

THE BOOK OF LUKE

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These outlines are sent forth with the hope that they will be useful to dedicated Christian Workers. They are brief and simple and are not intended to be a substitute for the study of the Bible but rather an aid in the study and teaching of God's Word.

No claim of originality is made by this writer. The material included in these outlines has been drawn from many sources over a number of years of study. They were prepared under the busy pressure of the pastoral. When they were written, the author had little or no thought of their being published in a book.

LESSON 1

THE BIRTH OF JOHN AND JESUS FORETOLD

Memory Verse: Luke 1:32

Lesson: Luke 1:1-25

Luke, "the beloved physician" Colossians 4:14, missionary companion of Paul (2 Timothy 4: 11; Phm. 24), and the author of the book of Acts of the Apostles (Acts 1:1 and Luke 1:3), wrote the book of Luke between A.D. 63 and 68.

MATTHEW presents Christ as KING.

MARK presents Christ as SERVANT.

JOHN presents Christ as the SON OF GOD.

LUKE presents Christ as the SON OF MAN.

The key verse is Luke 19:10 (Zech. 6:12). However, Luke is careful! to guard the deity and kingship of Christ (Luke 1:32-35). Of course all the writers were inspired of God in such a way that no error can be found in any of the Scriptures.

I. THE BIRTH OF JOHN THE BAPTIST FORETOLD – Verses 1-25

A. The Book Of Luke Inspired Of God. v. 1-4

1. The theme is “a declaration of those things most surely believed among us.” v. 1
2. Luke as well as the other writers received their information by firsthand and by direct revelation from God. No errors or mistakes are to be found. They supplement but never contradict any of the other writings to be found in the Bible. v. 1, 2. II Tim. 3:16; 2 Peter 1:19-21
3. We are to know the “certainty” of these things. v. 4

B. Birth Of John The Baptist Announced. v. 5-25

1. The time: in the days of Herod the Great. v. 5. See Matt. 2:1 and Scofield Bible note.
2. The character of his parents. v. 6
3. Childless and old, but God was able. v. 7
4. Man of faith, busy at work. v. 8
5. Burning incense, a type of prayer. v. 9. See Deut. 33:10 and Psa. 141:2
6. A praying people and a fearful priest. v. 10-12
7. His fears quieted. v. 13
8. This separated son to be greatly used of God. v. 14-17 (Note: John the Baptist was not Elias, see John 1:21).
9. Dumbness a sign from God, because of his unbelief. v. 18-22
10. The reproach removed. v. 23-25

God raises up special men for special purposes. God used consecrated, dedicated parents to produce a great leader. John the Baptist was the forerunner of Christ, and prepared the material for the first Church. According to Acts 1 :22, all of the first apostles were baptized by John the Baptist.

LESSON 2

THE BIRTH OF JOHN AND JESUS FORETOLD

Memory Verse: Luke 1:32

Lesson: Luke 1:26-45

Birth of Jesus foretold in the Old Testament: Gen. 3:15; Isa. 7:14; Micah 5:2 and many other places. Birth of Jesus foretold in the New Testament: Luke 1:26-38.

II. THE BIRTH OF JESUS FORETOLD. v. 26-45

A. Gabriel Visits Mary. v. 26-38

Birth announcements are usually made after birth. This was the most important birth ever announced. Why? There could be no salvation without this birth!!!

1. Gabriel: mighty angel; Nazareth: poor city. v. 26
2. "Espoused" Engaged but not married. The Jewish law held espousal or engagement to be as binding as marriage. An engagement was completed after negotiations had been carried on by the groom's representative and the dowry money had been paid to the girl's father. Engagement was binding but did not give the privileges of marriage. v. 27
3. "Blessed art thou among women," favored and blessed, but not to be worshiped. v. 28
4. "Fear not." Many times God has said this to men. v. 29,30
5. "He shall be great." Great in His pre-existence. Great in His creation of all things. Great in His birth. Great in His sinless life. Great in His wonderful miracles. Great in His wonderful words. Great in His death. Great in His resurrection. Great in His ascension. Great in His high priestly work. Great in His Second Coming. "Son of the Highest." He is the Son of God. "Throne...of David." He will sit on that throne for a thousand years on this earth. v. 31,32
6. "For ever. . .no end." His eternal kingdom. v. 33
7. "I know not a man." Never married and had never committed fornication. v. 34. Confirms v. 27.
8. "The Holy Ghost shall come upon thee." v. 35. Christ was conceived by the Holy Ghost without the aid of man. In contrast to the pagan legends of antiquity concerning the

reputed offspring of gods and men, there was no physical intervention. See Matt. 1:18-20.

9. If Mary and Elizabeth were first cousins, then Jesus and John the Baptist were second cousins. v. 36

10. The power of God. v. 37. See Matt. 19:26; Rom. 4:21

11. She was willing to risk disgrace and divorce to comply with God's command. v. 38

B. Mary Visits Elizabeth. v. 39-45

1. Note the wonderful leadership of the Holy Spirit in all that was done. Mary believed God. Elizabeth believed God. She knew that Mary was the earthly mother of the Lord Jesus Christ, the long promised Messiah and Saviour.

2. These verses speak plainly of some of the facts of life, but it is one of the most beautiful stories ever told. How amazing, how wonderful, how precious, that God would do all of this for sinful man TRULY HIS GRACE IS AMAZING!!

Notes

LESSON 3

THE BIRTH OF JOHN THE BAPTIST

Memory Verse: 1:76

Lesson: Luke 1:46-80

III. THE PROPHECY OF JOHN'S BIRTH FULFILLED. v. 46-80

A. Mary's Song Of Praise. v. 46-56

Mary's outburst of praise may be compared to many of the songs in the Bible, but especially to that of Hannah, the mother of Samuel (I Sam. 2:1-10). See also the song of Moses and the children of Israel in Exodus 15. The song of Mary is composed of 4 stanzas of 4 lines each, except the 3rd stanza which contains 6 lines. (1) First stanza, v. 46-48: A fine example of Hebrew poetry, the expression in successive lines, of thoughts which are parallel or closely related. Example: "Soul" and "Spirit." (2) Second stanza, v. 49,50. Centers the thought upon the character of God as revealed in His gracious gift. (3) Third stanza, v. 51-53. This furnishes another example of Hebrew poetry. Not only do we see parallelism, but past tenses are used to describe future events, as if they had already happened. (4) Fourth stanza, v. 54,55. These lines emphasize the faithfulness of God to His ancient promises which Mary sees fulfilled in the birth of her son. God has not forgotten His promises to Abraham and His seed. Only in Christ Jesus can be realized all the promises that God made to Israel or even to the Gentiles.

1. Mary magnified the Lord, not herself. v. 46
 2. Mary confessed her need of a Saviour. v. 47
 3. Mary confessed her low estate. "Handmaiden" means "a female slave." v. 48
 4. The might and holiness of God presented. v. 49
 5. The mercy of God praised. v. 50
 6. The proud, the mighty and the rich abased. v. 51-53. The low ones exalted, the hungry fed by the Lord. See I Chron. 29:18.
 7. Israel has a place of blessing with the Lord. v. 54,55
 8. Mary stayed until about the time of the birth of John. v. 56
- B. The Birth Of John The Baptist. v. 57-66

1. The son born to Elisabeth at the proper time. v. 57,58. God is always on time. Other's rejoiced with her.
2. The son was to be circumcised according to the law. v. 59-64. Only one name would do, that is the one given by God (1:13). John means "God is gracious." The father was dumb because of unbelief, and it was through faith that his tongue was loosed.
3. The word rapidly spreads of these remarkable happenings. v.65-66

C. The Prophetic Song Of Zacharias. v. 67-80

Because Zacharias was filled with the Holy Ghost, God could use him to give forth the truth. He calls attention to the promises God made to Abraham, and interprets them in the light of Jesus Christ. He realized that his own son was to go before the Lord and prepare the way.

1. The real purpose for the coming of Christ. v. 77
2. The tender mercy of God. v. 78. It is mercy, not justice, that is the great need of the sinner.
3. Note these other Scriptures on the subject of light. Matt. 4:16; John 8:12; 9:5; 12:35,36,46; Mal. 4:2. Also, check your cross references carefully in the Bible!

Notes

LESSON 4

THE BIRTH OF CHRIST

Memory Verse: Luke 2:11

Lesson: Luke 2:1-20

I. THE BIRTH OF CHRIST RECORDED – Verses 1-7

A. Divine Prophecy Foretold The Place Of His Birth. I Sam. 17:12; Micah 5:2

B. Divine Providence Brought It To Pass. v. 1,2

1. Caesar Augustus ruled as the first emperor of Rome from 27 B.C. to A.D. 14.
2. Divine providence caused him to issue the taxation decree at the right time.

1. C. Divine Plan Accomplished. v. 3-6

Joseph and Mary must go to Bethlehem for this was where the family records were kept. But, oh, how these events followed the Divine plan. Gal. 4:4

D. Divine Humility Shown. v. 7; Phil. 2:5-8; 11 Cor. 8:9

1. “Firstborn son” implies that there would be other sons born at a later date. See Mark 6:3.
2. “No room for them in the inn.” It is so today. Few find room for Him in their daily lives, in the home, in the school, in the nation, in the church. See Him on the outside of the church, knocking and seeking to be admitted. Rev. 3:20

II. THE BIRTH OF CHRIST ANNOUNCED. v. 8-20

A. Heavenly Messengers Announce His Birth. v. 8-14

1. “Shepherds in the field.” v. 8. This is good evidence that Jesus was not born on Dec. 25, for it would have been too cold for shepherds to keep their flock at night in the open field. The legendary date of Dec. 25, as His birthday, cannot be traced beyond the fourth century A.D.
2. God’s messenger and God’s glory. v. 9

3. The message. v. 10-12 “Unto you”—That is personal. “This day”—That is present. “A Saviour”—That is precious.

4. Heavenly host praise God. v. 13,14

B. Humble Shepherds Behold Him. v. 15-17a

How fitting that shepherds were the first invited to see Him. They had beheld many newborn lambs, but now they behold “the Lamb of God, which taketh away the sin of the world.” John 1:29

C. Humble Messengers Declare His Birth. v. 17b-20

Notes

LESSON 5

JESUS CHRIST AND THE LAW

Memory Verse: Luke 2:39.

Lesson: Luke 2:21-52

I. JESUS AND THE LAWS. v. 21-40

A. Jesus And The Law Of Circumcision. v. 21-24

1. Jesus was obedient to the whole law, that He might “redeem us from the curse of the law.” Gal. 3:13. He did not come to destroy the law, but to fulfill the law. All during His life on this earth, He kept the law in every particular.
2. He was circumcised and named, according to the Word of the Lord and the Law of the Lord. v. 21; Luke 1:31; Lev. 12:3
3. He was presented to the Lord when 40 days had passed. v. 22,23; Lev. 12:2-4, Ex. 13:2
4. The sacrifice had to meet the requirements of the law. v. 24; Lev. 12:6-8

B. Jesus Recognized By Those Who Were Faithful Under The Law. v. 25-38

Christ was not in conflict with the Old Testament law. Those who rejected Him, claimed to believe in the law, but they were confused about the purpose of the law. In fact the Bible teaches that “the law is our schoolmaster to bring us unto Christ, that we might be justified by faith.” Gal. 3:24. Even though the Jews were in the midst of a great apostasy, there were some who were faithful unto God, and Here looking for the coming of the Messiah.

1. Simeon recognized, by the Holy Spirit, that Jesus was the Christ. v. 25-35
2. Anna, a faithful woman, recognized Him as the redeemer. v. 36-38

C. Jesus And The Law Of The Lord And The Laws Of Nature. v. 39,40

1. They kept the Law of the Lord. v. 39
2. Jesus grew according to the laws of nature. v. 40. Nothing in the Scriptures indicate that He was a “super child,” but the Scripture indicates that He grew up in a normal way, except there was no sin.

II. JESUS AND THE DOCTORS OF THE LAW. v. 41-52

The Bible has little to say about the first 30 years of the life of Christ, but here we do find a remarkable incident in His life when He was 12 years of age.

A. The Danger Of Leaving Jesus. v. 41-45

1. Many people suppose that Jesus is with them, but in reality they have gone off and left Him.
2. Many people need to go back to the place where they left the Lord.

B. At The Age Of 12, He Could Converse With The Learned Doctors Of The Law. v. 46-50

1. He knew His Father's Word. v. 46,47
2. He knew His Father's business. v. 48-50. Do we know the Father's Word and the Father's business?
3. In verses 48 and 49 there is a lesson to be learned. Mary knew that Joseph was not the father of Jesus, yet she referred to him as such. Jesus while in the Temple said, "I must be about my Father's business." He was referring to the heavenly Father.

C. Jesus As A Son. v. 51,52

1. He was an obedient son, to Mary and Joseph. v. 51
2. He increased in favor with the heavenly Father. v. 52

Notes

LESSON 6

THE MINISTRY OF JOHN AND THE GENEALOGY OF MARY

Memory Verse: 3:8

Lesson: Luke 3:1-38

I. THE MINISTRY OF JOHN THE BAPTIST. v. 1-22

A. The Time And Place Of His Ministry. v.1-3

1. The time of his ministry. v. 1,2
2. The reason for his ministry. v. 2. The Word of God came unto him.
3. The region of his ministry. v. 3

B. The Pioneer Nature Of His Ministry. v. 3-6

1. The preaching of his ministry. v. 3
2. The prophecy of his ministry. v. 4-6; Isa. 40:3-5
3. The preparation for the ministry of Christ. v. 4

C. The Plain Pointed Preaching Of His Ministry. v. 7-9

1. He told them of their condition. v. 7
2. He called upon them to repent. v. 8
3. He demolished their excuses. v. 8
4. He declared God's judgment. v. 9

D. The Practical Advice Of His Ministry. v. 10-14

1. His advice for the common people. v. 10-11
2. His advice for the tax gatherers. v. 12-13
3. His advice for the soldiers. v. 14

E. The Theme Of His Ministry. v. 15-18

1. He did not yield to the temptation to exalt self. v. 15
2. He preached the coming of Christ. v. 16
3. He exalted Christ as the one who would bless the believer. v. 16
4. He declared Christ's judgment on the unbeliever. v. 17
5. The fire in v. 16 is the same as the fire in v. 17. It is the fire of judgment.
6. He preached all the counsel of God. v. 18

F. The Results Of His Ministry. v. 19-22

1. There was opposition to what he preached. v. 19-20
2. He was privileged to baptize the Messiah. v. 21-22. The Trinity is revealed in v. 22.

II. THE GENEALOGY OF MARY. v. 23-38

We commend the footnote in the Scofield Bible at this point. This is the genealogy of Mary, while the genealogy of Joseph is found in Matthew 1. If Jesus had been the true son of Joseph, He could never sit upon the throne of David, because Joseph was a descendant of the wicked Jechonias (sometimes called Coniah). No descendant of Jechonias could ever sit upon the throne and prosper. See Matt.1:11 and Jer. 22:28-30.

However, Mary was descended from David through Nathan rather than Solomon and was not in the line of Jechonias. See Luke 3:31 and Matthew 1:6,7.

The genealogy in Matthew proves that Mary did marry someone of her own tribe. This was necessary.

LESSON 7

THE TEMPTATION OF THE SON OF GOD

Memory Verse: 4:8

Lesson: Luke 4:1-15

Jesus Christ had to endure temptation to fulfill the Scriptures. He was the tried stone and the chief corner stone. (See Isa. 28:16; Luke 20:17; I Peter 2:6-10). We have a High Priest who was in all points tempted like we are, and who can be touched with the feelings of our infirmities. (See Heb. 4:15). Notice that he "...was in all points tempted like as we are.... " Then if He was tempted like we are, we ought to learn something from His temptations and victories that will help us. Some have the idea that Christians are not tempted, but if our blessed Lord was tempted, then we must expect it also. After His baptism came the battle and after the dove came the devil. It is ever so.

I. THE THREEFOLD TEMPTATION OF CHRIST. v. 1-12

A. Temptation Of The Body Through Bodily Appetite. v. 1-4

1. Being full of the Holy Ghost and being led of the Spirit, does not exempt us from temptation. v. 1
2. The temptation lasted 40 days, and we imagine that there were many more than are mentioned in the Bible. In times of bodily weakness, we find the devil is always ready to tempt. v. 2
3. The devil always tries to get us to satisfy our fleshly appetites by indulging in one form of sin or another. v. 3. Turning the stones into bread would have been no problem for Christ, but He did not use His power for self.
4. The Word of God is more important than bread. The Bread of Life is more important than the bread of wheat. v. 4
5. Note the lesson: The devil will always appeal to our fleshly bodily appetites, whether it be hunger, lust, or some other appetite. WE MUST BEWARE! Also, notice that Jesus answered temptation with the Word of God (Deut. 8:3).

B. Temptation Of The Soul Through Earthly Ambition.. v. 5-8

1. The devil has great power over the kingdoms of this world. He is the Prince of the power of the air.
2. Jesus is destined to rule over the kingdoms of the world. (See Zech. 14:9, Rev. 19:6; 17:14).
3. The devil was offering Jesus the CROWN without the CROSS, and the THRONE without the TOMB.
4. Note the lesson: Satan will use our legitimate ambitions to bring about our downfall. BEWARE!!!
5. Jesus answered with Scripture (Deut. 6:13; 10:20).

C. Temptation Of The Spirit Through Intellectual Curiosity. v. 9-12

1. The devil sought to get Christ to try a foolish thing to see if God would intervene.
2. Many people seek an experience instead of taking God at His Word and this is dangerous.
3. Some people thrive on sensationalism and this makes them an easy mark for Satan.
4. Satan misquoted the Scripture to try to bring about the downfall of Christ. Satan still misquotes or mix-applies Scripture in tempting us. (Psa. 91:11-12).
5. Jesus had the answer (Deut. 6:16).

II. VICTORY OVER TEMPTATION BRINGS RESULTS. v. 13-15

A. Satan Departs For A "Season." v. 13

He will return and temptation will follow (Matt. 26:41).

B. The Power Of The Spirit Manifested In Bringing Glory To God. v. 14

C. The Word Taught And Christ Glorified. v. 15

Victory over temptation is possible, and will bring blessed results. See I Cor. 10:12-13.

LESSON 8

CHRIST BEGINS HIS PUBLIC MINISTRY

Memory Verse: Luke 4:8

Lesson: Luke 4:16-44

I. THE PROPHESED PROPHET – Verses 16-30

A. The Reading Of The Prophet. v. 16-19

1. He was in the right place at the right time. v. 16
2. He read from Isa. 61:1-2. v. 17-19. Note that Jesus did not read the whole passage in Isaiah. Why?

B. The Preaching The Prophet. v. 20-27

1. He applied the prophecy to Himself. v. 21
2. They looked upon Him as merely the son of Joseph. v. 22. Note their admission of His gracious words.
3. Where the prophet is not accepted. v. 23-24
4. They are rebuked by the prophet. v. 25-27

C. The Rejection Of The Prophet. v. 28-30

Many attempts were made on the life of Christ, but they could not kill Him before His time.

II. THE POWERFUL PROPHET. v. 31-37

A. He Preaches In Capernaum. v. 31-32

1. From this point on, Capernaum was more His home than Nazareth.
2. The people were astonished at the power of His doctrine.

B. He Reveals His Power Over Demons. v. 33-35

1. The poor man and the unclean spirit. v. 33
2. The unclean spirits know and fear Him. v. 34
3. The unclean spirits had to obey Him. v. 35

C. The Authority And Fame Of The Prophet. v. 36-37

III. THE COMPASSIONATE PROPHET. v. 38-44

A. His Compassion For Peter's Mother-in-law. v. 38-39

Peter had a mother-in-law, therefore he could never have been a Pope, as some claim.

B. His Compassion On Others. v. 40-41

1. His concern for the sick. v. 40. It was now sunset, and the sick could be carried, since the Sabbath ended at sunset.
2. He had no compassion for the demons. v. 41

C. His Spreading Ministry. v. 42-44

Notes

LESSON 9

FIRST DISCIPLES CALLED TO BE FISHERS OF MEN

Memory Verse: Luke 5:5

Lesson: Luke 5:1-16

In this lesson we find Jesus continuing His ministry in Galilee. Here He calls His first disciples to be fishers of men, and demonstrates to them His power over nature and disease.

I. IMPORTANT LESSONS FOR FISHERS OF MEN – Verses 1-11

A. Fishing For Men Is A Teaching Ministry. v. 1-3

1. The Word of God is the message. v. 1. People need the Word of God, and if they are not interested in that, then there is little that can be done.
2. Fishers of men need clean nets. v. 2. Just as the fishermen needed to wash their nets, so those that bear the vessels of the Lord should be clean. See I Thess. 4:3-4; I Cor. 6:19-20; II Cor. 6:14-18.
3. Fishers of men should put their all at the disposal of the Lord. v. 3
4. The people must be taught. v. 3

B. Fishers Of Men Must Be Directed By Jesus. v. 4-7

1. Fishers of men must hear and obey the Master's directions. v. 4
2. Failures and doubts must be cast aside and just obey the Lord. v. 5
3. Believe that He will give success that is needed. v. 6
4. Cooperation needed in fishing for men. v. 7

C. Fishing For Men Is A Commanded Work. v. 8-11

1. Repentant fishers need to fall at His feet. v. 8. We need to know that we are nothing and He is everything.

2. These men were called to catch men for Christ. v. 9-10. They had been followers of John the Baptist and had begun to follow Jesus, and now they are called into full time service.
3. Fishers of men need to forsake all to follow Him. v. 11. We are to forsake men and sin, in order to do His will. See Psa. 107:23-24.

II. THE TRUE CONDITION OF SINNERS AND THEIR ONLY HOPE. v. 12-16

Leprosy was regarded as the most loathsome and terrible of diseases. It existed in various forms but its invariable feature was its foul uncleanness. The leper was an outcast; he was compelled to live apart from the dwellings of men. He was required to wear a covering over his mouth and to give warning of his approach by crying "unclean, unclean" His case was regarded as hopeless; he was reckoned as dead. Loathsome, insidious, corrupting, pervasive, isolating, ceremonially and physically defiling, surely leprosy is a fitting emblem of sin; and this graphic narrative presents a lesson of the power of Christ to cleanse and to heal and to restore. See Lev. 13:45-46; II Kings 5:25-27; and Numbers 12:1-10.

A. The Vilest Sinner Can Be Made Clean. v. 12-14

1. The sinner must be made to recognize his vile, sinful condition. v. 12
2. The sinner must trust the will of God and not his own will. v. 12
3. The sinner must look only to Jesus. v. 12
4. Sinners must be touched by the power of Christ. v. 13
5. God's law is then satisfied. v. 14; Lev. 14:1-32. Only the salvation of Christ, can satisfy all the claims of a Holy God, and make one acceptable before God and man.

B. Things Needed Today. v. 15-16

1. The message of redeeming grace needs to be spread abroad today. v. 15
2. Workers for God need to be prayer warriors. v. 16. Jesus is now withdrawn into heaven. We need to pray for His help, if we would be successful fishers of men.

LESSON 10

THE AUTHORITY OF THE SON OF MAN

Memory Verse: Luke 5:32

Lesson: Luke 5:17-39

I. THE AUTHORITY OF THE SON OF MAN TO FORGIVE SINS. v.5:17-26 (Compare Mark 2:1-12)

A. Bringing A Sinner To Jesus.

All sinners are helpless and must be brought and drawn to Jesus Christ. Let us apply this to personal work today.

1. The helpers must find the helpless sinner.
2. The helpers must have a burden and concern.
3. The helpers must be willing to surmount any and all hindrances, no matter how much the cost.
4. The helpers must realize that Christ is the only hope for sinners.
5. The helpers must have faith. v. 20. The Pharisees and doctors of the law came to hinder. The four men came to help. What a contrast. It is even so today.

B. A Great Deliverance. v. 17-23

1. A great crowd. v. 17
2. A great sickness (sin). v. 18
3. A great hindrance. v. 19
4. A great faith. v. 19-20
5. A great deliverance. v. 21

C. A Great Obedience. v. 24-26

The word for "power" in v. 24 means "authority."

1. A three-fold command. v. 24

- a. Arise.
 - b. Take up thy couch.

 - c. Go into thy house.
2. A three-fold obedience. v. 25
 - a. Immediately he rose up.
 - b. And took up that whereon he lay.
 - c. Departed to his house and glorified God.

II. THE AUTHORITY OF THE SON OF MAN TO CALL WORKERS. v. 27-29

A. A Great Call. v. 27 —Levi, or Matthew as he is called elsewhere, was a hated tax collector. His old occupation consisted in taking wealth from people. His new occupation consisted in giving wealth.

B. A Great Forsaking. v. 28

C. A Great Occasion. v. 29

1. A great guest of honor—Jesus.
2. A great feast.
3. A great company.

III. THE AUTHORITY OF THE SON OF MAN TO DEAL WITH SINNERS. v. 30-39

A. His Work—Calling Sinners To Repentance. v. 30-35

The proud self-righteous scribes and Pharisees hated the publicans and sinners. Therefore they tried to separate Jesus and sinners, and if this did not work, they would condemn Him with sinners. Then because they despised both John the Baptist and Jesus, they tried to cause division between John and Jesus.

B. His Work—Regeneration And Not Reformation. v. 36-39 The parable about the “old” and the “new,” teaches us that Jesus did not come to reform or patch up apostate Judaism.

LESSON 11

THE SON OF MAN IS LORD

Memory Verse: Luke 6:12

Lesson: Luke 6:1-19

I. JESUS THE LORD OF THE SABBATH. v. 1-11

The Sabbath was given to the nation of Israel by God. It was binding upon all of them. There is no record anywhere, of God giving the Sabbath to the Gentiles or to the Church. We observe the first day of the week, since Jesus arose from the grave and then appeared to His disciples on the first day of the week. The early Church followed this practice.

A. The Son Of Man And The Law Of The Sabbath, In The Practical Affairs Of Life. v. 1-5

1. They were eating, not harvesting a crop on the Sabbath day. v. 1 See Deut. 23:24-25.
2. Man sitting in judgment on the Son of Man. v. 2
3. The example of David. v. 3-4. Notice how often Jesus quoted from the Old Testament to prove a point. See I Sam. 21:1-6.
4. The Son of Man is Lord of the Sabbath. v. 5. See Ex. 22:1-4; Matt. 12:1-8; Mark 2:23-28; Luke 14:1-6.

B. The Son Of Man And The Law Of The Sabbath, In Regard To The Welfare Of Men. v. 6-11

See Matt. 12:9-14; Mark. 3:1-6.

1. Notice where Jesus went on the Sabbath and what He did. v. 6
2. His enemies were anxious to see if He healed on the Sabbath. v. 7
3. Jesus showed that He would do good on the Sabbath, and that man was worth more than an ox. v. 8-10; Luke 13:15
4. This poor man's condition is a picture of what sin has done to the human race. His right hand (the hand of power and service) was withered, so that he could not serve God until he was touched or healed by the Son of God. It is so today, as far as the sinner is concerned, he cannot serve until saved.

II. JESUS THE LORD OF THE CHURCH. v. 12-19

Read Matt. 10:2-4; and Mark 3:13-19.

A. Jesus The Lord In Prayer. v. 12

The Son of God was a man of prayer. He prayed before every great crisis and after every great victory. If He needed to pray all night, how much more should we seek the face of God in prayer. Since He was about to begin His Church, it was a tremendous occasion for Him.

B. Jesus The Lord Making A Choice. v. 13-16

1. These men were first disciples. A disciple is a learner.
2. These men (the twelve), were chosen from among the disciples. Jesus made the choice. He appointed them as apostles. An apostle is one sent.
3. These men were the charter members of the first Church. See I Cor. 12:28. These men were later on identified with the Jerusalem Church. Acts 15:22
4. We must ever remember that Jesus Christ is the head of each and every New Testament Church. Eph. 1:22. Students should memorize the names of the apostles.

C. Jesus The Lord Teaching And Healing. v. 17-19

Notes

LESSON 12

INSTRUCTION FOR DISCIPLES

Memory Verse: Luke 6:38

Lesson: Luke 6:20-49

I. BLESSINGS AND WOES THAT ARE CONTRARY TO THE THINKING OF THE NATURAL MAN. v. 20-26

Notice the contrast between verses 20-23, and verses 24-26. Our Lord pronounced blessings on His true disciples, and woe upon those who were unbelievers. God's estimate of SUCCESS and man's estimate is far different. The here and now is contrasted with the future state. The contrast is between here and the hereafter. The "poor" does not mean all poor, but the poor of "disciples." v. 20. The "rich" does not mean all the rich, but those who seek and find riches in this life, and are not rich toward God. The reason for the blessings, and the reason for the woes are found right in the text.

A. The Poor And The Rich. v. 20,24

1. Blessed be ye poor. v. 20. James 2:5; I Cor. 1:26-29
2. Woe unto you that are rich. v. 24. Luke 16:25. The first has not received his reward, and the second has already received his. The student will do well to read Matt. 5:3-12. Both messages may or may not have been given on the same occasion.

B. The Hungry And The Full. v. 21,25

1. Blessed are ye that hunger now. v. 21. Psa. 107:9
2. Woe unto you that are full. v. 25

C. The Weeping And The Laughing. v. 21,25

1. Blessed are ye that weep now. v. 21
2. Woe unto you that laugh now. v. 25. Ungodly mirth is condemned. Eccl. 2:2; 7:6; Prov. 14:13. Rejoicing is not condemned. II Cor. 6:10; Phil. 4:4.

D. The Hated And The Loved. v. 22,26

1. Blessed are ye, when men shall hate you. v. 22. I Cor. 4:12,13; John 9:22,34; 12:42
2. Woe unto you, when all men shall speak well of you. v. 26. James 4:4; John 15:19

E. Rejoice If Treated Like The Prophets. v. 23; Heb. 11:36; Rom. 5:3; James 1:2,3; Col. 1:24.

Note how the prophets were treated. I Kings 19:10; II Chron. 16:10; I Kings 22:27; II Chron. 24:20,21; Jer. 26:33; Jer. 37 and 38.

II. RULES FOR LIVING THAT ARE CONTRARY TO THE THINKING OF THE NATURAL MAN. v. 27-38

A. How To Treat Your Enemies. v. 27-37

1. Love, do good, bless, pray for and give. v. 27-31. How unlike human nature to do this! See Rom. 12:20; 12:14; Luke 23:34; Acts 7:60; Rom. 13:10; 1 John 3:17.
2. Follow the example of God. v. 32-37 (Good for good is man-like.) (Evil for evil is beast-like.) (Evil for good is devil-like.) (Good for evil is God-like.) In the light of v. 37, see vs. 43-45.

B. How To Give. v. 38 — See Malachi 3:10.

III. THE FRUIT IDENTIFIES THE TREE. v. 39-46

A. The Spiritually Blind And How They Lead. v. 39,40

1. They lead into the ditch. v. 39
2. Different than Jesus. v. 40

B. Religious Phariseism. v. 41,42

The beam should be likened to a stick or log. A mote is more like a little speck.

C. A Tree Is Known By Its Fruit. v. 43-45

D. If He Is Your Lord, You Will Obey Him. v. 46

IV. THE HOUSE ON THE ROCK AND THE HOUSE ON THE SAND. v. 47-49.

A. Hearing And Doing Produces Lasting Results. v. 48

B. Hearing And Doing Not Produces Nothing That Will Stand. v. 49

LESSON 13

SICKNESS AND DEATH UNDER HIS POWER

Memory Verse: Luke 7:13

Lesson: Luke 7:1-18

I. GREAT FAITH – Verses 1-10

A. A Servant With A Great Sickness.

1. He was sick and ready to die. v. 2. What a picture of sinful man. What a picture of the whole human race, sick in sin, and about to die eternally in hell.
2. Whole and ready to serve. v. 10. Only Christ can change such a life.

B. A Centurion With Grew Faith.

1. Concerned enough to care about a servant. v. 2
2. Concerned enough to seek aid. v. 3
3. His reputation was so good that even the Jews loved this Gentile. v. 4-5
4. He was honest enough to realize his unworthiness. v. 6-7
5. He had faith enough to believe that Jesus could heal, even though not present. v. 7-8

C. The Christ With Grew Compassion.

1. He heard the plea for help.
2. He honored the “great faith.” v. 9. Twice Jesus marveled—here at faith, and in Mark 6:6 at unbelief.
3. He rewarded the “great faith.” v. 10

II. DEATH FLEES FROM THE PRESENCE OF JESUS. v. 11-18

A. A Dead Son. v. 12 — Death is no respecter of persons. See Heb. 9:27.

B. A Despondent Mother. v. 12-13

1. Death leaves many in sorrow.
2. She was a widow. Perhaps she was dependent on this son.
3. He was her only son. Isn't it wonderful that God would give His only Son for such a lonely one?

C. A Death Destroying Saviour.

1. He had compassion on the widow. v. 13
2. He came and touched the bier. v. 14
3. He spoke to the dead. v. 14. Who else can do this?
4. He delivered him to his mother. v. 15 This is the only cure for wayward sons.
5. He caused God to be glorified. v. 16

NOTE: There is no record in the New Testament of Christ coming near a dead person, without that dead person coming to life. Christ is the resurrection and the life. One day He shall speak and all the dead in Christ shall be raised. See John 11:21-44.

1. The first miracle performed while Christ was distant. The second miracle performed while He was present.
2. The first miracle involved a servant. The second miracle involved a son.
3. The first miracle was by request. The second miracle was unasked.
4. One involved the restoration of health. The other involved the resurrection of the dead.
5. A master was blessed. A mother was blessed.
6. One was on a Gentile. The other on a Jew.

LESSON 14

JESUS ANOINTED BY AN UNKNOWN WOMAN

Memory Verse: Luke 7:50

Lesson: Luke 7:19-29

I. JOHN THE BAPTIST AND JESUS. v. 19-29

A. John The Baptist Sends Messengers To Jesus. v. 18-23

1. John hears of Jesus and His work. v. 18
2. John sent messengers to inquire of Jesus. v. 19-20. This seems strange, since he had previously pointed others to Christ. Matt. 3:13; John 1:29,35; 10:41. Perhaps his faith had grown weak while in prison, or perhaps it was his disciples he needed to reassure.
3. Jesus answered by miracle and testimony. v. 21-23. See Isa. 35:5,6; 61:1-3.

B. Jesus Gave Testimony Concerning John. v. 24-29

1. John a man of rugged disposition. v. 24-25
2. John a prophet messenger. v. 26-27
 - a. John a prophet. v. 26, Mal. 3:1
 - b. When the kingdom of God is set up, the “least in the kingdom of God” will be greater than John. This is from a positional standpoint since the kingdom of God was not set up then. v. 28-29
 - c. “Justified God” means they pronounced God just & accepted His ways as right.

II. THE UNREASONABLENESS OF UNBELIEF. v. 30-35

That generation of people could be compared (Pharisees and lawyers) to children playing in the market place. This is all right for children, but adults “should put away childish things.” John the Baptist was not social, so they did not like him. Jesus was one who did mingle with the people and they condemned him.

III. THE WOMAN WITH THE BOX OF OINTMENT. v. 36-40

A. Jesus Anointed. v. 36-38

1. Jesus was a guest in the house of Simon the Pharisee. v. 36
2. A woman comes with ointment. v. 37. She was a sinful woman before her salvation. There is no evidence that this was Mary Magdalene. Neither should it be confused with the anointing administered by Mary of Bethany, recorded in Matt. 26:6-13; Mark 14:3-9; and John 12:1-8.
3. A touching scene. v. 38. Perhaps she remembered her past sinful life and then thought upon the salvation and forgiveness of the Lord. This would make her weep.

B. The Critical Pharisees. v. 39-40

They knew so little of God's love for sinners and His forgiveness. They were strangers to grace!

IV. THE PARABLE OF THE TWO DEBTORS. v. 41-50

A. Works Justify In The Sight Of Men. v. 41-47

The word "justify" means to "declare righteous." In the sight of men, we are declared righteous by our works. See James 2:14-20.

1. Great forgiveness calls for great love. v. 41-43
2. The failure to extend common courtesy, on the part of Simon. v. 44-46. See Gen. 18:4; Jud. 19:21.
3. She was not saved by her works, because she was already saved. Her works were her testimony. v. 47

B. Faith Justifies In The Sight Of God. v. 48-50

1. Jesus gave her assurance. v. 48
2. The critical ones. v. 49
3. Thy faith hath saved thee. v. 50. Salvation is always through faith. Eph. 2:8-9. In the sight of God, we are declared righteous by faith and faith alone. See Gal. 2:15-16 and Romans 4:1-25.

LESSON 15

THE KIND OF SERVICE DEMANDED BY JESUS

Memory Verse: Luke 8:16

Lesson: Luke 8:1-15

I. THE PREACHING OF THE WORD & THE RESULTS. v. 1-15

A. The Preacher And His Helpers. v. 1-3

1. Jesus our shining example as a preacher. v. 1
2. Where the preaching is to be done. v. 1. Matt. 28:19
3. What is to be preached? v. 1. The whole world needs to hear the glad tidings.
4. Who is to help? v. 1. The 12 disciples or learners, and of course all Christians.
5. The women helped. v. 2-3. Although the women did not preach, they helped with finances and ministered to the Lord. Here we learn how the work was financed.

B. Result To Be Expected From Sowing The Word. v. 4-15

In verses 9 and 10 we are told why Jesus used parables to teach. It was so that some would understand and that others might not understand. A parable presents truth previously hidden, but now made known. Jesus during this period of his ministry was drawing large crowds. See 7:11,24; 8:4,19,40,45.

1. The **WAYSIDE HEARERS—NEVER IMPRESSED**. v. 5,12 The seed is the Word of God, and the sower is Christ and those He sent forth to sow. The field is the world that contains the hearts of men. The seed that falls on the highway is crushed or the fowls (Satan) come and take it away.
2. The **ROCKY GROUND HEARERS—SHALLOW IMPRESSION**. v. 6,13. See Mark 6:20 and Ezek. 33:31-32. The Word of God falls on hard hearts, there is an outward emotional effect, but no inward change. Much of modern day evangelism produces these results.
3. The **THORNY GROUND HEARERS—PREOCCUPIED HEART**. v. 7,14. These are no doubt saved, but because of the cares, riches, pleasures and lusts of this world they are choked and become unfruitful. What a warning!

4. The GOOD GROUND HEARERS — PREPARED HEART. v. 8,15. These are the ideal Christians who are truly saved and truly fruitful.

II. THE LIVING OF THE WORD AND THE RESULTS. v. 16-25

A. We Are To Let Our Light Shine. v. 16-18

1. Our light is not to be enclosed in a vessel. v. 16. The vessel has to do with commerce and worldly cares.
2. Our light is not to be under a bed. v. 16. The bed is a place of ease and is associated with laziness.
3. Our light is to be set on a candlestick. v. 16. In the book of Revelation, the candlestick is identified as a church. Rev. 1:20
4. Our light is to benefit others. v. 16. Matt. 5:16
5. Secret things will be made known. v. 17
6. How we hear, will affect our rewards. v. 18

B. We Are To Put Christ Before Relatives And Earthly Relations. v. 19-21

1. Jesus was doing a good work, but it seems that His mother and brethren were there to hinder. v. 19-20. See Matt. 12:46-50 and Mark 3:31-35. His brethren were sons of Joseph and Mary and all born after the birth of Christ.
2. Spiritual relationship is higher than earthly relationship. v. 21. Jesus was not disrespectful of His mother. See John 19:26.
3. Hear God's Word and do it, this is the important thing. v. 21

C. Faith In The Storms Of Life. v. 22-25

1. There will be storms, even when we obey Him. v. 22-23
2. It is best to make sure the Lord is with us.
3. Jesus rebuked the storm. v. 24
4. He rebuked His disciples for lack of faith. v. 25 — See Psalms 89:9 and 106:9

LESSON 16

THE POWER AND AUTHORITY OF JESUS CHRIST

Memory Verse: Luke 8:48.

Lesson: Luke 8:26-56

In our lesson today, we see the Lord Jesus Christ demonstrating His power and authority. In our last lesson we notice that Jesus had power over the destructive elements of nature. See Luke 8:22-25.

I. HE HAS POWER OVER DEMONS. v. 26-39

A. The Demon Controlled Man And His Symptoms.

1. He had been in this condition a long time. v. 27
2. He was a nudist. v. 27
3. He would not live in a house as a normal person. v. 27. He was a first century hippy. /
4. He lived in tombstone territory among the dead. v. 27
5. He wanted nothing to do with Jesus. v. 28. This man reminds us of people today.

B. The Demon Controlling Man And His Work.

1. The demons knew Him to be the Son of God. v. 28
2. He had power to command the demons. v. 29-31. The “deep” is abyss, the same as Rev. 20:1-3.
3. He could talk to them and give them permission to enter into the swine. v. 32-33. The swine could not be used by the Jews, but they probably sold them in the markets of Decapolis, to the Gentiles.
4. Even though he cured the worst citizen of the city, He was not welcome to stay. Demons, demon possessed men and swine were more welcome than Jesus Christ. It is even so today in many places. v. 37

C. The Christ Controlled Man And His Work.

1. He was sitting at the feet of Jesus. v. 35

2. He was clothed and in his right mind. v. 35. People who are in their right mind and right with God will wear enough clothing.
3. He wanted to be with Jesus. v. 38
4. He was commissioned by Christ, to go home and testify. v. 39

II. HE HAS POWER OVER DISEASE. v. 43-48

A. Her Frailty.

After 12 years of sickness and costly treatments, her health and her wealth were gone. Being ceremonially unclean, she would be excluded from all temple worship, and would live almost as an outcast. See Lev. 15:25-29.

B. Her Faith.

In a final act of desperation she pressed through the crowd and touched the border of His garment in an act of faith.

C. His Favor.

Her faith was rewarded by healing power being transferred to her Jesus singled her out in the midst of the great crowd, and pronounced her healed and gave her peace.

In v. 46, “virtue” is the Greek “dunamis,” the same word is translated power in Romans 1:16.

III. HE HAS POWER OVER DEATH – Verses 40-42, 49-56

- A. She Was Dying. v. 40-42 – Notice she was 12 years of age, and that the woman with the issue of blood had been in that condition for 12 years. Jairus, as ruler of the synagogue, was in charge of the services. He selected those who were to pray, read and preach.
- B. She Was Dead. v. 49-50 – Jesus was delayed by the woman with an issue of blood. No doubt the ruler of the synagogue was disturbed by the delay. Jesus comforted him and exhorted him to believe.
- C. She Was Delivered. v. 51-56 – Jesus compares death to sleep. In sleep we awake. In death we shall awake. Though the people in the house were scornful, and the parents were astonished, yet Jesus did His mighty work. We can be thankful that e has power over death. See I Thess. 4.13-18, I Cor 15:1-58.

LESSON 17

THE TRAINING OF THE TWELVE

Memory Verse: Luke 9:23

Lesson: Luke 9:1-26

I. THE MINISTRY OF THE DISCIPLES. v. 1-9

A. Disciples Given Power And Authority. v. 1-6

1. Even Judas had authority over devils and diseases. v. 1. Remember that he was unsaved.
2. They were to preach the kingdom of God. v. 2
3. They were to travel light and walk by faith. v. 3
4. They were not to be surprised or stopped by opposition. v. 4-5. See Acts 13:51 and 28:6.
5. Their obedience. v. 6

B. A Wicked King Perplexed. v. 7-9

1. Herod had "skeletons in the closet." Matt. 14:1-12. Be sure your sin will find you out.
2. He desired to see Jesus, but when he did see him, Jesus did not utter a word. v. 9. See Luke 23:8-9.

II. THE CHRIST OF GOD. v. 10-21

A. The Compassion Of Christ. v. 10-17

1. The disciples report to Christ. v. 10
2. No shortage of spiritual food. v. 11
3. There was a shortage of physical food. v. 12-13

4. Physical food provided for all who were present. v. 14-16. Notice order among them. The disciples could not provide the food, they could only carry what Jesus provided. We cannot provide spiritual food today, we can only deliver what the Lord has provided.
5. Physical food that was more than enough. v. 17. The Lord supplies spiritual food that is more than enough. John 6:48

B. The Confession Of Christ. v. 18-21

1. Jesus was alone praying in spite of the fact that His disciples were with Him. v. 18
2. Who is Jesus? Many are confused on that point. v. 19
3. Simon Peter not confused. v. 20

III. CHRIST AND HIS TRUE FOLLOWERS MUST SUFFER. v. 22-26

A. The Suffering Saviour. v. 22

He was rejected, He did suffer, He was slain, but thank God, He was raised.

B. The Suffering Saint. v. 23-26

While this suffering cannot be compared to the suffering of the Saviour, nevertheless, it is real.

1. The cost of following Jesus. v. 23
 - a. Self-denial is a necessity, and is never easy.
 - b. He must take up his cross. Christ's cross was real, but ours is symbolical. The cross means death. When a man picked up his cross, and followed the soldiers out of his village, people knew he was not coming back. Christ's followers should die to the old way of life. See 14:27.
 - c. Notice that this is a daily process. It is not something that is finished once and for all.
2. Paradoxically many lose their life while trying to save it. v. 24-25 What the world calls "living" is not "life" at all. Only the "life"; of self-denial and (v. 22), following Christ, is worthy to bear the name 'life.'

3. To gain the whole world, is not profit, but loss. v. 25
4. True wisdom or false wisdom in the light of eternity. v. 26
 - a. Christ is not popular with the world (not the true Christ)
 - b. Being ashamed of Christ and His words may make one popular with the world, but it will bring shame in the end.

NOTE: When Jesus fed the five thousand, He did not lure them into the desert by a promise of food. In v. 10 we are told that Jesus had gone aside privately with His disciples. The crowd came uninvited. But because it was a desert place, with no place to buy food, Jesus had compassion and fed them. This is entirely different than the modern concept that people should be bribed by gifts, in order to get them in the Church services.

Notes

LESSON 18

THE GLORY OF CHRIST

Memory Verse: Luke 9:62

Lesson: Luke 9:27-62

I. THE TRANSFIGURATION OF CHRIST. v. 27-36

See also Matt. 17:1-9 and Mark 9:1-10. Christ was “transfigured” (Matt. 17:2), which means that the appearance of His external form was changed. Simon refers to this event in II Pet. 1:16.

A. The State Of The Dead. v. 27-31

1. The transfiguration literally fulfilled Christ’s prediction that some standing there would not die until they saw “the Kingdom of God.” v. 27,28
2. Peter, James, and John especially favored. v. 28-29
3. Moses had been buried by the hand of God (Deut. 34:5,6), and Elijah had been taken up in a whirlwind (II Kings 2:11). They represented the law and the prophets. v. 30-31

B. The Present Position Of Christ.

1. Impulsive Peter wanted to build three tabernacles, which put Christ on the same level as Moses and Elias. v. 32-33
2. The Glory cloud covered them. This was not a rain cloud, but the Shekinah which marked the presence of God. v. 34-36. See Ex. 13:21-22; 40:38; Num. 9:15; Psa. 99:7; Isa. 4:5; and II Chron. 7:1
3. Christ’s position in the Church and Kingdom, as Head and King. Eph. 1:22-23

C. The Position Of Christ In The Millennial Kingdom.

1. Moses and Elias appeared in “glory,” as they will appear in “glory” when Jesus comes again. v. 31
2. Peter declares that they witnessed the kingly power, or majesty, as it will be at Christ’s coming. II Pet. 1:16-18; Zech. 14:9; Rev. 11:15- 19:11-16

3. There are a number of ways of looking at this lesson.

CHRIST—Glorified as in His kingdom.

MOSES—The dead in Christ raised and in His kingdom.

ELIJAH—The raptured saints.

3 DISCIPLES—The tribulation saints going into the kingdom.

II. FAITH, HUMILITY, AND DEVOTION – Verses 37-62

A. The Demon Possessed Boy Healed. v. 37-43

It must have been wonderful on the mountain top with Jesus, but they had to come down to a world of sin and serve. There is a lesson here for us.

1. The pitiful condition of the child. v. 37-39
2. Failure because of a lack of faith. v. 41. Matt. 17:20
3. Delivered from demon possession. v. 42-43

B. Jesus To Be Delivered Into The Hands Of Men. v. 44-45

They did not understand what he was talking about, and they were afraid to ask. Therefore they were unprepared for His death.

C. Humility And Service To God. v. 46-50

1. Disciples seeking a pre-eminent place. v. 46-48
2. Disciples forbidding others to labor for the Lord. v. 49-50

D. Jesus Determined To Go To Jerusalem. v. 51-56

1. Nothing could keep Him from going there for it was His “time.” v. 51
2. The unbelief of the Samaritans. v. 52-53
3. His zealous disciples. v. 54. At least they had the courage to stand up against those who would show disrespect for the Lord.

4. The rebuke. v. 55-56
E. Discipleship Tested. v. 57-62

1. Some fail because they love COMFORT. v. 57-58
2. Some fail because of a CASKET. v. 59-60. The father was not dead. This kind of delay could last for years
3. Same fail because of COMPANY. v.61
4. Most failures can be traced to lack of CONSECRATION. v. 62

Notes

LESSON 19

THE SEVENTY SENT FORTH TO PREACH

Memory Verse: Luke 10:2

Lesson: Luke 10:1-24

I. THE 70 DISCIPLES SENT FORTH. v. 1-16

A. Sent Forth By The Lord. v. 1

The Lord must call and send preachers. One of the problems of our day, is that many who preach are not God called.

1. These were missionary ministers. 10:1; 9:1
2. They were sent by the Head of the Church. Col. 1:18; Acts 13:4
3. They were sent in pairs. v. 1. Acts 13:2
4. Jesus Himself would come later. v. 1

B. Their Field Of Service. v. 2

1. The field—its size—“great.” See Matt. 13:38.
2. The field—its needs—“labourers.”
3. The field—the remedy—“pray.” Remember it is His harvest.

C. Strange Instructions. v. 3

1. A hostile environment. v. 3
2. Living by faith. v. 4
 - a. The purse was a bag that money was kept in.
 - b. Script was a leather bag that was slung over the shoulder. Changes of garments, etc. were kept in it by travelers.
 - c. They were to wear sandals, not shoes. No luxury.

d. "Salute no man by the way," did not mean that they could not greet in a casual way, but rather they could not tarry for the usual long greeting, as was their custom.

3. A wonderful message, v. 5

4. A good reception. v. 6-9. "Go not from house to house." This again had to do with the long salutations and time consuming social behavior, as was the custom. They had no time for such time consuming customs. This advice might well be considered by ministers today.

5. A bad reception. v. 10-11

D. A Message Of Judgment. v. 12-16

1. Judgment according to light rejected.

2. Judgment according to darkness embraced. See Luke 12:48; Matt. 11:20-24; 23:14.

II. CAUSE FOR REJOICING. v. 17-24

A. The Seventy Return Rejoicing. v. 17-20

1. They rejoiced that devils were subject to them. v. 17

2. Jesus reminded them where their power came from. v. 18-19

3. The greatest cause for rejoicing. v. 20. Rev. 12:7-10

B. The Rejoicing Saviour. v. 21-24

1. Rejoicing that truth was revealed. v. 21

2. Rejoicing that "all things" were "delivered" to Him. v. 22

3. Blessed eyes and ears. v. 23-24

"They who go for Christ, go in His strength (verse 3), and at His charges (verse 4), they carry a message of peace (verses 5,6), exhibit a spent of contentment (verses 7,8), bring blessing to soul and body (verse 9), and become a standard of judgment among the people (verses 10-12). " —Dr. Graham Scroggie. We must realize that responsibility is measured by privilege (verses 12-15).

LESSON 20

WHAT SHALL I DO TO INHERIT ETERNAL LIFE?

Memory Verse: Luke 10:30.

Lesson: Luke 10:25-42

The lawyer was a student of the Old Testament law, and not a civil lawyer. He was quite sure he knew what to do to inherit eternal life. He simply wanted to test the orthodoxy of the Lord.

I. THE LAWYER QUESTIONS THE LORD JESUS. v. 25-29

A. An Attempt To Get Jesus To Condemn The Law. v. 25

He expected Jesus to give a self incriminating answer. He certainly was not honestly inquiring of the way to heaven. Like many today, he merely wanted to argue.

B. Jesus Startles Him By Asking About The Law. v. 26

C. The Law Summarized. v. 27

1. The first 4 commandments deal with man's relationship to God. Exodus 20:1-11
2. The last 6 commandments deal with man's relationship with his fellow man. Ex. 20:12-17
3. The lawyer summarized these quite well. v. 27. See also Deut. 6:5; Lev. 18:5; 19:18.

D. This Do, And Thou Shalt Live. v. 28

1. How can any man love God wholly as required?
2. If he does, how can this same man reject God's Son?
3. How can man love his neighbour as himself?

E. He Willing To Justify Himself. v. 29

The lawyer, realizing that he has not done what the law required, attempts to change the subject.

II. THE PARABLE OF THE GOOD SAMARITAN. v. 30-37

A. Man's True Condition In The Sight Of God. v. 30

1. "A certain man," is a type of humanity beginning with Adam. v. 30
2. His downward path. Jerusalem was a place of worship and fellowship with God. Jericho is a type of the world and opposition to God. It was about 17 miles from Jerusalem to Jericho and a drop in altitude of about 3,900 feet. Jerusalem is about 2,600 feet above sea level and Jericho is about 1,300 feet below sea level.
3. The thieves are a type of the devil and sin.
4. Stripped and half dead. Stripped of righteousness and dead spiritually. Eph. 2:1. This is the true condition of the lost. Unable to do for self, and dependent on someone coming to him with help.

B. What Religion And The Law Could Not Do. v. 31-32

1. The Priest and the Levite represent the law and ordinances as practiced by man. Perhaps they were afraid of thieves or being defiled if the man was dead.
2. The law can show man his sins, but it cannot remove those sins. See Deut. 22:4; Ex. 23:4-5; Isa. 58:7.

3. Notice that they came by chance.

C. What The Grace Of God Can Do. v. 33-35

The Jewish listener would be expecting a Jewish layman to come by and help, not an hated and despised Samaritan. The Samaritan could well be a type of Christ and to some extent the true followers of Christ.

1. He came where he was. v. 33. Since man cannot come to God, he needs God to come to him.
2. He had compassion. v. 33
3. He bound up his wounds. v. 34. Both the oil and the wine were used as medicine, but they are a type of the Holy Spirit and the blood of Christ.
4. He brought him to an inn. v. 34. The inn is a type of the Church where new converts can be taught and cared for.

5. Notice that labor for the Lord will be repaid. v. 35

D. Who Is The True Neighbor? v. 36-37

1. The lawyer is put on the spot. v. 36

2. Those who are truly saved should follow the example of the good Samaritan. v. 37

III. MARTHA, MARY, AND JESUS. v. 38-42

A. Martha Was Doing A Good Work, But Not The Best Work.

B. Mary Was Where Every Christian Ought To Be.

1. A place of learning.

2. A place of fellowship.

3. A place of service.

Notes

LESSON 21

WITH JESUS IN THE SCHOOL OF PRAYER

Memory Verse: Luke 11:9

Lesson: Luke 11:1-13

I. JESUS TEACHES US HOW TO PRAY. v. 1-4

The model prayer is found here, not the Lord's Prayer. The Lord's Prayer is found in John 17. The Lord's people ought to realize their need of prayer as His disciples did. This model prayer was never meant to be a prayer that was memorized and repeated over and over again, but was meant to be a lesson on prayer. The passage found in Matt. 6:8-15, was likely given on an earlier occasion.

A. Jesus Taught Prayer By Example. v. 1

The Bible has much to say about the prayer life of Jesus. He prayed often. "As he was praying" the interest of the disciples was aroused concerning prayer. It was then that they requested that Jesus teach them to pray.

B. Jesus Taught Prayer By Thorough Instruction. v. 2-4

1. Pray to God the Father. v. 2. Only the saved can rightfully address Him as Father. When we pray, we are not approaching some cold, powerful, unconcerned god, but a loving Father in heaven. See Rom. 8:15.
2. Confess His Hallowed name. v. 2. "Hallowed" means to make holy. God's name is already holy, but it is to be made holy in the minds of men.
3. Pray for His kingdom to come. v. 2. It should be obvious that if His kingdom was already established, there would be no need to pray for it.
4. Pray for His will to be done on earth. v. 2. If we truly desire His kingdom to come, we should be submissive to His will NOW!!
5. Pray for our needs, even bread if it is needed. v. 3
6. Ask forgiveness for sins and be willing to forgive others. v. 4
7. Plead for deliverance from evil. v. 4

II. PERSISTENCE IN PRAYER ENCOURAGED. v. 5-10

Jesus illustrates persistence with a parable that might even be seen as humorous. The setting is a small village where either there are no shops or they are all closed. Bread was baked that morning and the household has consumed the day's supply. At midnight an unexpected guest arrives. There is no bread left for the hungry guest, so he goes to a friend's house to obtain bread. But it is midnight and everyone is asleep (Likely all in the same room), so that the man cannot get up without disturbing the entire family. So he tries to get rid of the man at the door, but fails, because of the persistence of the man at the door. So to get rid of him, he arises and give him the bread. The lesson here, is not that God is asleep, weary or even reluctant to give, but that we must be persistent. Only if we desire it enough to be persistent, can we expect God to answer. He is not interested in prayers that consist in flimsy, fleeting whims. Persistent prayer is not the overcoming of God's reluctance, but the overcoming of our own shallowness and unconcern. All three verbs (ask, seek, knock) are continuous action. v. 9

III. FAITH IS A NECESSITY IN PRAYER. v. 11-13

A. An Earthly Father And His Son. v. 11-12

1. Even the best of earthly fathers are evil. See v. 13.
2. The human father rewards the simple faith of his son.

B. The Heavenly Father And His Sons. v. 13

The child of God should pray in simple faith, knowing that the Heavenly Father maketh no mistakes.

1. Today, every believer is indwelt by the Holy Spirit. Rom. 8:9
2. It is proper to ask and desire to be filled with the Spirit. Eph. 5:18

“To go back to the promise of Luke 11 :13, is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit (Rom. 8:9,15; I Cor. 6:19; Gal. 4:6; I John 2:20,27).” —Scofield

LESSON 22

JESUS AND HIS CRITICS

Memory Verse: Luke 11:22

Lesson: Luke 11:14-36

Those who come in contact with Christ and His doctrine may eventually be divided into three classes. (1) The FRIENDS Christ. (2) The FOES of Christ. (3) The FENCE straddlers.

I. JESUS CHARGED WITH USING SATANIC POWER. v. 14-28

A. The Accusation Made. v. 14-16

1. The occasion of their accusation. v. 14
2. Jesus accused of using satanic power. v. 15. Even His enemies recognized that He did cast out devils. Beelzebub is another spelling of Baalzebub, which means "lord of flies." See II Kings 1 :2,3,6,16. In our text he is referred to as "the chief of the devils." "3. Others sought a sign from heaven. v. 16. Jesus deals with this beginning in v. 29.

B. The Reply Given. v. 17-20

1. Division brings desolation. v. 17
2. If Satan was divided against himself, his kingdom would thus be destroyed. v. 18. Satan wants to advance his kingdom, not destroy it.
3. What power did the Jewish exorcists use? v. 19
4. It was God's power, not Satan's power that Jesus used. v. 20

C. Two Possible Means Of Demons Being Removed. v. 21-28

1. They may be removed by God's power. v. 21-23
 - a. Satan or demons are represented by the "strong man." v. 21. The "palace" is the lost demon possessed person. The "peace" is a false peace.
 - b. Christ is the "stronger" of v. 22.

- c. In this spiritual conflict you cannot be neutral, you must take sides. v. 23
2. Demons may leave of their own accord. v. 24-26
- a. This might come to pass as a result of self-reformation on the part of the sinner. It might take place when an unsaved or unauthorized exorcist was at work. Or it might take place when the unclean spirit simply decides to leave.
 - b. Note that he is not cast out. v. 24
 - c. Note that he still calls the human body “my house” which indicates that he was not cast out by God’s power.
 - d. Notice that the house is “swept and garnished.” This indicates self-reformation. v. 25. Many of these are mistaken for God’s children, but they are not. This house is “empty” (according to Matt. 12:44), and this indicates that the Holy Spirit has not moved in.
 - e. The last end of such a person is worse than at the first. v. 26. This is very likely an instance of so-called “saved” people being demon possessed. They are reformed, but not really saved at all.
3. Spiritual relationship to Christ, is more important, than physical relationship. v. 27,28. No worship of Mary can be found in this.

II. JESUS REBUKED THE SIGN SEEKERS. v. 29-36

- A. The Sign Seekers And Jonah. v. 29-32 — Men today still seek after signs and wonders. This is very evident in the charismatic movement.
- 1. The sign of Jonah, refers to His resurrection. v. 29. See also Matt. 12:40. Just as the Ninevites saw the resurrected prophet, the generation of Jesus would receive proof of His resurrection.
 - 2. Christ was greater than Jonah or Solomon. v. 31,32
- B. The Sign Seekers And The Light. v. 33-36
- 1. Christ the Light of the world was not hidden. v. 33
 - 2. They sought for a sign, but were blind to the light.
 - 3. Ten thousand suns could not be seen by a blind man.
 - 4. Their sin darkened hearts could not see the light.

LESSON 23

SINS OF RELIGIOUS LEADERS CONDEMNED

Memory Verse: Luke 11:42

Lesson: Luke 11:37-54

The Lord boldly pronounces six woes of denunciation upon the proud religious leaders. They are called “Pharisees” in v. 42, “scribes” in v. 44, and “lawyers” in v. 46. Some say that most of the scribes were Pharisees and lawyers. The lawyers may have been a higher class of scribes.

I. THEY WERE GUILTY OF HYPOCRISY. v. 37-42

A. The Pharisee Was A Poor Host. v. 37-38

1. He was a fault finder, not a learner or proper host.
2. The washing of hands here, refers to ritual and not cleanliness. We doubt if the hands of Jesus were dirty.

B. Two Marks Of Hypocrisy.

1. Placing emphasis on rituals and traditions of men.
2. Majoring on minor things.

C. Jesus Answers Their Charge. v. 39-42

1. They cleansed the outside of the body, and neglected the inside. v. 39-40
2. They expected their alms giving to justify them. v. 41
3. They tithed, even from the garden, but omitted judgment and love of God. v. 42. Jesus did not condemn their tithing, but He did show that there were more important things that must not be neglected.

II. GUILTY OF VAINGLORIOUS AMBITION AND ESTABLISHING THEIR OWN BRAND OF ORTHODOXY. v. 43-51

A. Their Ambition Was Fleshly And Carnal. v. 43-44

1. They sought the praises of men. v. 43
2. They were as unmarked graves, full of death. v. 44

B. They Placed Burdens On Others, But Did Not Really Keep The Law Themselves. v. 45-46

C. They Were Not Really Orthodox, Yet They Pretended To Be. v. 47-51

1. Their fathers killed the prophets and they pretended to honor them; but in truth they rejected the message of the prophets as their fathers had done. v. 47-48
2. The river of accumulated guilt from Cain to that hour, was going to fall on them. v. 49-51

III. THEY WERE GUILTY OF REJECTING THE WORD. v. 52-54

A. They Sinned Against The Written Word. v. 52

1. They hindered people from understanding the Bible.
2. They, as all false teachers, make the Bible confusing and a mysterious riddle.

B. They Sinned Against The Living Word. v. 53-54

1. They tried to provoke the Son of God. v. 53
2. They tried to accuse the Son of God. v. 54

NOTE: The lawyers made many loopholes in the law, which they used to trap others. But they knew all the loopholes, therefore they found a way to “lawfully” do almost anything. Consider this example: They taught a man not to carry a burden “in his right hand or in his left hand, in his bosom or on his shoulder.” But he may carry it, “on the back of his hand, or with his foot or with his mouth or with his elbow, or in his ear or in his hair or in his wallet (carried) mouth downwards, or between his wallet and his shirt, or in the hem of his shirt, or in his shoe or in his sandal” (Shabbath 10:3). Of course we know this was contrary to the spirit and letter of the law. However, there are religious cults and denominations that are teaching things today that are almost as foolish.

LESSON 24

TRUE AND FALSE SECURITY

Memory Verse: Luke 12:31

Lesson: Luke 12:1-34

The background of this lesson is to be found in Luke 11:53,54. The Pharisees were making an all out effort to silence the testimony of Christ. In 12:1, it is clearly shown that Jesus was speaking to one of His largest crowds, as He instructs His disciples.

I. THE DISCIPLES ENCOURAGED. v. 1-12

A. The Promise Of Victory. v. 1-3

1. Hypocrisy unmasked. v. 1. Leaven is a type of evil.
2. Hidden things to be revealed. v. 2,3
3. Hypocrisy is pretending to be what we are not, and concealing what we really are.

B. The Assurance Of Divine Protection. v. 4-7

1. Man can kill the body. v.4
2. Only God has power over body and soul. v. 5
3. God notices and is concerned about little things. v. 6,7
4. God considers the believer to be of great value. v. 7

C. The Reward Of The Faithful Disciples And The Punishment Of The Faithless. v. 8-10

1. The blessing of those who confess before men. v. 8
2. The sad end of those who deny Him. v. 9
3. Blaspheming against the Holy Ghost is by the unbeliever. v. 10 (The great sin for Jew and Gentile is not the crucifixion of Christ, but the rejection of the crucified Christ).

D. The Promised Aid Of The Holy Spirit. v. 11,12

1. What they could expect from man. v. 11
2. What they could expect from the Holy Ghost. v. 12

II. THE RICH FOOL AND HIS FALSE SECURITY. v. 13-21

A. Man's Foolish Search For Economic Security. v. 13-15

1. This man wanted to use God for his own selfish reasons. v. 13. Many are like that today.
2. Warning against covetousness. v. 15
3. Abundance does not really make us masters of our fate, nor does it bring peace and joy. v. 15

B. What The Rich Man Said To Himself. v. 16-19

1. "My fruits." He was a successful farmer and took the credit for it.
2. "My barns." He was a successful barn builder.
3. "My soul." He thought that he was providing good soul security, but was a miserable failure.
4. "Much goods." He had it if moths, rust, thieves or taxes didn't take it.
5. "Many years." This was fine, if death did not come.
6. "Take shine ease." He had not yet found ease.
7. "Eat, drink, and be merry." A very poor way to live. Read I Tim. 6:9-18

C. What God Sad the Rich Farmer. v. 20,21

1. "Thou fool, this night." Life is so uncertain.
2. "Thy soul shall be required of thee." Soul is eternal.
3. "Whose shall those things be?" Riches left behind.
4. "Rich toward God." Bank of heaven is the only safe place.

5. Man is a fool not to prepare for death. Heb. 9:27

III. JESUS PROMISES REAL SECURITY. v. 22-34

A. Security From Anxiety. v. 22,23

From the sins of greed and selfishness Jesus turns to that of worry, which in a way is connected with the other two. "Greed can never get enough, worry is afraid it may not have enough." The previous words were addressed to the crowd, these to His disciples.

B. Examples From Nature. v. 24-27

C. Security Promised And Explained. v. 28-30

D. Security Attained. v. 31-34

1. By putting God's business first in our lives.
2. By God's provision promised. v. 31,32; Phil. 4:19. Solomon asked for wisdom and God gave him wisdom and great riches also.
3. By placing our treasure in the proper place. v. 33
4. Our heart reveals where our treasure is. v. 34

Notes

LESSON 25

WATCHING FOR HIS SECOND COMING

Memory Verse: Luke 12:48

Lesson Luke 12: 35-59

Many promises of the 1st coming of Christ may be found in the Old Testament. All of these prophecies were fulfilled in their proper time. Now, we find many promises of the 2nd coming of Christ in the Old Testament and in the New Testament. They will all be fulfilled! The Christian is urged to be looking for His coming.

I. THE SERVANT URGED TO LOOK FOR HIS COMING. v. 35,36,39,40

A. Proper Preparation. v. 35

1. Loins girded. As one who is expecting to leave soon and swiftly. In the long, loose flowing robes, girding was necessary, if a person was to move swiftly.
2. Lights burning. This is common, if a late night visitor is expected. Our light should always shine. See John 9:4,5; Matt. 5:14-16.

B. Proper Anticipation.

1. Look for Him as a good servant looks for his master. v. 36
2. Look for Him as a householder looks for a thief. v. 39,40
 - a. A thief comes unexpectedly.
 - b. A thief comes under cover of darkness. This world of sin grows darker everyday.
 - c. A thief comes for your valuables. So Christ is coming for His saints!

II. WATCHING SERVANTS REWARDED. v. 37,38,41-44

A. He Will Satisfy Their Needs And Reward Them. v. 37,38

1. They will be blessed.
2. The master will serve the servants.
3. Special blessing for those who are faithful during the darkest time. v. 38; II Tim. 4:8
First watch from 6-9 p.m.; second watch from 9-12 midnight; third watch from midnight to 3:00 a.m.; fourth watch from 3-6 a.m.

B. He Will Promote Them. v. 41-44

III. JUDGMENT FOR THOSE WHO LOOK NOT FOR HIS COMING. v. 45-48

It would be well to note the many instances in this story where “lord” is not capitalized, because it is only using an earthly lord or master to illustrate our heavenly “Lord.”

A. Sinful Servants To Be Rewarded Also. v. 45-47

1. Appointed a portion with unbelievers. v. 46
2. Beaten with many stripes. v. 47

B. Principles Of Judgment. v. 48

1. When much is given, much is required. See also Num. 15:24-30
2. Knowing good and doing not. James 4:17

IV. SERVANTS WARNED OF DIVISION. v. 49~53

A. Christ Did Not Come To Bring Peace On Earth. v. 49-51

1. Many people mistakenly believe that Jesus came the first time to bring peace.
2. He will come back to the earth the second time, and then there will be peace.

B. Christ And His Truth Brings Division. v. 52,53

This division may be found in the house where some accept Christ and some reject Christ.

V. THE BLIND UNWATCHING MULTITUDE WARNED AND EXPOSED. v. 54-59

Many Christians, preachers and churches are not interested in the 2nd coming. They make light of those who do look for His coming and talk about it.

A. The Weather And The Second Coming. v. 54-56

1. Man’s curiosity about the weather and many other things is remarkable. v. 54,55.
2. How hypocritical not to be interested in something far more important. v. 56

B. Blind, Unwatching Multitudes Will Have To Face The Judge And Pay The Penalty. v. 58,59

LESSON 26

BE SAVED OR PERISH

Memory Verse: Luke 13:34

Lesson: Luke 13:1-35

I. ACCEPT GOD'S WAY OR PERISH. v. 1-17

A. Repent Or Perish. v. 1-5

1. The judgment that fell upon the victims of vs. 1 & 4, were meant as examples to many.
2. God says to all, "Except ye repent, ye shall all likewise perish." v. 3,5. Some have feeling of regret, but not willing to go into details, confess and forsake.

Illus. A Universalist once argued that all people would eventually be saved. After each argument presented, the believer only quoted "Except ye repent, ye shall all likewise perish."

B. Bear Fruit Or Perish. v. 6-9

1. A saved person should bear fruit.
2. An unsaved person cannot bring forth good fruit. (See Isa. 5:1-7; Matt. 21:18-20; 3:10; II Pet. 1:8; Rom. 7:4; Matt. 7:16-20; John 15:1-16)

C. Turn To Christ Or Perish. v. 10-17

1. This woman is a type of the sinner.
 - a. In that condition a long time.
 - b. Helpless.
 - c. Bound by Satan.
2. Christ was her only hope. This is true of every sinner.
3. The ruler of the synagogue was more interested in the welfare of animals than poor lost souls.
4. How wonderful the touch of Jesus.

II. A DESCRIPTION OF THE PERISHING. v. 18-35

A. False Religion Shall Perish. v. 18-21

These two parables might be difficult to interpret, if we did not find that the kingdom parables contain the mingling of evil with the good. Since this will not be the case when the kingdom is established here on earth, then these parables represent the intermediate state, the age of grace, when false professors mingle with true believers, and false religion mingles with true religion. Of course there is coming a time of separation when the Lord Himself will separate the two.

1. The mustard seed that became a monstrosity. v. 18,19. This is an un-natural growth. See Matt. 13:31,32 and the footnote in the Scofield Bible.
2. Beware of leaven. In the Bible, leaven is a type of sin. See Luke 12:1. These verses show a contamination of true Christianity by false leaven. See the note in Scofield Bible on Matt. 13:33.

B. Those Who Know Not Christ Shall Perish. v. 22-33

1. The strait gate, is the way of salvation. v. 22-24. See John 10:1-11.
2. The sinner must know Christ and be known by Christ. Of course you can't have one without the other. v. 25-28. See John 10:26-30; Matt. 7:13-23.
3. There is untold suffering for the unbeliever. What a contrast we find in the condition of the believer. v. 29,30
4. Christ could not die until His time. v. 31-33. Of course this is also true of the Christian who is in the Lord's will.

C. Unbelieving Jerusalem Shall Perish. v. 34,35

Christ rejecting Jerusalem was left a desolate house. In 70 A.D., Titus and the Roman army destroyed the Temple and killed many of the city.

LESSON 27

GOD'S CONCERN FOR SINNERS

Memory Verse: Luke 14:43

Lesson: Luke 14:1-35

I. LAWFUL TO DO GOOD ON THE SABBATH – Verses 1-6

A. Unlawful To Do Good, But Lawful To Do Bad.

The persons who thought it a sin to heal on the Sabbath day, did not think it a sin to be proud and selfish on that day. How strange, but just like the religious lost.

B. The Attitude Of Jesus.

1. He was kind to the man in need. v.4
2. Even toward the sullen Pharisees, Jesus was kind and gracious.

II. GOOD LESSONS FROM THE LORD. v. 7-15

A. Lessons For Guests And Hosts. v. 7-11 (Pro. 25:6-7)

1. Guests should exercise humility. The person who is truly humble will never come out on the losing end in the long run. Phil. 2:1-11
2. Hosts should exercise benevolence.

B. Saints To Be Rewarded At First Resurrection. v. 12-14

1. Too many expect their reward here . . . praises of men.
2. God's people should show kindness to the poor and to the handicapped. It is sad that many today expect the government to take care of all the needs of people.
3. There is to be a resurrection of the just. It is entirely separate from others. I Thess. 4:13-18
4. It is then that Christians will be rewarded. I Cor. 3:6-15

III. PARABLE OF THE GREAT SUPPER. v. 16-24

A. The Preparation Of, And Invitation To The Feast.

1. "A certain man," a type of the Man from heaven.
2. The preparation. This feast is described in the Old Testament. Isa 25:6-9; 55:1-3
3. "Come; for all things are now ready." God has made all things ready through His Son who said, "It is finished," while on the cross. Rev. 22:17

B. The Pitiful Excuses Given By All.

This is how man has always reacted to God. Man is not searching for God but God is searching for man.

1. Seeing land, more important than His invitation. v. 18
2. Proving oxen, more important than His invitation. v. 19
3. Being with his wife more important than His invitation. v. 20

C. The Ones Who Accept. v. 21

They know their needs and they do not cling to material things.

D. The Urgent Command To The Servant. v. 23

1. Compel by testimony.
2. Compel by telling the gospel story.
3. Compel by trusting prayer.

IV. DISCIPLESHIP TESTED. v. 25-35

A. Disciples Heart Tested By Love For Clan. v. 25,26

Love for God should be so strong that love for kin would be like hate, in comparison.

B. Disciples Tested By Bearing Cross. v. 27

C. Disciples Tested By Counting The Cost. v. 28-30

This is a picture of all too many who start out to follow the Lord.

D. Disciples Tested By Conflicts Of Life. v. 31-32

Far too many are prepared for peace but not for conflict, because they have never discovered what the Christian life is really all about.

E. Disciples Tested By Complete Surrender And Separation. v. 33

F. Disciples Tested By Character Of Salt. v. 34,35

Christ must come first. There is a cross to bear. There is a cost to count. There is a conflict to engage in. There is a demand of complete separation. There is a complete testing of savour.

Notes

LESSON 28

GOD LOVES AND SEEKS SINNERS

Memory Verse: Luke 15:7.

Lesson: Luke 15:1-32

The parable of the great supper and the lessons on discipleship, seems to have attracted the publicans and sinners (v. 1), and made them anxious to hear Him.

The Pharisees and scribes (v. 2), did not understand or approve the message. Therefore, they brought a charge against Him, "This man receiveth sinners, and eateth with them." To them this was horrible, but to us, oh, what a blessing! I The three parables in this chapter make a fitting answer to the Pharisees. It reveals the blessed story of God's love for sinners.

I. THE LOST SHEEP IN THE WILDERNESS. v. 3-7

A. The Nature Of Sheep.

Sometimes in the Bible, sheep represent the saved, but not in this case.

1. Sheep stink, are dumb, follow one another, and are likely to go astray. In a spiritual sense they can easily represent the sinner.
2. The lost sheep did not seek the shepherd, but the shepherd sought the sheep. God seeks the sinner.

B. The Nature Of The Shepherd.

1. The Shepherd is concerned about one sheep. v. 4
2. He does not quit until He finds it. v. 4. The idea that God seeks sinners, seemed to be something new for the religious people of that day.
3. The Shepherd not only found the sheep, but he layeth it on his shoulders. It is God's power that finds sinners, lifts them up and saves them. v. 5
4. The Shepherd rejoiced and wanted others to rejoice with him. v. 5-6
5. There is rejoicing in heaven, when a sinner is saved. This no doubt includes the saints that have gone on before. v. 7

6. The “ninety and nine just persons, which need no repentance,” represents the Pharisees. It is a semi-ironical reference to these religious people who think they need no repentance. v. 7. Of course God bath commanded all men everywhere to repent, but the Pharisees would never apply this to themselves.

II. THE LOST COIN IN THE HOUSE. v. 8-10

A. Where The Coin Was Lost.

1. It was lost in the house. This undoubtedly refers to the lost in the house of Israel.
2. This also could apply to the church and religious America.

B. How The Coin Was Found.

1. Light was used. Type of the Word of God, Holy Spirit and the believer.
2. The house was swept. A good house cleaning will reveal lost sinners, lost among God’s people.
3. A diligent search. Perhaps the woman here could be a type of the church.
4. Coin has no life, neither do sinners.
5. The rejoicing. The coin was a drachma which was worth about 15 to 17 cents, but that was a lot then.

III. THE LOST SON IN A FAR COUNTRY. v. 11-24

Neither one of the three parables present the whole gospel. There is no sacrifice in any of them, but this does not mean that a sacrifice is no required. These parables do show that God loves, seeks, finds, and saves sinners.

A. The Character Of Sin.

1. It is covetous by nature. v. 12. See Also Deut. 21:17.
2. It leads downward and away from God. v. 13
3. Sin takes all, wastes all, and leaves all without hope. v. 13

B. The Consequences Of Sin. v. 14-16

1. It takes everything eventually.
2. It leads to famine. v. 14. See also Amos 4:6; 8:11.
3. It leads to the lowest gutter. v. 15. Feeding swine was the worst job possible for a Jew.
4. It leads beyond the help of man. v. 16

C. The Cure Of Sin. v. 17-24

1. He remembered. v. 17. "Came to himself." He knew his father was good.
2. He repented. v. 18-19. "Goodness of God leads to repentance." See Rom. 2:4
 - a. Confessed his sin as being against heaven and his father.
 - b. Confessed his unworthiness.
3. He returned. v. 20,21. He never completed his rehearsed speech.
4. His reception. v. 20-24. It is clear that the father was not surprised at his coming.
 - a. The embrace of acceptance.
 - b. The kiss of love.
 - c. Robe of righteousness.
 - d. The ring of reconciliation.
 - e. Shod with the preparation of the gospel of peace.
 - f. The fatted calf of provision.
 - g. The rejoicing of Son-ship. Note v. 24 describes the prodigal's dead condition.

IV. THE LOST PHARISEE IN THE HOUSE. v. 25-32

The brother at home was just as lost as the one in the far country, but he did not recognize it. He thought he needed no repentance just like the Pharisees and scribes. You can see a self-righteous attitude in this man. He was depending on his works.

LESSON 29

A LESSON ON STEWARDSHIP

Memory Verse: Luke 16:13

Lesson: Luke 16:1-18

I. THE UNJUST STEWARD AND HIS WISDOM. v. 1-10

Let us remember that this is a lesson on stewardship and not a lesson on salvation. This passage teaches us that if a Christian will use rightly the money, talent, time, and opportunities in this life, it will benefit him in the life to come. Let us remember that God never encourages one of His children to do anything dishonest or deceitful. Also note that "lord" in verse 8 is not spelled with a capital, because it does not refer to our Lord Jesus Christ, but to the lord and master of the steward.

A. The Dilemma Of The Unjust Steward.

1. He had wasted the goods of his lord and master. v. 1
2. He was about to lose his job. v. 2
3. In disgrace, he would not want to dig or beg. v.3
4. He decides to make friends with his lord's debtors. v. 4-7. As the steward he had the authority to set the debt at whatever amount he desired. Since he still had that authority, he decided to use it.
 - a. If he decreased their indebtedness, he might be invited into their houses. v. 4
 - b. A measure (bath) of oil was almost 9 gallons. v. 6 c. A measure of wheat was about 10 bushels. v. 7
5. He was commended by his lord and master for using this opportunity to prepare for the future. v. 8
6. We are reminded that people of the world sometimes make better use of their opportunities than do Christians of theirs. v. 8
7. We are to use mammon (money or possessions) to reach souls for Christ, as they will be part of our reward in heaven. v. 9

8. True faithfulness includes small things as well as large. v. 10

B. Lessons For The Christian Steward.

1. Our Lord has made us stewards by putting us in charge of many things He has placed in our hands.
2. We will have to “give an account” of our stewardship.
3. We must use it wisely if we expect the proper reward at the judgment seat of Christ.

C. Works Of The Christian Steward Judged. I Cor. 3:8-15

1. Every Christian rewarded according to his labor. v. 8
2. Christ is the foundation that we build on. I Cor. 3:11. Salvation must come before works.
3. Kinds of material we may build with. v. 12
4. Works tried by fire of God’s true judgment. v. 13
5. There is a reward for good scriptural works. v. 14
6. Unscriptural works to be burned. v. 15
7. Loss of rewards, but not loss of salvation. v. 15

II. GOD AND MAMMON. v. 11-13

A. Faithfulness Is The Key. v. 11-12

1. Faithfulness in material things will precede faithfulness in the things of God. v. 11
2. Faithfulness in regard to others is important. v. 12

B. Serving God And Mammon Is Impossible. v. 13

It is Christ or the world, and it cannot be Christ and the world.

III. JESUS ANSWERS THE PHARISEES. v. 14-18

A. The Pharisees And The Law. v. 14-18

1. They were covetous. v. 14
2. They were concerned about what men thought of them, and not what God thought. v. 15
3. Before John and after John. v. 16
4. The preservation of the Word of God. v. 17. The “little” was the “horn” or curve at the top of some letters in the Hebrew alphabet.

B. The Pharisees And The Law Of Divorce. v. 18

1. The man that puts away his wife and marries another is guilty of adultery. Even the person who marries the divorced person (innocent party) commits adultery.
2. See Matt. 5:31,32; 19:3-11; Mark 10:2-12; 1 Cor. 7:10-15; Rom. 7:2,3.

Notes

LESSON 30

THE BIBLE DOCTRINE OF HELL

Memory Verse: Luke 16:31

Lesson: Luke 16:19-31

This lesson is a true record of what happened and not a parable, as some would have us to believe. It is not called a parable in the Scripture. Nowhere in the Scripture do we find a parable given with the personal name of someone in it. Even if it were a parable, it would not change the truth contained therein, nor would it do away with the doctrine of hell.

I. THE CHRISTIAN AND DEATH.

The soul of the believer goes immediately to be with the Lord at the time of physical death and the body goes to the grave. There is no such thing as soul sleep as some falsely teach.

A. See Paul's Teaching Concerning Death.

See Phil. 1:23,24; II Cor. 5:1-8; II Cor. 12:1-4.

B. See What The Lord Said About It.

See Luke 16:19-31; 23:43; 15:10; Rev. 6:9,10; Matt. 17:1-8.

C. For Refuting Soul Sleep.

See Scofield footnote on Eccl. 9:10.

II. THE UNSAVED AND DEATH.

A. What Happens At Death?

1. The body goes to the grave. v. 22
2. The soul goes immediately to hell. v. 23

B. What Happens In Hell?

1. They have feeling, feel the flame, thirst for water.

2. They have memory of those on earth, and even desire to see them, miss hell.
3. The lost have no chance of escape or release. The rich man did not ask for release.

III. ETERNAL PUNISHMENT AS TAUGHT IN THE BIBLE.

A. Three Principle Greek And Hebrew Words That Are Translated "Hell."

There is much confusion today about hell. This has been brought about by modernists, Jehovah's Witnesses, Mormons and other cults.

1. "Sheol" was the word used in the Hebrew language of the Old Testament that is translated hell, in the KJV. "Sheol" meant the place where the dead go. Therefore it sometimes refers to the grave and sometimes to the actual burning hell. See footnote in Scofield Bible on Habakkuk 2:5. Also see Psa. 9:17.
2. "Hades" is the Greek word that is translated hell in the New Testament in many places. See the footnote in the Scofield Bible on Luke 16:23. "Hades" is the equivalent of the Old Testament "sheol." It also meant the "unseen world" where the dead go. It sometimes refers to the grave and sometimes to the burning hell. It is the latter in Luke 16:23.
3. "Gehenna" is a Greek word that is translated hell in the New Testament. Gehenna was the place in the valley of Hinnon, where in ancient times human sacrifices were offered. II Chron. 33:6 Jer. 7:31. This word is translated hell in the following Scriptures. Matt. 5:22,29,30; 10:28; 18:8,9; 23:15,33; Mark 9:43,45,47; Luke 12:5 and James 3:6. In every instance except the last, Jesus uttered this word in solemn warning of the consequences of sin.

B. Hell Is A Place Of Everlasting Torment — See II Thess. 1:9; Matt. 8:11-12; 13:42,50; 22:13; Luke 13:24-28; II Pet. 2:17; Jude 13; Rev. 14:9-11; 19:20; 20:10,15; 21:8.

C. "AION" Or "AIONIOS" The Greek Words For Eternal And Everlasting.

1. Used in passages which refer to glory to God, etc. See Gal. 1:5 Phil. 4:20; 1 Pet. 4:11.
2. Used in connection with the punishment of wicked in Rev. 20:10 and other passages. Contrast Rev. 20:10 with 22:5 and see that the same word is used for eternal in both places. Contrast Matt. 18:8 with 19:29, where the same word is used. In Matt. 25:46 where the lost and the saved are contrasted, the same word is used of both of them.
3. "Tormented" is the Greek "Basanizo" and does not mean annihilation. It is used in Matt. 8:6,29; Mark 5:7; Rev. 14:10,11; 20:10.

LESSON 31

THE CHRISTIAN LIFE AND THE COMING KINGDOM

Memory Verse: Luke 17:5

Lesson: Luke 17:1-37

I. THE CHRISTIAN AND HIS LIFE. v. 1-19

A. The Christian Life And Forgiveness. v. 1-6

1. Offences will come, but this does not excuse the offender. "Offences" is the Greek "skandalon" and is used metaphorically of anything that becomes a hindrance to others, or causes them to fall by the way.
2. The danger of offending a little one. v. 2
3. What to do if a brother offends. v. 3. Rebuke should be practiced in the light of Gal. 6:1 and Matt. 18:15-19.
4. Longsuffering in forgiveness. v. 4
5. Increased faith needed for forgiveness. v. 5
6. The power and importance of faith. v. 6

B. The Christian Life And Service. v. 7-10

1. The Christian should serve the Lord. v. 7-8. The master of a house does not serve the servant.
2. The Christian in his service should seek to go above and beyond the call of duty. v. 9-10

C. The Christian Life And Thankfulness. v. 11-19

1. One out of ten returned to give thanks to Christ. It is about the same today, if not less.
2. "AS THEY WENT, they were cleansed." Not until they exercised faith, did they have the proof of their cleansing.

II. THE KINGDOM AND PHARISEES AND DISCIPLES. v. 20-37

A. The Kingdom Of God And Unserved Pharisees. v. 20-21

This passage has been widely misunderstood by many. Jesus was not teaching that the kingdom was established in their hearts. The kingdom of God was NOT “within” the hearts of the wicked unbelieving Pharisees!!

1. The kingdom of God was not openly established to be seen by observation by the Pharisees. v. 20
2. When Jesus said, “the kingdom of God is within you,” He meant that the coming King and some of His subjects (disciples), and those who would reign with Him were in the midst.

B. The Kingdom Of God And Saved Disciples. v. 22-37

The unsaved Pharisees were not capable of receiving the Bible teaching on the kingdom, but the disciples were.

1. The kingdom would come after a long wait. v. 22-23
2. The King must come back to establish the kingdom. v. 24
3. This present dispensation will come to a place where it will get worse day by day, as in the days of Noah and Lot. v. 26-30
4. We believe that God’s saved people will be raptured out of this world before the tribulation, as Noah and Lot were taken out before God’s judgment fell. v. 31-36. This is not to say that the saints will not have any tribulation, for the Bible makes it clear that in the world we will suffer tribulation.
5. Wherever corruption is found, there His judgment will fall. v. 37

Notes

LESSON 32

HEARING PRAYER AND RECEIVING SINNERS

Memory Verse: Luke 18:17

Lesson: Luke 18:1-43

I. A PRAYER HEARING GOD. v. 1-14

A. He Will Hear The Prayer Of His Elect. v. 1-8

1. The purpose of this parable is that the Christian should pray and keep on praying and not be discouraged and quit. v. 1
2. If an unjust judge can be swayed by the persistent cry of a widow, how much more, will God listen to one of His children. v. 7. Remember God is just.
3. The “faith” of verse 8 refers to the “faith once delivered to the saints.”

B. He Will Hear The Prayer Of A Poor Sinner. v. 9-14

1. The self-righteous Pharisee was rejected because he was trusting in self instead of in God. v. 9-12. This has wide application today, for there are many who are trusting in works and not in God.
2. The publican (tax collector) knew that he was a sinner and he asked for the mercy of God. v. 13-14

NOTE: “Be merciful” is the Greek verb “hilastheti” and it occurs in Heb. 2:17 where it is rendered “make reconciliation.” It implies the offering of a sacrifice that makes a satisfactory basis for forgiving the guilt of the offending person. The publican did not plead his good works, but the sacrifice that had been offered. “Justified” means to reckon as righteous rather than to be righteous. Because of his trust in the sacrifice and his confession of sin, the publican was accepted as right in the sight of God. See Acts 13:39 and Rom. 3:23-26. See also Scofield’s footnote on this passage.

II. THE LORD JESUS IS WILLING TO RECEIVE. v. 15-43

A. He Will Receive The Little Children. v. 15-17

1. This passage does not teach infant baptism, because nothing is said of baptism.

2. It does show His interest in little children. They need to be in Church and Sunday School to learn of Him.
3. Child-like faith is the only kind God honors. v. 17

B. He Will Not Receive An Idolater Who Will Not Give Up His Idol. v. 18-30

1. None good but God and Jesus is God. v. 18-19
2. The rich young ruler thought he had kept the commandments, but he had not. He was guilty of having another god (riches), and he did not love his neighbor as himself, and thus was a liar. v. 20-24. See I Tim. 6:6-10.
3. The Greek word for “needle” in v. 25, is the word for surgical needle. A rich man can be saved, but riches do hinder men from looking to God. It is a miracle when ANYONE is saved.
4. There is a special reward for those who turn their back upon the world and follow Christ. v. 28-30

C. Sinners Received Only Because Christ Bled To Save Sinners. v. 31-34

1. The Apostles did not understand that Jesus was going to die. Like some today, they just did not listen.
2. This passage contains the gospel. Compare I Cor. 15:1-4.

D. He Received The Poor Blind Man. v. 35-43

This poor blind man on the Jericho road, is a type of all sinners who are spiritually blind until Christ makes them able to see.

Notes

LESSON 33

SALVATION AND REWARDS

Memory Verse: Luke 19:10

Lesson: Luke 19:1-27

In the first ten verses we learn of the salvation of Zacchaeus. It was wholly of grace and without works. However, we note that real salvation begins to produce works. In verses 11-27, we learn that rewards in the kingdom will come to the true servants of God, but the rewards will be based on works.

I. THE CONVERSION OF ZACCHAEUS. v. 1-10

A. The Handicaps Of Zacchaeus. v. 1-3

1. He lived in a city noted for its opposition to the people of God. A curse had been set upon the man who rebuilt Jericho. Josh. 6:26
2. He was "chief among the publicans." v. 2. This was equal to being a chief of sinners.
3. He was rich. Luke 18:24-27; I Tim. 6:6-10
4. The crowd shut out the short tax collector. v. 3

B. Things That Worked In HIS Favor. v. 3,4

1. He sought to see Jesus. v. 3
2. He sought to see who Jesus was. v. 3. Perhaps it was out of curiosity or he had heard Jesus was a friend of publicans. There is nothing said of him seeking salvation.
3. As a resourceful man he cast aside his dignity & climbed up a tree, in order to see. v. 4

C. Christ Made The Difference As To Whether He Was Lost Or Saved. v. 5

1. Jesus came to the place where he was in the tree.
2. Jesus saw him. He knew all about him, even his name.
3. Jesus commanded him.

4. Jesus went home with him. (How blessed!!)

D. Evidence That Zacchaeus Was Truly Saved. v. 6-10

1. He obeyed the Saviour. v. 6
2. He received Jesus joyfully. v. 6
3. Repentance evidenced by his willingness to make restitution to those he had wronged. He was willing to go beyond what the law required, which was the principal, plus 20%. See Lev. 6:5; Num. 5:7.
4. Jesus said that salvation had come to his house. v. 9. For “son of Abraham,” see Gal. 3:7 and Rom. 4:12.
5. Jesus sought him out and saved him. v. 10

II. REWARDS IN THE COMING KINGDOM. v. 11-27

Many people believed that the kingdom of God would soon appear. The church and the kingdom are not the same. The parable did show that the kingdom was far in the future, and our place in it would be determined by our works.

A. Christ's Departure Predicted. v. 11-14

1. He would soon go into a far country (heaven), to receive His kingdom. v. 12. He could not be expected to return very soon.
2. Each servant given the same amount and the same command. v. 13 Contrast Matt. 25:14-30.
3. The church and each member should faithfully “occupy till” He “comes.” They are to carry out the Great Commission.
4. Some reject the authority of Christ. v. 14

B. Christ's Return And His Judgment Of His Servants. v. 15-27

1. He will not return as the meek and lowly Jesus, but as the KING with full authority to judge and govern.

2. He will reward His faithful servants. v. 15-19. This is not to see whether they are saved or lost, but it is to reward them for faithfulness to God's plan and purpose for each life.
3. Christ will reward the unfaithful according to their works. v. 20-27
 - a. Saved servants will enter heaven but lose rewards because their works did not match God's plan. I Cor. 3:9-15
 - b. Unsaved people who pretend to be servants will receive their reward. Matt. 7:21-23

Notes

LESSON 34

THE TRIUMPHAL ENTRY INTO JERUSALEM

Memory Verse: Luke 19:46

Lesson: Luke 19:28-48

I. THE PRINCE ABOUT TO ENTER JERUSALEM. v. 28-40

This is (the events described in this section), the termination point of Daniel's 69th week. See Daniel 9:25.

A. The Great Contrast Revealed In This Event.

1. His poverty. He was so poor He had to borrow a colt to ride. Bethany was about 2 miles from Jerusalem, east of Olivet.
2. His sovereignty and authority. He knew where the colt was, and He sent two of His disciples after it.

B. The Honor Given To Him.

1. They cast their garments as for a king. v. 35. (These were the outer garments.) See II Kings 9:13.
2. They praised God for His mighty works. v. 37. See Psa. 118:25,26.
3. They honored Him as a king. v. 38. See Zech. 9:9. This is only a small taste of what it will be like when He returns to reign as king over this earth. Zech. 14:9; Rev. 19:11 - 20:6

II. THE PRECIOUS SAVIOUR WEEPS OVER JERUSALEM. v. 41-44

(See Luke 13:34-35 and Matt. 23:37-39).

A. He Wept Over Its Past Glory And Sorrow.

B. He Wept Over The Spiritual Blindness of Its People.

The way of peace was hid from their eyes.

C. He Wept Over Its Coming Destruction.

Jesus gave such a perfect prophecy of the coming destruction of Jerusalem that critics have said that this was written after its destruction. Of course this is not true, for Jesus foreknew all things. The Greek word for "trench" is "CHARAX," which means "primarily a pointed stake, hence, a palisade or rampart." "In A.D. 70, Titus the Roman general, surrounded Jerusalem with a palisaded mound. The Jews in one of their sorties destroyed (burned) this 'charax,' after which Titus surrounded the city with a wall of masonry."Vine. The Romans destroyed the city, just as predicted by Jesus in v. 44.

III. HE PURIFIES THE TEMPLE THE SECOND TIME. v. 45-48

He cleansed it at the beginning of His ministry, now He cleanses it at the end of His ministry.

A. Contrasts In The Two Cleansings.

See Isa. 56:7 and Jer. 7:11.

1. In the first cleansing He said, "Make not my Father's house an house of merchandise."
John 2:16
2. In the second cleansing he said, "My house. . .ye have made it a den of thieves." v. 46

B. The Lesson For Us Today.

I am well aware that the church is the called out people and not the building of brick, wood, and steel. Neither was the temple anything when the Spirit of the Lord had departed from it.

Even if the building is not the church, it is where the church meets. It was built with tithes and offerings that we say belong to the Lord. It has been dedicated unto the Lord and we admit it is a house of worship when we apply for a tax exemption. We cannot believe that it is the will of the Lord for the church building to contain bowling alleys, basketball courts, volleyball courts, skating rinks, game rooms, sauna baths, and kitchens. In fact, when Paul was correcting the Corinthian Church for its abuse of the Lord's Supper, he told them to do their eating and drinking at home, and to eat and drink the Lord's Supper in the Church. I Cor. 11:22

If Jesus came back today and cleaned up the churches, there would be a lot of changes made.

C. He Taught Pure Doctrine In The Temple. v. 47-48

1. Religious people wanted to destroy Him.
2. He had many listeners among the people.

LESSON 35

THE AUTHORITY AND WISDOM OF CHRIST

Memory Verse: Luke 20:18

Lesson: Luke 20:1-47

I. THE AUTHORITY OF CHRIST QUESTIONED. v. 1-18

A. He Has Authority To Preach The Gospel. v. 1-8

1. He was busy preaching the gospel. v. 1
2. His enemies were busy trying to stop Him. v. 1-2
3. They wanted to know who gave Him His authority. v. 2. He did not answer them directly, but we know that the Father sent Him into the world, and that He always did the will of the Father. John 17:3-6
4. Jesus used the best means to close their mouths. v. 3-8. He asked them a question they were afraid to answer. We are very unwise, when we allow false teachers to sit and ask us questions, without our taking the offensive and asking them questions.
5. We know John's baptism was from heaven. (Compare John 1:6, 30-33).

B. His Authority Over The Vineyard. v. 9-18

In a very real sense, this parable answers the question of verse 2, but these false religious leaders could not perceive it.

1. The vineyard represented Israel. v. 9. Isa. 5:1-7
2. The owner of the vineyard is God.
3. The servants who went to receive fruit of the vineyard were the prophets and teachers sent from God. v. 10-12. Israel rejected these. See Neh. 9:26; Jer. 7:25; 25:4-7; Matt. 23:34; Acts 7:52; Heb. 11:36-38.
4. The Son who is sent is the Lord Jesus Christ. v. 13-15. They cast him out of the vineyard, before slaying him, in order not to defile the land. v. 15
5. The Stone is also Christ. v. 17-18. Isa. 8:13-15; Psa. 118:22; Acts 4:11; I Pet. 2:7

II. ATTEMPTS TO TRAP JESUS CHRIST. v. 19-38

A. Is It Lawful To Give Tribute To Caesar? v. 19-26

If He had answered with yes, then this would have stirred up the people of Israel against Him. If he said no, then the Herodians and the Romans would be stirred up against Him. These religious rulers did not reckon with the wisdom of Christ.

1. That which bears the image of civil rulers should be rendered unto them. If they use Caesar's money and benefit from Roman expenditures, then they should expect to pay tribute. The tribute was a kind of poll tax that each individual had to pay.
2. That which bears the image of God should be rendered unto Him.
3. Christians are to obey civil rulers and pay their taxes, unless this forces them to disobey God. See Rom. 13.

B. They Attempt To Trap Jesus Concerning The Resurrection. v. 27-40

1. The unbelief of the Sadducees. v. 27. Acts 23:8
2. A question concerning the law and marriage. v. 28-33. Their question was based upon Deut. 25:5-10. It was hyper hypothetical, and not likely to happen as they presented it. Their mistake was in believing that life after death would have to be like life here on earth today.
3. Jesus declares that marriage will not exist in heaven. v. 34-35
4. The population of heaven will not be diminished by death, so there will be no need to marry and reproduce. v. 36
5. People are alive after death, for God is the God of the living. v. 37-38. See Ex. 3:1-6.

III. DAVID'S SON AND FALSE TEACHERS. v. 41-47

A. Jesus Questions Them. v. 41-44

1. Christ was David's son after the flesh. Matt. 1:1-2
2. Christ was David's Lord. v. 44. See Psa. 110:1-2.

B. Jesus Warns Against False Teachers. v. 45-47

Our Lord firmly denounced religious hypocrisy.

LESSON 36

THE DESTRUCTION OF JERUSALEM AND THE COMING OF CHRIST

Memory Verse: Luke 21:28

Lesson: Luke 21:1-38

I. CHRISTIAN STEWARDSHIP OF MONEY. v. 1-4

A. Jesus Watches Our Giving.

1. The Lord watches, whether others do or not. v. 1
2. The treasury of His house, the right place to give. v. 1
3. The widow's offering, about one half of a penny. v. 2
4. In proportion, she gave more than the rich. v. 3-4

B. How Christians Should Give Their Tithes And Offerings.

1. Upon the first day of the week. I Cor. 16:2
2. Into the church "store" or treasury. Luke 21:4; I Cor. 16:2
3. Tithing makes giving equal for all. II Cor. 8:12-13
4. To truly tithe (Deut. 14:22) is to bring all of the tenth part of your increase into God's storehouse, which today is the treasury of His church. Deut. 12:28; Mall 3:10; I Cor. 16:2 We should tithe, because He commands us to do so (Prov. 3:9-10; Matt. 23:23; I Cor. 9:13-14), and because the tithe of our increase is reserved by the Lord for His own use. Lev. 27:30-32

II. JERUSALEM AND SIGNS OF THE 2ND COMING. v. 5-38

A. The Occasion For This Discourse. v. 5-7

1. Jesus declares that the temple shall be destroyed. v. 5-6
2. The questions of the disciples. v. 7

B. The Course Of This Present Age. v. 8-19

1. False Christs to appear. v. 8

2. Wars. v. 9-10
3. Earthquakes, famines, pestilence, etc. v. 11
4. Persecutions. v. 12-17
5. Help from God. v. 18

C. The Destruction Of Jerusalem. v. 20-24

1. Jerusalem surrounded and destroyed. v. 20-23. The destruction here described took place under Titus in 70 A.D. However, there will be another time when Jerusalem shall be surrounded and taken and this will be in the end time. See Matt. 24:15-26.
2. Jerusalem trodden under foot until the time of the Gentiles be fulfilled. v. 24

D. The Return Of The Lord. v. 25-28

1. Distress of nations. v. 25. "Perplexity" is the Greek "APORIA" which means "without a passage out."
2. Men's hearts failing them. v. 26
3. The coming of Christ. v. 27
4. Look up. v. 28

E. The Budding Of The Fig Tree. v. 29-33

1. A sign that summer is nigh. v. 29-30. The fig tree budding may be a sign of Israel's rise. However, it undoubtedly refers to the other signs given in this chapter.
2. These signs mean that the kingdom of God is nigh. v. 31
3. The generation that sees these things, will live till it is all fulfilled. v. 32
4. God's Word with all its promises shall stand. v. 33

F. Warnings--Be Ready. v. 34-36

1. Sin will keep some from being ready. v. 34. Dissipation and drunkenness, plus the cares of this world keep men's minds off of His coming.
2. Men fooled by sin, as birds, are trapped with a snare. v. 35
3. Watch and pray. v. 36

G. Jesus Continues His Teaching. v. 37-38

LESSON 37

HIS BETRAYAL, THE PASSOVER AND THE LORD'S SUPPER

Memory Verse: Luke 22:19

Lesson: Luke 22:1-38

I. JUDAS AGREES TO BETRAY THE LORD. v. 1-6

A. The Desire Of The Chief Priests. v. 1-2

B. The Desire Of Judas. v. 3-6

1. Satan joins the conspiracy by entering Judas. v. 3
2. Judas volunteers to betray Christ. v. 4
3. A financial deal made. v. 5-6
4. Judas was a lover of money and thus would prove easy prey for Satan. John 12:6; I Tim. 6:6-10
5. The evil character of Judas. John 6:70; Acts 1:25
6. Why did Jesus select Judas to be an apostle?
 - a. To fulfill the Scriptures. Psa. 41:9; Zech. 11:12-13
 - b. To fulfill the will of God.
 - c. It also shows us there will be hypocrites in the church.

II. THE PASSOVER AND THE LORD'S SUPPER. v. 7-20

A. Preparing For The Passover. v. 7-13

Jesus and His disciples celebrated the Passover a day before the usual time. When they left the upper room they went to the garden where Jesus was taken prisoner. The next day when He stood before Pilate, the Jews had not eaten the Passover. For proof of this, read: John 18:28 and 19:14.

1. Peter and John instructed to prepare the Passover. v. 7-8
2. They are told how to select the place. v. 9-12
3. Their obedience. v. 13

A man bearing a pitcher of water was an unusual sight. Women usually carried the water. If men carried water it would usually be in a bag.

B. The Last Passover. v. 14-18

1. The Passover looked back to a great deliverance. Ex. 12:1-13
2. The Passover looked forward to the greatest deliverance, of which all the feasts of the past had only been a type. I Cor. 5:7. There is no need for the Passover ever again.

C. The Lord's Supper Instituted. v. 19-20

1. The Lord's Supper looks back to the great deliverance of the cross. It is to be a memorial until He comes.
2. The Lord's Supper is not for everyone. Even the mother of Jesus was not invited. Only the disciples who made up the first church were present. I Cor. 12:28. Judas the one unsaved disciple, after eating the Passover, before the Lord's Supper was instituted. See Mark 14:17-25 and John 13:30-31.
3. We practice "close" or "closed" communion, because it is scriptural. I may invite anyone to my table, but I have no authority to invite "just anyone that loves Jesus" to His table.

NOTE: There is no record in the Bible of anyone who was not scripturally baptized eating the Lord's Supper. The Corinthian Church was told to be careful with whom they ate the Lord's Supper. I Cor. 5:11-12. In I Cor. 11:2,17-34, we learn that the Bible warns a church concerning the ordinances, and instructs the church concerning the Lord's Supper. See the tract "Sin In The Church," by E. L. Bynum.

III. WARNING AND COUNSEL FOR DISCIPLES. v. 21-38

A. The Betrayer Denounced. v. 21-23

Judas had hid his true feelings so well that the other disciples did not know who the betrayer would be.

B. The Apostle's Reward In The Kingdom. v. 24-30

1. Strife among the disciples. v. 24. It seems incredible that the disciples would resort to such foolish strife in this trying hour, but how weak the flesh of man!!

2. The pathway to greatness. v. 25-27

3. The apostles' place in the future kingdom. v. 28-30

C. Simon Peter Warned. v. 31-34

D. Disciples Warned Of Coming Conflicts. v. 35-38

Notes

LESSON 38

JESUS IN THE GARDEN AND IN THE HANDS OF MEN

Memory Verse: Luke 22:70

Lesson: Luke 22:39-71

I. JESUS IN THE GARDEN OF GETHSEMANE. v. 39-53

A. His Agony And Suffering. v. 39-46

1. Sleeping disciples cannot pray nor resist temptation.
2. In verse 44, we find the suggestion of a growing intensity in the struggle and agony of the garden.
 - a. This intensity revealed by His desire for the disciples to watch with Him in prayer.
 - b. Also revealed by His moving prayer to the Father.
 - c. Also revealed by the angel coming to strengthen Him.
 - d. Also revealed by His sweat which was “as it were great drops of blood.”
3. We can never believe that Jesus was trying to escape the cross. For this purpose came He into the world. See Heb. 5:7-9; 12:2. Throughout His earthly life there were many attempts on His life, so that He would not go to the cross.
 - a. Herod tried to kill Him as a child in Bethlehem.
 - b. Satan tried to destroy Him in the wilderness.
 - c. At Nazareth they tried to kill Him. Luke 4:29
 - d. Time after time in His public ministry, they tried to harm Him.
 - e. Gethsemane was a final effort to put Him to death before He could go to the cross.

B. Judas Betrays Him With A Kiss. v. 47-53

1. The kiss of betrayal by the greatest of all hypocrites. v. 47
2. Judas rebuked gently. v. 48
3. The use of the sword. v. 49-50. We know this was Simon Peter who cut off the man's ear.
4. The man healed. v. 51. What compassion!!
5. Jesus rebukes His enemies. v. 52-53

II. JESUS IN THE HANDS OF MEN. v. 54-71

A. Peter Denies His Lord. v. 54-62

1. This is one of the sad chapters in the life of a great man.
2. Let us trace the steps of a backslider, for there are many valuable lessons for us today.
 - a. He did not understand God's purpose. 18:31-34
 - b. He was striving for a high place. 22:24
 - c. He had too much confidence in self. 22:33
 - d. He paid little attention to warning. 22:31-33
 - e. He slept when he should have prayed. 22:45
 - f. He resisted the will of God. 22:50
 - g. He followed afar off. 22:54
 - h. He sat down among the enemies of Christ. 22:55
 - i. He denied the Lord. 22:56-61
3. HOWEVER, "the Lord turned, and looked upon Peter...And Peter went out, and wept bitterly." v. 61-62

B. Jesus Mocked And Smitten. v. 63-65

1. This took place at the house of the high priest. See v. 54.

2. Remember, He willingly suffered this shame for us.

C. Jesus Questioned By The Sanhedrin. v. 66-71

1. The Sanhedrin was the supreme court of Israel and the three groups in v. 66, were a part of this council. There were about seventy on the council.
2. They questioned Him as to whether He was the Christ, the Son of God. v. 67-70
3. Those who claim that Jesus did not claim to be the Messiah or the Son of God should study this passage.
4. The Jews believed that to claim that He was the Son of God was blasphemy and punishable by death. v. 71

Notes

LESSON 39

JESUS BEFORE PILATE AND HEROD

Memory Verse: Luke 23:26

Lesson: Luke 23:1-26

I. JESUS BEFORE PILATE. v. 1-7

A. The Sanhedrin Make Their Charges Against Jesus. v. 1-5

1. They charged Him with perverting the nation. v. 2. Of course this was utterly false.
2. They charged Him with forbidding the people to pay tribute to Caesar. v. 2. See Luke 20:19-26, and notice how false their charge.
3. They charged Him with trying to overthrow the government. It was true that Jesus Christ was the King of the Jews, but He never tried to overthrow the Roman government or Herod. His reign is yet to come.
4. They charged that He had stirred up the people from Galilee to Jerusalem. This was false.

B. Pilate Finds No Fault In Him. v. 4-7

1. His testimony on the behalf of Jesus. v. 4
2. His political fence straddling. v. 6-7. "Sent Him" is a technical word, which meant that the case was being transferred to competent jurisdiction. How foolish that Pilate would try to be neutral. When it comes to Christ there can be no neutrality.

II. JESUS BEFORE HEROD. v. 8-12

Herod did not live in Jerusalem, but he was there on this occasion.

A. The Attitude Of Herod. v. 8-11

1. He was a curious man. v. 8-9. He wanted to see a miracle. Many people have the same kind of interest in Christianity today.

2. He was a furious man. v. 10-11. When Jesus “answered him nothing,” so that Isa. 53:7 might be fulfilled, Herod treated Jesus very badly.

B. Enemies Become Friends. v. 12

These former enemies became friends when they took their stand against Christ. Wicked men and various false religions can work together when they stand against Christ and true Christianity!

III. JESUS BEFORE PILATE THE SECOND TIME. v. 13-26

A. Pilate Declares Jesus Not Guilty The Second Time. v. 13-16

1. Pilate in reality refuted the false charges.
2. He offers to chastise Him and let Him go. Why would he even offer to chastise Him, if Christ was not guilty?

B. A Great Lesson On Substitution. v. 17-23

1. Barabbas was really guilty of sedition and of murder. He is typical of the guilty sinner, lost, condemned, and deserving to die.
2. Jesus was really innocent of any wrong doing and lawfully should have been set free. But if Jesus is set free, Barabbas must die. This tells us why that Jesus had to die. If Christ had been set free, I would have had to suffer eternal death in hell and so would every other sinner in the world. Jesus Christ died for us, that we might have eternal life.

C. Christ Sentenced To Die. v. 24-26

1. Pilate gave sentence. v. 24. “Gave sentence” means he gave final sentence. Pilate the weak politician bows to the will of the religious leaders.
2. Barabbas delivered from prison, and Jesus delivered to death. v.25
3. Simon a Cyrenian bears His cross. v. 26. See Mark 15:21. Alexander and Rufus may have been disciples or at least believers.

LESSON 40

THE DEATH AND BURIAL OF JESUS CHRIST

Memory Verse: Luke 23:42

Lesson: Luke 23:27-56

I. THE CRUCIFIXION OF CHRIST. v. 27-43

A. On The Way To The Cross. v. 27-31

1. Many followed and some bewailed. v. 27
2. Jesus predicted judgment on Jerusalem. v. 28-31

B. The Saviour Crucified. v. 32-38

1. He was numbered with the transgressors. v. 32-33. See Isa. 53:12
2. He was crucified. v. 33
3. His compassion. v. 34
4. They cast lots for His garments. v. 34. See Psa. 22:18. (Psa. 22 gives a graphic description of His crucifixion.)
5. Mocked by the people, rulers and soldiers. v. 35-38
6. He could not save Himself and save us also. v. 37
7. The sign over the cross. v. 38

C. One Of The Malefactors Saved. v. 39-43

1. Here is a remarkable story of salvation. The thief had not time for baptism. The thief had not time for church membership. The thief had not time for doing good works. The thief had not time left to undo the wrong. **BUT HE WAS SAVED!!!**
2. Why was he saved? Of course he was saved by grace. His salvation was not a casual happening as some would have you believe. Note what he believed!
 - a. He believed he was a sinner. v. 41
 - b. He feared God. v. 40

- c. He believed he was to face judgment. v. 41
 - d. He believed in grace: “remember.” v. 42
 - e. He believed that Jesus was sinless. v. 41
 - f. He believed in the deity of Christ, he called Him “Lord.” v. 42
 - g. He believed in the resurrection. v. 42
 - h. He believed in a future kingdom. v. 42
 - i. He was depending on Christ and Christ alone to save.
4. Jesus provides salvation. v. 43

II. THE DEATH AND BURIAL OF CHRIST. v. 44-56

A. The Glorious Death Of Christ. v. 44-49

1. The veil of darkness. v. 44. The sixth hour would be about noon As He bore our sin, He was hidden from human sight. This was not an eclipse of the sun, for this could not take place at this time, for the Passover was during the full moon. It was God in control.
2. The veil of the temple rent. v. 45. See Heb. 9:3-12; 10:19-22.
3. Jesus died in a unique way, He gave up His own Spirit. v. 46. See Scofield’s note on Matt. 27:51.
4. The testimony of the centurion. v. 47
5. Observers of this great event. v. 48-49

B. The Burial Of Christ. v. 50-56

Ordinarily the Romans left bodies on the cross until decayed and devoured by birds, but it seems they must have made an exception for the land of the Jews.

1. The body obtained by Joseph of Arimathaea. v. 50-52. He made His grave with the wicked and with the rich in His death. Isa. 53:1-12
2. His body prepared and buried. v. 53-54. This was done hurriedly since the special Sabbath was approaching, and the day would end at sundown.
3. Faithful women go back to prepare spices for the body after the Sabbath. v. 55-56.

LESSON 41

THE RESURRECTION

Memory Verse: Luke 24:6

Lesson: Luke 24:1-35

I. THE WITNESS OF THE EMPTY TOMB. v. 1-12

A. The Visit Of The Women To The Empty Tomb. v. 1-3

1. They came to anoint His body early Sunday morning. v. 1
2. The stone had been rolled away. v. 2. This was so that they might see the tomb was empty.
3. They found not the body of Jesus. v. 3

B. The Witness Of The Angels. v. 4-8

1. They appeared as men in shining garments. v. 4
2. He is not dead but alive. v. 5
3. He is not here, but He is risen. v. 6
4. Jesus had predicted it all. v. 6-8

C. The Witness To The Apostles. v. 9-12

1. The witness of the women. v. 9-11. The apostles were not expecting the resurrection of Christ. Their unbelief is expressed in v. 11.
2. The witness of the eyes. v. 12

II. THE WITNESS OF THE RISEN CHRIST. v. 13-35

A. The Risen Christ And Two Disheartened Disciples. v. 13-24

1. Walking on the road to Emmaus. v. 13-14. No language can describe the feeling of despair that must have prevailed among these close followers of Christ, during the time of uncertainty they went through.
2. Jesus overtakes them but is not recognized. v. 15-16
3. He asks them why they are sad. v. 17
4. They explained what had happened. v. 18-21
 - a. They had viewed Him as a prophet. v. 19
 - b. They had trusted that He would redeem Israel. v. 21. Little did they comprehend the redemption of the cross.
5. They tell what the women had seen. v. 22-24

B. The Risen Christ Delivers The Message. v. 25-31

1. He delivered the message of the prophets. v. 25-27
 - a. How foolish not to believe the prophets. v. 25
 - b. The prophets described His suffering. v. 26. Psa. 22; Isa. 53
 - c. The prophecies of Christ found in all the prophets. v. 27
2. Jesus invited to abide with them. v. 28-29. We too should desire His presence.
3. Their eyes opened to the truth. v. 30-31

C. Revived Disciples Become Messengers. v. 32-35

1. Burning hearts, and opened Scriptures. v. 32
2. A burning message delivered. v. 33-35. "The Lord is risen."

LESSON 42

THE RISEN CHRIST COMMISSIONS HIS CHURCH

Memory Verse: Luke 24:49

Lesson: Luke 24:36-53

I. MANY INFALLIBLE PROOFS OF HIS RESURRECTION.

See Acts 1:3 and I Cor. 15:1-20

A. Only The Resurrection Of Christ Can Explain The Change That Came Over His Disciples.

1. After His death they were filled with gloom, defeat, disappointment and fear.
2. After they had seen the risen Christ they were filled with joy.
3. Although the doctrine of the resurrection was very unpopular, they were ready to proclaim it even though it might mean death.

B. Note The Emphasis Placed On The Resurrection In The Bible.

1. Notice how Paul tied all doctrine and all hope to the resurrection. I Cor. 15: 1-20
2. Notice how often the resurrection is proclaimed in the book of Acts. Acts 1:22; 2:31; 4:2,33; 17:18,32; 23:6,8; 24:15,21. Use a concordance and notice how often it is mentioned from Romans to Revelation.

II. THE RISEN CHRIST CONVEYS PEACE. v. 36-45

A. Christ Dispels Fear And Gives Peace. v. 36-37

1. No trouble is greater than the PEACE He gives. v. 36
2. Unbelief brings fear. v. 37

B. Three Ways That He Brings Peace.

1. He brings PEACE by His words of peace.
2. He brings PEACE by His presence.

3. He brings PEACE by His prophecies and the message from the Bible, His Holy Word.

C. The Resurrection Body Of Christ. v. 38-43

1. He had flesh and bones. A spirit does not. v. 38-39
2. He showed them His wounded hands and feet. A spirit could not have done this.
3. He ate before them. A spirit could not. v. 41-43

D. He Opened Their Understanding To The Scriptures. v. 44-45

III. HIS LAST MESSAGE TO HIS CHURCH. v. 46-50

A. The Commission Given. v. 46-48

See also Matt. 28:16-20; Mark 16:15-16; and Acts 1:8.

1. How He produced the gospel. v. 46
2. Repentance and remission of sins is what we are to preach. v. 47
3. Among all nations is where it is to be preached. v. 47
4. A witness does not give hearsay, but firsthand information. v. 48

B. He Promises Power For Performing The Task. v. 49

1. They could not accomplish the task without the power of the Spirit.
2. They were to wait at Jerusalem till the Spirit came.
3. We need not await another Pentecost, but we must follow the Bible teaching which will bring the power of the Holy Spirit into our labors. Eph. 4:29-32; 5:18; 6:18; Gal. 5:16-26

C. His Blessing Given To Those Commissioned. v. 50

IV. THE RISEN CHRIST TAKEN UP INTO HEAVEN. v. 51-53

See also Acts 1:9-11

A. Our Risen Christ Is Alive.

1. He is seated at the right hand of God.
2. He ever lives to make intercession for His own. Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3,13; 8:1; 10:12; 12:2; 1 Peter 3:22

B. This Ought To Motivate Us To:

1. Worship Him. v. 52
2. Have great joy. v. 52
3. Continually be praising and blessing God, as we worship Him, and witness for Him. v. 52-53. See Acts 2:46-47; 5:42.

Notes