials of Jesus, flogging, flagellum, the cross, the crucifixion, Calvary, Golgotha, darkness, light, the veil, the temple, disciples



SERIES:	42 Luke - 2014
MESSAGE:	Luke 24
SPEAKER:	Skip Heitzig
SCRIPTURE:	Luke 24
URL:	http://CalvaryABQ.org/3364

MESSAGE SUMMARY

As we wrap up our study in the book of Luke, we zero in on the event that sets Christianity apart from every other religion: the resurrection of Jesus Christ. In this message, we dive into the details surrounding the resurrection, including the women's visit to the tomb, the disciples' conversation on the road to Emmaus, and Jesus' ascension.

DETAILED NOTES

I. Introduction

- A. I Corinthians 15
- B. Three credentials of Jesus that set Him apart as unique
 1. His impact on history
 2. Fulfilled prophecy
 3. The resurrection
- C. Almost every religion in the world is based on the philosophical postulates of its founder
 1. Only four are based on personalities: Buddhism, Judaism, Christianity, Islam
 2. Only one claims and maintains the resurrection from the dead: Christianity

II. Luke 24:1-12

- A. First day of the week: Sunday
 1. Very early in the morning
 2. Fourth watch of the night: between 3 and 6 am
- B. It was a Jewish custom to visit the grave for three days
 1. Superstition: the spirit of the departed hovered over the tomb for three days
 2. By the fourth day, their spirit left
 3. These women couldn't visit on the Sabbath
 4. They came with spices
 - a. They were not predisposed to a resurrection
 - b. Helps prove the resurrection
- C. The stone over the tomb opening weighed a couple tons
 1. What would they do about the guards?
 2. Love doesn't analyze these kinds of questions
- D. Angels
 1. Typically invisible
 2. For God's purposes, sometimes show up looking like human beings

3. Angel sightings: you never know
4. How we treat people ought to be important; Hebrews 13:1-2
5. Genesis 18
- E. "[He] is risen" (v. 6)
 1. *Egerthe* in Greek: *He has been raised*
 2. A single word that tells a world of difference
- F. Verse 8: this is why it's important to gather frequently with other believers and go over a section of Scripture
 1. These disciples had forgotten what Jesus promised
 2. The Word of God can unlock the heart
- G. Verse 11: proof of the resurrection
 1. The apostles were predisposed not to believe Jesus was alive
 2. "Idle tales"
 - a. The apostles didn't expect the resurrection
 - b. Women weren't trusted
 - I. According to Jewish law, a woman's testimony was invalid
 - II. Celsus to Origen: the resurrection was the gossip of women
 3. Skeptics don't deny the empty tomb
 - a. Some believe the disciples stole Jesus' body--but the disciples were in no mood to do so
 - b. The Jews stole the body--but they never produced the body later on
 - c. Wrong tomb--but that mistake would be easy to fix
 - d. The swoon theory--not logical
- H. John 20:3-4
- III. Luke 24:13-35
 - A. Emmaus
 1. Means *hot springs, warm springs*
 2. People who are in grief need a chance to process
 3. Matthew 18:20
 4. According to church tradition, Cleopas was Jesus' uncle
 - a. The other disciple was Luke
 - b. No way of telling that
 - B. Why didn't these disciples recognize Jesus?
 1. John 20:14-15; 21:4-5
 2. Some say He was marred and didn't look like the old Jesus; Isaiah 53
 3. *Restrained* (v. 16): *to take possession* or *to lay hold of*
 4. They were supernaturally not allowed to recognize Jesus
 - a. This would keep them honest
 - I. Jesus wanted to read their hearts
 - II. He's very interested in our conversation of Him; Malachi 3:16
 - b. Jesus didn't want them to recognize Him by sight
 - I. He would leave in forty days
 - II. Revelation by hearing, by the Word of God; Romans 10:17
 - C. "What things?" (v. 19)
 1. Everything that had happened in Jerusalem was about Jesus
 2. He wanted to draw them out; Matthew 16:13-16

- D. They referred to Jesus in the past tense
 - 1. He was dead, not alive, in their minds
 - 2. When He died and was buried, their hopes and dreams were buried with Him
 - a. They expected a glorious King; they got a crucified King
 - b. They expected a roaring lion of Judah; they got the gentle, meek Lamb of God who takes away the sin of the world
- E. They didn't believe all of what the Scriptures and prophets said
 - 1. They didn't believe the part about Jesus' death and resurrection
 - 2. If you're slow to know, then you'll be slow to grow
 - 3. Dalmatian theology
 - a. Believes the Bible is inspired in spots
 - b. You won't have stability or security
 - 4. Jesus referred to the Old Testament Scriptures about sixty-four times in the Gospels
 - a. Quoted from or alluded to twenty-seven Old Testament books
 - b. He spoke of it as the Word of God, spoken by God, and it cannot be broken (see John 10:35)
 - c. If you don't believe that, why believe anything else Jesus said?
- F. Verse 27
 - 1. A prophetic Bible study given by Jesus
 - 2. Genesis 3, 22; Levitical sacrifice; the tabernacle; Numbers 21; Psalm 2, 16, 22; Isaiah 9, 53
- G. "He indicated that He would have gone farther" (v. 28)
 - 1. This is not unlike Jesus
 - 2. Mark 6:47-50
 - 3. Our Lord doesn't force Himself on anyone; He waits to be invited
- H. The real burning of the heart came when they stopped talking and listened to Jesus
 - 1. Jesus didn't tell them anything they didn't already know
 - 2. But it was a new application of old truths
 - 3. Some people need a good case of heartburn
 - 4. A new application of the old revelation; Jeremiah 6:16

IV. Luke 24:36-53

- A. They thought they saw a non-corporeal being
- B. Jesus proved His physical resurrection: He asked for food
- C. Verse 45 is a good prayer to pray; Psalm 119:18
- D. "The Promise of My Father" (v. 49)
 - 1. The Holy Spirit
 - 2. This story continues in Acts, also penned by Luke; Acts 1:4
- E. Church of Ascension on the Mount of Olives
- F. Jesus ascended from Bethany
- G. When Jesus sets your heart ablaze, you worship

Figures referenced: Celsus, Origen

Greek words: egerthe

Cross references: Genesis 3; 22; 18; Numbers 21; Psalm 2; 16; 22; 119:18; Isaiah 9; 53; Jeremiah 6:16; Malachi 3:16; Matthew 16:13-16; 18:20; Mark 6:47-50; Luke 24; John 10:35; 20:3-4, 14-15; 21:4-5; Acts 1:4; Romans 10:17; 1 Corinthians 15; Hebrews 13:1-2