

NT Survey – (The Gospel) According to Luke
Valley Bible Church Adult Sunday School
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Title and Author

The third Gospel is technically anonymous since the author does not name himself in the book. The title “according to Luke” was added later by a scribe, but is significant in that it shows the view of the early church. Early church tradition indicates Luke was the author of this gospel.

Irenaeus (ca. AD 115-200): Now Matthew published among the Hebrews a written Gospel also in their own tongue, while Peter and Paul were preaching in Rome and founding the church. But after their death, Mark also, the disciple and interpreter of Peter, himself handed down to us in writing the things which were preached by Peter, **and Luke also, who was a follower of Paul, put down in a book the Gospel which was preached by him.** Then John, the disciple of the Lord, who had even rested on his breast, himself also gave forth the Gospel, while he was living in Ephesus in Asia. (Against Heresies, 3.1.1-4)

The internal evidence for Luke authorship comes mainly from similarity with Acts since Luke can readily be seen as the author of Acts. By comparing Acts 1:1 with Luke 1:3, it can be seen that the two books were written to the same person. Thus, we can assume that Luke wrote Acts and this Gospel.

¹The first account I composed, **Theophilus**, about all that Jesus began to do and teach, ²until the day when He was taken up *to heaven*, after He had by the Holy Spirit given orders to the apostles whom He had chosen. Acts 1:1-2

¹Inasmuch as many have undertaken to compile an account of the things accomplished among us, ²just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, ³it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, **most excellent Theophilus**; ⁴so that you may know the exact truth about the things you have been taught. Luke 1:1-4

It appears that Luke was a Gentile and physician. In Colossians 4, Paul refers to Luke separately from the group of his fellow Jews. Also, early church tradition places Luke’s place of birth as Antioch, which explains how he met Paul and why much of the account in Acts is centered there. He is the only Gentile to pen NT scripture.

¹⁰Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas’s cousin Mark (about whom you received instructions; if he comes to you, welcome him); ¹¹and *also* Jesus who is called Justus; these are the only fellow workers for the kingdom of God who are from the circumcision, and they have proved to be an encouragement to me. ... ¹⁴Luke, **the beloved physician**, sends you his greetings, and *also* Demas. Col 4:10-11, 14

But Luke, **who was of Antiochian** parentage and **a physician by profession**, and who was especially intimate with Paul and well acquainted with the rest of the apostles, has left us, in two inspired books, proofs of that spiritual healing art which he learned from them. One of these books is the Gospel, which he testifies that he wrote as those who were from the beginning eyewitnesses and ministers of the word delivered unto him, all of whom, as he says, he followed accurately from the first. The other book is the Acts of the Apostles which he composed not from the accounts of others, but from what he had seen himself. Eusebius’ Church History

It appears from Acts that Luke began traveling with Paul about the time of Paul's Macedonian vision in Acts 16 which occurred about AD 50 (note the change in pronouns in v10). He traveled with Paul right up until his martyrdom in Rome (2 Tim 4:11).

¹Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, ²and he was well spoken of by the brethren who were in Lystra and Iconium. ³Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek. ⁴Now while **they** were passing through the cities, **they** were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe. ⁵So the churches were being strengthened in the faith, and were increasing in number daily. ⁶**They** passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; ⁷and after **they** came to Mysia, **they** were trying to go into Bithynia, and the Spirit of Jesus did not permit them; ⁸and passing by Mysia, **they** came down to Troas. ⁹A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us." ¹⁰When he had seen the vision, immediately **we** sought to go into Macedonia, concluding that God had called **us** to preach the gospel to them. Acts 15:1-10

⁹Make every effort to come to me soon; ¹⁰for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia. ¹¹**Only Luke is with me.** Pick up Mark and bring him with you, for he is useful to me for service. 2 Tim 4:9-11

Date of Writing

Luke's introductory statements (1:1-4) indicate that he was not an eyewitness of the events that wrote about. Instead, he "investigated everything carefully from the beginning". This investigation most likely took place prior to him joining Paul at Troas or possibly during Paul's imprisonment in Caesarea.

Acts ends with Paul still in Rome, which indicates Luke wrote these books from Rome during Paul's first imprisonment (AD 60-62). Luke records Jesus' prophecy of the destruction of Jerusalem, but not its fulfillment which occurred in AD 70. Acts also does not record the persecution that began under Nero in AD 64. In addition, James' was martyred in AD 62 and Luke would most likely have included this event if it occurred before he completed Acts. So, the most likely date for Luke is AD 60 or 61. Another possible date is 57-60 AD during Paul's Caesarean imprisonment.

Introduction

Luke and Acts comprise a 2-volume sweeping history of beginning of the Church age from the angelic proclamation of the coming of the Messiah and His forerunner to the Apostle Paul's first imprisonment under house arrest in Rome. Luke's aim was to give an ordered account (in consecutive order) of the events of Jesus' life.

Luke addressed his works to "Theophilus", which literally means "lover of God". It is possible that this is actually a pseudonym to protect the identity of the addressee. In the gospel, the name is accompanied by a formal address ("most excellent"). This may signify that "Theophilus" was a well known Roman dignitary, perhaps one of those who had turned to Christ in "Caesar's household" as denoted in Philippians 4:22 (Philippians was written about the same time as Luke).

In Acts, he drops the formal "most excellent" possibly indicating that Luke had become better acquainted with Theophilus by the time he wrote Acts.

Luke wrote to Gentiles; to Greeks. His style and content make it clear that his audience was primarily Greek. The Greeks were lovers of culture, art, poetry, beauty, health, and knowledge. They collected man's wisdom, man's art, man's accomplishments, man's myths, even man's gods. They worshiped the human mind and body. So, Luke, a Greek doctor, writes to them of Jesus, the perfect Son of Man. Luke's account progresses relentlessly toward the cross "for the Son of Man has come to seek and to save that which was lost" (Luke 19:10).

Outline

- I. Introduction (1:1-4)
- II. Birth and Childhood (1:1-2:52)
- III. Preparation for Ministry (3:1-4:13)
- IV. Galilean Ministry (4:14-9:50)
- V. Journey to Jerusalem (9:51-19:27)
- VI. Passion Week (19:28-23:56)
- VII. Resurrection and Ascension (24:1-53)

Summary

Introduction (1:1-4)

Luke's purpose is so that Theophilus, and us, may know the exact truth about the things he/we have been taught. To accomplish this, Luke sets out to:

1. To compile an account of the things accomplished during Jesus' incarnation
2. To compile the account from eyewitnesses and servants of the word
3. To compile the account having investigated everything carefully
4. To compile the account in consecutive order

Birth and Childhood (1:1-2:52)

- 1:5-25 – The Birth of John the Baptist Foretold – Zacharias and Elizabeth were "...both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord." An angel of the Lord, Gabriel, appeared to Zacharias while he was performing his priestly service and announced that he and Elizabeth would be the parents of the Messiah's forerunner. Because Zacharias questions the Word of God he is struck mute until the birth of John.
- 1:26-38 – Announcement to Mary – Gabriel appears to Mary in the sixth month of Elizabeth's pregnancy and proclaims that she will bear the Messiah.
- 1:39-45 – Mary Visits Elizabeth – Mary visits Elizabeth and when Mary greets her, John responds. Elizabeth is then filled with the Spirit and speaks words given to her by God.
- 1:46-56 – The Magnificat (hymn of the Virgin Mary) – Mary sings a song of praise to God!
- 1:57-80 – John is Born – Zacharias and Elizabeth's neighbors and relatives knew about the great things the Lord had done for them; they were not silent about the Lord's greatness. John is taken to be circumcised on the eighth day and named John as the angel had directed. Zacharias' speech was restored when he obeyed and he spoke in praise to God and prophesied concerning the child. John grew and became strong in spirit and lived in the deserts until his public appearance in Israel.
- 2:1-20 – Jesus is Born – Joseph and Mary go from Nazareth to Bethlehem to register for the census and there give birth to Jesus. Angels appear to the shepherds praising God. The angels return to heaven and the shepherds hurried to Bethlehem to see the child. The shepherds glorify and praise God.
- 2:21-38 – Jesus Grows – Simeon was righteous and devout, looking for the consolation of Israel (i.e. the Messiah) and the Holy Spirit was upon him. The child is circumcised and named Jesus. Anna the prophetess gave "thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem" (i.e. the Messiah).
- 2:39-40 – Living in Nazareth – After a quick trip to Egypt, the family returned to Nazareth. Jesus "continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him."
- 2:41-52 – Visit to Jerusalem and Early Life – When Jesus was twelve years old, the family and extended relatives went to Jerusalem (as they did every year) for Passover. Jesus stayed behind at the temple both listening to the teachers and asking them questions. Jesus, without sin, continued in subjection to His parents. Jesus "kept increasing in wisdom and stature and in favor with God and men."

Preparation for Ministry (3:1–4:13)

3:1-23 – Ministry of the Forerunner – Luke does a very nice job of providing chronological markers here in the first two verses of Luke 3. The best conclusion (see Terry Riley’s Bible Chronology class notes) is that John the Baptist’s ministry began sometime in AD 29 and thus Jesus’ ministry would begin shortly thereafter. John preached the gospel to the people which included a submission to God in obedience which is consistent with the Lordship of Christ over the lives of the repentant. The visible descending of the Spirit indicated Jesus’ empowerment for ministry. Jesus claimed this anointing in the synagogue in Nazareth (4:14-30).

3:23-38 – Genealogy of Jesus – This is different from Matthew’s purpose which was to present Jesus as the Jewish Messiah so he presents Jesus as from the lineage of King David and goes only back to Abraham, the father of the nation. Luke traces Jesus’ genealogy back to Adam, the perfect man who was the father of all people, through His mother, Mary.

4:1-13 – Temptation – After Jesus’ baptism, He was “full of the Holy Spirit” and was led around by the Spirit in the wilderness for forty days. A significant focus of Luke is the filling of the Holy Spirit (1:35, 1:41, 1:67, 2:25-27, 3:16, 3:21, 4:1, 4:14, 4:18). The Holy Spirit was involved with Jesus’ empowerment for ministry.

He begins full of the Holy Spirit. There is a great mystery here of how the persons of the Trinity inter-relate. John Piper in *Christ in Combat: Defense by the Spirit*

It appears that Jesus was tempted the entire 40 days. Only three temptations are recorded. Jesus used the Word in His victory over these temptations. After the devil had finished the temptations, he left Jesus until “an opportune time.” The same is true for us.

⁷Submit therefore to God. Resist the devil and he will flee from you. James 4:7

⁸Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. ⁹But resist him, firm in *your* faith, ... 1 Pet 5:8-9

❖ **Am I filled with the Spirit and hiding the Word in my heart so that I might honor God?**

Galilean Ministry (4:14–9:50)

Jesus came into Galilee from Judea via Samaria in the power of the Holy Spirit. The timeline for Jesus’ ministry is:

Early Life	About 30 years	Birth and silent years
Public Presentation (2 ½ years)	3-6 months	Opening of the public ministry
	~6 months	Early Judean ministry
	~18 months	Great Galilean ministry
Private Preparation (1 year)	~6 months	Training of the twelve
	~6 months	In and around Jerusalem
Final Events	~6 weeks	Passion, resurrection, and ascension

4:16-30 – Initial Rejection in Nazareth – Entering Nazareth, Jesus entered the synagogue (not “a”, the only one) where everyone knew Him. He read a Messianic prophesy from Isaiah and announced to the fixated crowd that He was the fulfillment of the prophesy. At this point, all were speaking well of Him. Then Jesus announces that it is Israel who rejects the prophets and the Gentiles that receive grace. Now all were filled with rage and sought to kill Him. He miraculously passes through them without harm and went His way.

4:31-37 – Healing the Demoniac – In Capernaum, Jesus enters a Synagogue and amazes the people because He teaches as one having authority. There is a man with unclean spirits in the synagogue that recognize Jesus. Jesus heals the man.

4:38-41 – Healing Peter’s Mother-in-law and Many Others – Peter’s mother-in-law was lying sick with a high fever. Jesus heals her and she immediately begins to carry on with her work. That evening, all who had family, neighbors, friends who were sick with various diseases and some who were demon possessed came to Jesus and He healed them all. The demons knew who He was.

4:42-44 – Galilean Preaching Tour – Jesus left the crowd and went away to a secluded place, presumably to pray. The crowds tried to keep Him in Capernaum, but He refused for the Father’s will was that he preach the kingdom of God in the other cities. He kept on preaching in the synagogues of Judea.

5:1-11 – Disciples Leave Everything – By the Sea of Galilee, the crowd was pressing around Jesus and listening to the Word of God. Jesus gets into Peter’s boat and continues to teach the crowd. When finished teaching, He commands Peter go to the deep water and put down the nets. Peter expects no catch but obeys his “Master” anyway. After getting a huge catch, Peter fell at Jesus’ feet and proclaimed, “Go away from me Lord, for I am a sinful man!” When those that are called by God into His family are brought to understand the true nature of God, there is no choice but to bow and recognize His holiness and our sinfulness. The disciples “left everything and followed Him.”

❖ **When the Scriptures show me who Jesus is; do I bow before Him?**

5:12-16 – Curing a Leper – A leper falls on his face and implores Jesus to make him clean. The news about Jesus continued to spread and large crowds gathered to hear and to be healed. “But Jesus Himself would often slip away to the wilderness and pray.”

5:17-26 – Healing a Paralytic – Jesus made a claim to deity by claiming to forgive the man’s sins. Both to heal the man and forgive his sins is equally impossible for men, but possible for God. It would have been easier to say “Your sins are forgiven.” since nobody could prove whether or not the man’s sins were indeed forgiven. So Jesus healed the paralytic to demonstrate that He could do either just as easily. Jesus performed a miracle that only God can perform. Since they could not see the forgiveness He performed a miracle that they could see.

5:27-32 – Calling the sinful – Matthew, the tax collector, is called: “Follow me!” Jesus then attends a party for Matthew’s friends. He did not come to call the righteous, but sinners. Jesus was condemning the Pharisees by telling them that they, as supposedly physicians, had abandoned those who needed healing.

❖ **Am I only around Christians?**

5:33-39 – Power of tradition – Fasting is for times of sorrow and dedicated prayer. As long as Jesus was with them, there was too much joy. In addition, traditions of the old covenant have no place in the new covenant (unshrunk patch on old garment and new wine in old wineskins).

❖ **Am I holding onto any works “righteousness”?**

6:1-11 – Lord of the Sabbath – The Pharisees accuse Jesus’ disciples of breaking the Sabbath by working. Sabbath laws do not restrict deeds of necessity, service to God, nor acts of mercy. The Lord was willing for a ceremonial regulation to be violated when doing so was necessary to meet the needs of His beloved people. God instituted the Sabbath as a day of rest for man (Ex 20:8-11). The Pharisees then twisted it and made it a day of burden. He then states that He is Lord of the Sabbath; He is greater than the Sabbath; He is God!

Jesus heals a man with a withered hand on the Sabbath in a synagogue. It is lawful to do good on the Sabbath. Man made rules do not override loving the Lord your God with all your heart, and with all your soul, and with all your mind; and your neighbor as yourself.

❖ **Are there ceremonial regulations that I put in place of love?**

6:12-16 – Jesus Chooses the Twelve – Jesus went up on the mountain and prayed all night before summoning His disciples. Apparently more than the twelve went up onto the mountain. He then lists the disciples and at the end says, “...and Judas Iscariot, who became a traitor.” That is like a teaser. Can you imagine reading this for the first time?

❖ **How committed am I to prayer?**

6:17-19 – Jesus Preaches the Sermon on the Mount – On the way down the mountain, Jesus stops on a level part of a hillside overlooking the Sea of Galilee to teach the disciples. There was a large crowd of disciples and a great throng of people who had come to hear Him and be healed by Him.

6:20-26 – The "Sermon on the Mount" explains what it is like to be a disciple of Jesus.

6:27-38 – Disciples interact with people differently than the world does.

6:39-45 – Disciples deal decisively with sin in the heart.

6:46-49 – Disciples build their foundation on Jesus.

❖ **Am I different than the world? Do I deal decisively with sin? Is my allegiance divided?**

7:1-10 – Healing centurion’s slave – The centurion displays extraordinary faith; Jesus heals from afar.

❖ **Do I have faith like the centurion?**

7:11-17 – Raising the Widow’s Only Son – Jesus feels compassion for a widow whose only son had died leaving her with no means of support. Jesus raises the man from the dead and gives him back to his mother. Fear gripped the people and they began glorifying God.

7:18-35 – John the Baptist – John, from prison, sends his disciples to ask Jesus if He was the Messiah. Jesus, said to check the Word out itself. He then gives a tribute to John.

7:36-50 – Result of Great Forgiveness – Jesus is requested to dine with Simon the Pharisee. There was a woman who was a sinner (most likely a prostitute). Some have speculated that the woman is Mary Magdalene, but there is nothing in the text to warrant this. This woman wetted Jesus’ feet with her tears, wiped His feet with her hair, kissed His feet, and anointed His feet with perfume. Simon was disgusted and thought so to himself. Jesus perceived his thoughts and answered him with a parable. The parable of two debtors shows that those who are saved by grace through faith will be changed and will love because Christ first loved them. Great forgiveness results in great love.

❖ **How great do I view my forgiveness? How great is my love?**

8:1-3 – Second Preaching Tour Through Galilee – This section begins with looking at the prominent place that women played in the ministry of Jesus. Women have always had an equal part in salvation (Gal 3:28) and giftedness; yet per God’s design fulfill different roles within the church.

8:4-21 – Teaching with Parables – Luke’s account of Jesus’ parables by the sea is the shortest of the three; Matthew’s being the longest. Luke limited himself to recording only two parables: the soils and the lamp. Luke’s choice of parables stressed the importance of hearing, obeying, and proclaiming the word of God. At the end of this teaching, Jesus’ mother and brothers were wishing to see Him. Jesus answered that those who hear the word of God and do it are His family.

❖ **Am I a doer of the word?**

8:22-25 – Jesus Calms the Sea – Jesus and His disciple got into a boat because Jesus wanted to take the boat across the Sea of Galilee, perhaps to escape the crowd and rest with the disciples. The boat was experiencing a fierce gale of wind and the waves were breaking over the boat. The boat was sinking and Jesus was sleeping through the gale. The disciples yelled at Him for His apparent indifference to their dire situation. Jesus awoke and rebuked the wind and waves, and they stopped and it became calm. Jesus rebuked the disciples for not believing.

❖ **Do I understand at a heart level God’s faithfulness and sovereignty?**

- 8:26-39 – Healing the Gerasene Demoniac – Jesus and the disciples reached the other side of the sea. Jesus casts out many demons into the pigs to demonstrate that the demons were real, they had actually left the man, that the deliverance was genuine, and that Satan’s desire is to destroy anything in God’s creation. The demoniac was the first missionary to the gentiles, proclaiming in Decapolis what great things Jesus had done for him.
- 8:40-56 – Raising Jairus’ Daughter – Jesus and the disciples crossed back to the western side of the Sea of Galilee; probably back to Capernaum. Jairus was a synagogue official who was probably a well respected leader in the community. It took great courage and faith for him to come forward and prostrate himself before Jesus begging for his only daughter’s life. On the way to heal Jairus’ daughter, a woman’s faith heals her of a 12 year long hemorrhage. The sovereign delay to heal the woman saw the death of Jairus’ daughter. The messengers told Jairus to not bother Jesus any longer. When Jesus arrived He found a “commotion” with the family, friends, and hired mourners “loudly weeping and wailing”. The family and mourners knew that the girl was dead. Jesus raises her from the dead and “...her spirit returned, and she got up immediately.”
- 9:1-11 – Sending the Twelve – Jesus summoned the twelve from among the disciples that were following Him. The disciples were sent out to proclaim the kingdom of God with the means to authenticate Jesus’ message.
- Herod was confounded with who Jesus was and “kept trying to see him.”
- When the disciples returned from their missionary journey, they reported all that they had done (casting out demons and healing) and taught. The learning process includes acquiring knowledge, practicing, and evaluating efforts.
- 9:12-17 – Feeding the 5000 – There is no explanation for this event other than a miracle. All 5000 men along with an unspecified number of women and children ate and were satisfied. In addition, there were twelve baskets of leftovers, more than the original five loaves and two fish.
- 9:18-22 – Proclamation of Jesus’ Identity and Mission – Peter proclaims that Jesus is the “Christ of God”. Peter’s senses, mind, and reasoning did not allow him to understand at the heart level who Jesus was. Only God can provide that illumination. Jesus goes on to announce His mission to the disciples: “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.”
- 9:23-27 – Lordship – When we accept Jesus, we accept Him as Savior and Lord. The two are inseparable. We cannot only accept Him as a Savior without the implications of His Lordship. We must deny ourselves and take up our cross daily decisively dying to self and self interest. If we desire to “save” our natural life and keep control, then we will lose eternal life. If we deny ourselves and take up our cross (“lose” our life), then we will save our soul. To provide a preview of Jesus’ coming in the glory of His Father, Jesus tells some that they will see His glory at the transfiguration.
- ❖ **Have I bowed in Lordship to Jesus in every area of my life?**
- 9:28-36 – The Transfiguration – Jesus took the inner circle of His disciples (Peter, James, and John) up to a high mountain. The mountain was probably the highest in the vicinity of Caesarea Philippi – the 9200 feet Mt Hermon. Jesus was “transfigured”. He was changed into another form. For a brief time Jesus’ human body was transformed (glorified) and the disciples saw Him as He will be when He returns visibly in power and glory to establish His kingdom on earth. Two OT heroes, perhaps Elijah and Moses c.f. Rev 11:3, were conversing with Jesus about His coming “departure”.
- 9:37-45 – Healing a Boy with an Evil Spirit – The child was demon possessed whose purpose was to destroy the child. Jesus cast out the demon and the crowd was all amazed at the greatness of God.

9:46-50 – A Lesson in Humility – The disciples were arguing about who might be the greatest. Jesus says the least is great. Service and humility is greater than worldly greatness.

❖ **How do I view greatness? Am I striving to be truly great?**

Journey to Jerusalem (9:51–19:27)

Here begins a new section of Luke’s gospel where Jesus is “determined to go to Jerusalem.”

9:51-56 – James and John Rebuked – James and John have a worldly attitude toward the lost. Jesus corrects them and states that he did not come to destroy men’s lives, but to save them.

9:57-62 – The demands of discipleship – We cannot follow Jesus half-heartedly. Following Jesus means giving up claim to everything else in life: material possessions, family relationship, old ways and relationships, etc. Follow Jesus above all others.

❖ **Am I lukewarm; a half-hearted follower of Jesus?**

10:1-24 – Seventy Sent Out – After teaching on the demands of discipleship, Jesus appointed seventy and sent them out ahead of Him to every city and place where He was going to go. Jesus tells the seventy, “...“The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.” This is still true today. Our responsibility is to be active in disciple making; rejection is not personal.

¹⁶“The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.” Luke 10:16

The disciples who walked with Jesus were blessed to experience life with Jesus. Prophets for thousands of years wished to see Him and hear Him.

❖ **In disciple making, am I beseeching God to send out workers?**

10:25-37 – Good Samaritan – A lawyer tested Jesus: “What shall I do to inherit eternal life?” Jesus replies by quoting from the Torah.

⁵You shall love the LORD your God with all your heart and with all your soul and with all your might. Deut 6:5

¹⁸You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD. Lev 19:18

The lawyer wished to show that he had eternal life so he asked “Who is my neighbor?” Jesus gives the story of the good Samaritan. A Jew was not helped by the religious elite nor the cultural elite, but by a despised foreigner. A “neighbor” is anyone who crosses our path in need.

❖ **What “neighbors” have I not loved?**

10:38-41 – Worried Martha – Abiding in Christ is more important than anything else. Do not be worried and bothered about “so many things”.

❖ **Am I distracted in my devotion to Jesus?**

11:1-13 – Instruction on Prayer – The disciples asked for a model way to pray. Jesus gives them things to pray for and teaches being persistent in prayer and that God desires to give us good things through the Spirit that lives in His children.

❖ **Am I persistent in prayer?**

11:14-26 – Pharisees’ Blasphemy – Pharisees say that Jesus is casting out demons because He Himself is the ruler of demons. There is no place for neutrality; either you belong to Christ or you don’t.

11:27-28 – Blessed Ones – Jesus says that those who hear the word of God and observe it are blessed.

❖ **Do I just hear the word or do I observe it also?**

11:29-32 – Sign of Jonah – The sign of Jonah will be given to this generation. Something greater than the prophets is with them and He will be rejected.

11:33-36 – Light and Sight – Blind people cannot see the light. Jesus made everything clear that needed to be made clear about sin and about repentance and about faith and about salvation and about grace. But men love darkness rather than light because they cherish their sins, even their sins of self-righteous pride.

¹⁸He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. ¹⁹This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. ²⁰For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. John 3:18-20

11:37-54 – Woes – A Pharisee asked Jesus to lunch. The Pharisee judges Jesus because He did not follow their rules. Jesus pronounces “woes” on the Pharisees and lawyers for their hypocrisy and legalism. Jesus describes them:

- inside of you, you are full of robbery and wickedness.
- you disregard justice and the love of God
- you weigh men down with burdens hard to bear
- you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering

The scribes and Pharisees became very hostile to Jesus.

❖ **What areas in my life might I be charged with hypocrisy?**

12:1-12 – Hypocrisy – Many thousands of people gathered to follow Him. Beware of hypocrisy – it will be revealed. Fear God over people. He knows everything about you. Confess Jesus before men, do not deny Him. Do not worry about what to say when under persecution; be filled with the Spirit and He will teach you what to say.

¹⁵but **sanctify Christ as Lord in your hearts**, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; 1 Pet 3:15

❖ **Am I walking in the Spirit?**

12:13-34 – Covetousness – Beware, and be on your guard against every form of greed; for not *even* when one has an abundance does his life consist of his possessions. Do not find satisfaction in possessions. You fool! This *very* night your soul is required of you; and *now* who will own what you have prepared? So is the man who stores up treasure for himself, and is not rich toward God. For where your treasure is, there your heart will be also.

❖ **Where am I storing up treasure?**

12:35-48 – Faithfulness – Be ready, looking expectantly for the coming of Jesus at the rapture.

¹¹Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, ¹²looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 2 Pet 3:11-12

From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.

❖ **Am I ready; Do I live like I am ready?**

12:49-59 – Division – Jesus expects our love for Him to be greater than love for our own family. This may cause division among family.

13:1-9 – Repentance – Everyone is a sinner. All must repent or face the same judgment of death. The Father’s patience will not last forever.

13:10-17 – Healing on the Sabbath – Hypocrites apply rules to others, but not themselves. Legalists add to what the Bible says laying heavy burdens on people, but not themselves. Jesus’ opponents were both and were humiliated when Jesus calls them on their hypocrisy.

❖ **Am I applying rules to others that I am not applying to myself? Or do I add to Scripture?**

13:18-21 – Mustard Seed and Leaven – The kingdom will begin small and then become very large. It will become widespread and influential. Leaven always typifies evil in the Bible. There will always internal evil present within the kingdom.

13:22-35 – Teaching in Cities and Villages – Jesus is teaching in cities and villages as He moves toward Jerusalem. Someone asked Jesus, “Lord, are there just a few who are being saved?” Enter through the narrow gate; (for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. Matt 7:13) And do not delay and ensure that you are truly saved. Those that humble themselves will be saved.

Jesus tells the crowd that regardless of His fate, He will complete His journey to Jerusalem. He then laments of Jerusalem.

❖ **Do I live like someone who has entered through the narrow gate?**

14:1-24 – Eating with a Pharisee on the Sabbath – At the home of a leader of the Pharisees, Jesus heals a man suffering from dropsy (swelling; accumulation of fluids in the body). He goes on to give a parable detailing humility and servanthood. Jesus then tells the guests that many who are invited into the kingdom will not be a part of the kingdom due to their own choice.

14:25-35 – Discipleship Defined – Large crowds were following Jesus when He turned and told them what is required of those that would follow Him.

- Love Jesus more than any other relationship.
- Love Jesus more than your own life
- Carry your own cross

Before someone commits to follow Jesus, they must count the cost. Likewise, when presenting the Gospel this cost should be explained also. If someone is not changed by knowing Jesus, then they really do not know Jesus.

❖ **Am I carrying my cross (dying to self) everyday? Do I present the cost?**

15:1-7 – The Lost Sheep – Jesus is criticized for receiving sinners and tax collectors so tells the parable of the lost sheep. “I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.” “Righteous” persons who think they need no repentance, but really do.

❖ **Do I think that I am righteous?**

15:8-10 – The Lost Coin – Jesus continues with the parable of the lost coin. “In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

15:11-32 – The Prodigal Son – Jesus continues with the parable of the prodigal son. “But we had to celebrate and rejoice, for this brother of yours was dead and *has begun* to live, and *was* lost and has been found.”

❖ **Do I rejoice over a hater of God that God Himself has saved?**

16:1-9 – The Unrighteous Steward – Jesus teaches His disciples about the proper view and use of money. “Sons of the light” (believers) should be as shrewd in their kingdom investments for God, as “sons of this age” are in their business investments for themselves. Believers should spend their money purposefully, in the pursuit of making disciples who will welcome them into the eternal dwellings when the disciples died.

❖ **Do I have the right priorities with the money that I have been entrusted with?**

16:16-18 – God’s Word – Every detail of God’s word will be fulfilled. Jesus then teaches on divorce.

16:19-31 – Rich Man and Lazarus – The word of God (Moses and the Prophets) is all that is needed to present the Gospel. Gimmicks (signs) are not needed to convince people.

❖ **Do I present the gospel as presented in the Scriptures?**

17:1-10 – Stumbling Blocks, Forgiveness, and Duty – Do not be a stumbling block to other people causing them to sin or think bad about the Gospel.

Jesus says that we should be involved in the lives of other believers to such an extent that we can rebuke them if they sin. As God will forgive us every sin we will commit before and after accepting Jesus as Lord and Savior, so we too should forgive others unendingly. The apostles thought this was impossible and asked for their faith to be increased.

Do not fulfill our duties as believers in order to get praise or blessings. Fulfill Christ’s commands out of gratitude (Heb 12:28-29).

❖ **Do I forgive as I have been forgiven?**

17:11-19 – Ten Lepers – Ten lepers are cleansed and only a Samaritan, a foreigner, returns to give glory to God and bow before Jesus. “Stand up and go; your faith has made you well.”

❖ **Do I give thanks and praise the Giver of all good gifts?**

17:20-37 – The Coming Kingdom – The Pharisees questioned Jesus about the coming kingdom and apparently what signs would precede its coming. Jesus says that the kingdom is not coming with signs to be observed but was already in the hearts of His disciples.

Jesus then explains that the Son of Man will come to set up His earthly kingdom, but first He must suffer on as a sacrifice for the sins of the world. When He comes (second coming, not rapture), it will be suddenly, visible, and accompanied with judgment.

18:1-8 – Parable on Prayer – Luke explains the meaning of the parable before he recounts the parable itself: to show at all times they ought to pray and not lose heart.

❖ **Am I faithful and persistent in prayer?**

18:9-17 – Pharisee and Tax Collector – This parable was directed at those who trusted in themselves that they were righteous and viewed others with contempt. The hypocrite-legalist (Pharisee) believes himself to be righteous because he compares himself to others. The broken (tax collector) compares himself to God’s standard and finds himself wanting: “God, be merciful to me, the sinner!” “...everyone who exalts himself will be humbled, but he who humbles himself will be exalted.” and “whoever does not receive the kingdom of God like a child will not enter it *at all*.”

❖ **Am I broken over my sin?**

18:18-34 – The Rich Young Ruler – Setting out to continue the journey to Jerusalem from the unspecified house in Perea (Mark 10:10), Jesus meets an extremely wealthy, young, influential man who yet had such an emptiness inside that he “ran” up to Jesus and knelt before Him. This young man called Jesus “Good Teacher.” Since only God is intrinsically good, Jesus here asks the man why he calls Jesus “good.” Is he prepared to acknowledge that Jesus is God? No. He was unwilling to bow before the lordship of Jesus and went away saddened and grieving.

Jesus took this moment to expand on the subject that temporal blessings do not equate to spiritual sensitivity. Temporal blessings tend to give people a sense of security and self-sufficiency which makes them believe that they do not require God. The proverb of a camel and needle depicts the impossible. It is easier by comparison for a camel, the largest animal in Palestine at that time, to go through the eye of a common sewing needle (the smallest opening) than for a rich man who trusts in his riches to enter God's kingdom. It is impossible for anyone who trusts in anything other than Jesus Christ, the Son of God, to enter the kingdom of God. Then who can be saved? No one, on their own terms. Only with God's work in their heart can they turn from their sin and be saved.

❖ **What do I love the most?**

18:28-30 – Rewards of Being a Disciple of Jesus – Peter now compares the disciple's response to Jesus' call to forsake everything and come follow Him with the rejection of that call by the rich young ruler. When we enter the family of God we gain a family (of disciples) that we may have lost by coming to Jesus. In this life we are also promised persecutions (important for Mark's Roman readers to hear). Ultimately, we will receive eternal life for forsaking all to follow Jesus.

❖ **Do I understand the blessings of being a member of the body of Christ?**

18:31-34 – Jesus now gets more specific with the twelve concerning the events to come in Jerusalem. He would be handed over to the Gentiles (in Mark the first event is "delivered" to the Jewish religious leaders), mocked and mistreated and spat on, scourged, killed, and would rise again on the third day. Luke states that the disciples did not understand these things because the meaning was hidden from them.

18:35-43 – Bartimaeus Receives His Sight – Jesus was heading toward Jerusalem by way of Jericho when He came across two blind men who know Jesus as "Lord, Son of David." They ask for their sight back. "Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him." Only Mark records the man's name as Bartimaeus indicating the man may have been well known in the early church. Bartimaeus cried out in faith for mercy to the Messiah. Jesus responds by healing him. The fact that Bartimaeus began following Jesus indicates that he submitted his life to Jesus as his Lord and Savior.

❖ **Do I follow Jesus at the expense of all other things?**

19:1-10 – Wee-Little Zaccheus Saved – In Jericho there was such a large crowd that a man named Zaccheus, who was small in stature, could not see Jesus. He wanted to see Jesus so much that he ran ahead of the crowd and climbed up into a sycamore tree. Jesus singles out Zaccheus. Zaccheus is changed by meeting Jesus. Jesus "...came to seek and to save that which was lost."

❖ **Is Jesus' mission my mission – to seek and save that which was lost?**

19:11-27 – Parable of the Minas – The connection between Jesus being near Jerusalem and the kingdom appearing immediately, implies that the crowd expected Jesus to begin the kingdom when He arrived in Jerusalem. Jesus gives this parable to correct that expectation. Jesus was not going to begin His earthly reign as Messiah immediately. He was going away and would return later to reign. During His absence His slaves (disciples) need to invest what God has given them for His glory. Rewards await believers commensurate with their works accomplished in the power of the Holy Spirit as they allow the life of Christ to flow through them. Unbelievers will be slain in His presence.

❖ **Am I faithfully performing the work that God has given me?**

This ends the long section of Jesus' Journey to Jerusalem (9:51-19:27).

Passion Week (19:28–23:56)

19:28-44 – Triumphal Entry – This is on the Sunday before the resurrection. Jesus sends His disciples into Bethpage to obtain a donkey on which he will ride into Jerusalem. Jesus enters Jerusalem on the donkey with most of the crowd spreading their coats on the road. It appears that the crowd was acknowledging Jesus’ messianic claims and expecting Him to set up the kingdom at this time. Jesus laments over the coming destruction of Jerusalem (in AD 70).

19:45-48 – Cleansing the Temple – Jesus drives out the money changers and teaches daily in the temple, “...but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging on to every word He said.”

20:1-8 – Authority Questioned – Jesus, at the temple, was teaching the people and preaching the gospel. The chief priests and the elders of the people asked Him by what authority was he doing these things, who gave Him this authority. Jesus confounds them by asking them a question.

❖ **Do I question Jesus’ authority?**

20:9-18 – Parable of the Vine-growers – Jesus spoke this parable directly to the Sanhedrin representatives exposing their hypocrisy and absolute failure as those entrusted with the spiritual wellbeing of Israel. God patiently continued to send prophet after prophet to Israel preaching repentance from dead works. Yet the prophets were mistreated and even killed. Finally the Father sent the Son. Jesus here foretells His own death at their hands. “What will the owner of the vineyard do? “He will come and destroy these vine-growers and will give the vineyard to others.” The religious leaders understood this parable. Jesus then looked at the religious leaders and spoke the Scriptures against them quoting Psa 118:22-23 LXX. The builders (Jewish leaders) rejected (crucified) the stone (Jesus) who then became the chief cornerstone in God’s plan of redemption. Jesus graciously gave them a chance to understand and repent, but they would have nothing of it.

20:19-26 – Submission to Governing Authorities – The religious leaders were attempting to trap Jesus in an unguarded statement that they could use against Him. They used flattery and feigned interest in His teaching to attempt to gain an advantage of Jesus. Yet Jesus “detected their trickery”. All who lived under Roman rule were obligated to pay taxes. It was not optional. Here Jesus taught submission to governing authorities (Rom 13:1-7). The religious leaders were amazed at Jesus’ answer and became silent.

❖ **In what ways am I not submitting to my governing authorities?**

20:27-40 – Jesus Answers on the Resurrection – The Sadducees presented a case to Jesus that would supposedly embarrass Him with an apparent unanswerable question. Jesus corrects their error on God’s nature and misunderstanding of the Scriptures.

❖ **Am I diligent to handle the Scriptures accurately?**

20:41-44 – Jesus Questions the Jewish Leaders – The religious elite of Israel were questioning Jesus, now the Messiah will question them. In doing so He also claims Himself to be God. How is it that the scribes say that the Messiah will be only a man (i.e. the Son of David)? The answer is that the Scriptures declare that the Messiah is David’s son and David’s Lord. Jesus is both God (David’s Lord) and man (David’s son).

20:45-47 – Hypocrisy Condemned – Jesus here condemns pride and hypocrisy. All who point people to themselves instead of Christ will receive a greater condemnation.

❖ **Where am I pointing people?**

21:1-4 – The Widow’s Mite – Jesus saw the rich putting in their gifts out of their surplus. A poor widow can and gave sacrificially – completely entrusting herself to God. She put in all she had. This woman’s heart was fully committed to God. She was not holding anything back.

❖ **Do I have a proper view of money and giving sacrificially?**

21:5-36 – The Olivet Discourse – This section is called the Olivet Discourse because it is a unit of teaching from Jesus to the disciples as they sat upon the Mount of Olives on Tuesday. This section answers the disciples’ questions to Jesus concerning the events after this present age. The Olivet Discourse deals with the 70th week of Daniel (Dan 9:24-27). This is understandable since the 70th week deals with the Nation of Israel and Jesus is teaching Jews.

³⁷Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. ³⁸And all the people would get up early in the morning *to come* to Him in the temple to listen to Him.

22:1-13 – Preparing the Passover – Satan enters Judas to betray Jesus to the chief priests. Jesus sends Peter and John to find a place to celebrate the Passover.

22:14-20 – The Lord’s Supper – The Passover is a memorial to God’s deliverance from bondage. Here Jesus institutes the Lord’s Supper as a memorial to His delivering us from the bondage of sin. It is a remembrance.

❖ **Do I continually remember Jesus sacrifice?**

22:21-23 – The Betrayer – Jesus says that He is going to be betrayed and the disciple discuss among themselves which one it might be who was going to do this thing.

22:24-30 – The Greatest – The disciples argue about who among them should be regarded as the greatest. Jesus teaches that true greatness is measured by ones servanthood. He then tells the disciples that they will sit on thrones judging the twelve tribes of Israel.

❖ **To what extent do I serve others?**

22:31-34 – Foretelling Peter’s Denial – Peter insisted he is ready to go to prison and death. Jesus then told Peter that he would not only desert Him but would “deny” Him three times.

❖ **Am I prepared to not deny Jesus?**

22:35-34 – Change in Support – During Jesus’ earthly ministry, when He sent out the disciples, the Lord used supernatural means to provide for their needs. Now, their needs will be sovereignly provided for through their own planning and provision. “It is enough” of this talk.

❖ **Am I working heartily, as for the Lord rather than for men?**

22:39-46 – Garden of Gethsemane – Jesus is in agony over what is about to occur, prays. An angel appeared to Jesus and strengthened Him. He was under such stress that He sweated drops of blood. The disciples “slept from sorrow.”

22:47-53 – Jesus’ Betrayal and Arrest – Judas betrays Jesus with a kiss. Peter swings a sword and cuts off the ear of the High Priest’s slave. Jesus heals the ear. All the disciples leave Him; He is alone.

22:54-62 – Peter’s Denials – Peter denies Jesus three times. While he was still speaking his third denial, a rooster crowed. Jesus turned and looked at Peter and Peter remembered Jesus’ words. Peter went out and wept bitterly.

22:63-71 – Jesus’ trial before the Jewish religious authorities included a preliminary hearing by Annas (John 18:12-14, 19-24); an arraignment before Caiaphas, the high priest, and the Sanhedrin at night (Matt 26:57-68; Mark 14:53-65); and a final verdict by the Sanhedrin just after dawn (cf. Matt 27:1; Mark 15:1a; Luke 22:66-71).

Jesus' Six Trials	
Religious Trials	
Before Annas	John 18:12-14
Before Caiaphas	Matt 26:57-68; Mark 14:53-65
Before the Sanhedrin	Matt 27:1-2; Mark 15:1a; Luke 22:66-71
Civil Trials	
Before Pilate	Matt 27:2, 11-14; Mark 15:1-5; Luke 23:15; John 18:28-38
Before Herod	Luke 23:6-12
Before Pilate	Matt 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:6

23:1-25 – Jesus' trials before the Jewish religious authorities included a hearing before Pilate with trumped-up charges. Pilate found no guilt in Jesus and when he found out that Jesus was a Galilean, he sent Jesus to Herod. Herod wanted to see Jesus, but then treats Him with contempt and sends Him back to Pilate. Pilate attempts to release Jesus, but the loud voices of the religious leaders and their mob prevailed and Pilate delivered Jesus to their will.

23:26-49 – Jesus is led out to be crucified. The cross' crossbeam weighed about 100 pounds and was customarily carried by the condemned criminal. Jesus was so weak from the scourging and beatings that He could not carry it Himself. Simon of Cyrene being pressed into service to carry the cross. Two criminals are led away to be put to death with Jesus. Jesus the Christ is crucified. The events of the crucifixion went like this: Jesus crucified with criminals at 9 AM; Inscription placed on cross by Pilate; Soldiers cast lots for Jesus' clothing; Crowd mocks Jesus; Thief asks for remembrance; Jesus provides for Mary; Darkness covers the land from 12:00-3:00 PM; Jesus cries out; Jesus is given drink; Jesus dies; Miraculous events when Jesus dies; and Centurion struck with awe.

Only Luke describes this expression of remorse for what the crowd took part in.

⁴⁸And all the crowds who came together for this spectacle, when they observed what had happened, *began* to return, beating their breasts.

23:50-56 – The burial – Joseph of Arimathea, a disciple of Jesus and a member of the Sanhedrin like Nicodemus, asks Pilate for Jesus' body so that it can be buried before sunset.

Resurrection and Ascension (24:1–53)

24:1-43 – The resurrection – the timeline of the resurrection and appearances:

Sunday Morning

1. An angel rolled away the stone from Jesus' tomb before sunrise (Matt 28:2-4)
2. Women who followed Jesus visited Jesus' tomb and discovered Him missing (Matt 28:1; Mark 16:1-4; Luke 24:1-3; John 20:1)
3. Mary Magdalene left to tell Peter and John (John 20:1-2)
4. The other women, remaining at the tomb, saw two angels who told them about the Resurrection (Matt 28:5-7; Mark 16:5-7; Luke 24:4-8)
5. Peter and John visited Jesus' tomb (Luke 24:12; John 20:3-10)
6. ***His first appearance*** – Mary Magdalene returned to the tomb and Jesus appeared to her alone in the garden (Mark 16:9-11; John 20:11-18)
7. ***His second appearance*** – Jesus appeared to the other women (Mary, mother of James, Salome, and Joanna) (Matt 28:8-10)
8. Those who guarded Jesus' tomb reported to the religious rulers how the angel rolled away the stone. They were then bribed (Matt 28:11-15)
9. ***His third appearance*** – Jesus appeared to Peter (1 Cor 15:5)

Sunday Afternoon

10. ***His fourth appearance*** – Jesus appeared to two men on the road to Emmaus (Mark 16:12-13; Luke 24:13-32)

Sunday Evening

11. The two disciples from Emmaus told others they saw Jesus (Luke 24:33-35)
12. ***His fifth appearance*** – Jesus appeared to 10 apostles, with Thomas absent, in the Upper Room (Luke 24:36-43; John 20:19-25)

The following Sunday

13. ***His sixth appearance*** – Jesus appeared to the 11 Apostles, including Thomas, and Thomas believed (John 20:26-28)

The following 32 days

14. ***His seventh appearance*** – Jesus appeared to seven disciples by the Sea of Galilee and performed a miracle of fish (John 21:1-14)
15. ***His eighth appearance*** – Jesus appeared to 500 (including the Eleven) at a mountain in Galilee (Matt 28:16-20; Mark 16:15-18; 1 Cor 15:6)
16. ***His ninth appearance*** – Jesus appeared to His half-brother James (1 Cor. 15:7): .
17. ***His tenth appearance*** – At Jerusalem Jesus appeared again to His disciples (Luke 24:44-49; Acts 1:3-8)
18. On the Mount of Olives Jesus ascended into heaven while the disciples watched (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12)

24:44-48 – The Great Commission – Jesus opens the disciples’ minds to understand the Scriptures. This was needed because the Spirit had not yet been given. Now “...repentance for forgiveness of sins would be proclaimed in [Jesus’] name to all the nations, beginning from Jerusalem. They are to wait in Jerusalem for Jesus will send forth “the promise of My Father upon them” and they will be “clothed with power from on high.”

❖ **Am I involved in disciple making?**

24:50-53 – The Ascension – Jesus ascends while blessing the disciples. The disciples worshipped Jesus; the result was great joy and continual praise.

❖ **Am I worshipping God (walking in the Spirit)?**

Homework

Read John